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THE REV. THOMAS COKE, L. L. D.

Late of the University of Oxford,
and
Bishop of the Methodist Episcopal Church.

THE

METHODIST MAGAZINE,

FOR

THE YEAR OF OUR LORD

1824.

VOLUME VII.

NEW-YORK:

PUBLISHED BY N. BANGS AND T. MASON, FOR THE METHODIST EPISCOPAL CHURCH.

J. C. Totten, Printer, 9 Bowery.

1824.

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THE

METHODIST MAGAZINE,

FOR JANUARY, 1824.

Divinity.

From the Wesleyan Methodist Magazine.

MAN MAGNIFIED BY THE DIVINE REGARD:

A SERMON:

BY THE REV. RICHARD WATSON.

Job vii. 17.

What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

It is the character of almost all speculative systems of unbelief, that whilst they palliate or excuse the moral pravity of our nature, they depreciate and undervalue that nature itself.

By some of them it is denied that "there is a SPIRIT in man:"—the lofty distinction between mind and matter is confounded; and the organization of a clod is thought sufficient to give birth to reason and feeling,—to all that dignifies the nature of man in comparison of the capacities of animals.

If a few allow that this frame, disorganized by death, shall live again by a resurrection, and thus only make death a *parenthesis* in our being, the majority take a wider sweep into speculative impiety; pluck off the crown of immortality which was placed upon the head of human nature by the TRINITY in council; and doom him who in this life feels that he but begins to live, to live no more. Thus death is not the mere parenthesis, but the *period* of life; the volume closes at the preface; and vice exults at the news, that this portal of our present existence leads only to airy, empty, *nothingness*.

Another stratagem of the philosophy which has no faith, is to persuade us that we are but atoms in the mass of beings; and that to suppose ourselves noticed by the Great Supreme, either in judgment or in mercy, is an unfounded and presumptuous conceit. With David, there are persons who lead us out to survey the ample cope of the firmament, "the moon and the stars" which God "hath ordained," and cry, not like him in adoring wonder at the *fact*, but in the spirit of a base and grovelling unbelief, "What is man that" God "should be mindful of him?"

The word of God stands in illustrious and cheering contrast to all these chilling and vicious speculations. As to our moral condition, it lays us deep in the dust, and brings down every high imagination. "The heart is deceitful above all things, and desperately wicked." In our unregenerate state, we are represented as capable of no good, and incapable of no evil. But it never abases our nature itself. In this sacred record, this testimony of God, man is the *head* and *chief* of the system he inhabits, and the *image* of God. He is arrayed in immortality, and invested with high, and even awful capacities both of good and evil. Nay more, low as he may be reduced by sickness and poverty, his interest in his Maker's regards continues unbroken and unforfeited. So in the text, Job, poor, diseased, unpitied, and forsaken, sees the *hand*, yes, and the *heart* of God, in his trouble, and in a strain of devout gratitude, exclaims, "What is man that thou shouldest magnify him, and that thou shouldest set thy heart upon him!"

This is an important subject, and just views respecting it are connected with important practical results. That we may be truly humbled, we ought indeed fully to enter into those descriptions which the Scriptures have given us of our fallen condition; to every one of which we shall find our experience to answer, even "as face answers to face in a glass." But we are to remember both from whence we are fallen, and what we are capable of regaining by the grace of God; the mercy which he who made us is still disposed to exercise; and the natural powers which it is the object of that mercy to raise, sanctify, and direct; that, animated by this display of divine goodness both in creation and redemption, we may "lay hold on the hope set before us," and be roused to the pursuit of that "glory, honour, and immortality" which are not only hopeful, but certain to all who seek them.

It is proposed, therefore,

I. To offer some illustrations of the doctrine of the text, that God "magnifies" man, and "sets his heart" upon him.

II. To point out the practical improvement which flows from facts so established, and so expressive of the divine benignity.

I. We call your attention to certain considerations illustrative of the doctrine of the text.

1. God hath "magnified" man by the gift of an intellectual nature.

This circumstance, as illustrative of the divine goodness, and of our obligation to grateful affection and a right conduct, is frequently adverted to in Scripture. He hath "made us to know more than the beasts of the field, and to be wiser than the fowls of heaven." "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." In the process of forming this lower world, and the system connected with it, various degrees of creating *grace*, so to speak, were dispensed. This was *righteous;* no creature has any claim to being at all, nor to any particular

mode or circumstance of being; and therefore the dispensation of existence in various modes was wholly at the pleasure of the Creator; and none has the right petulantly to say to him, "Why am I thus?" It was also *wise;* being necessary to variety, as variety is necessary to perfection. We see, therefore, in this vast mass of created beings, unorganized matter without life; matter organized, as in vegetables, with life, but without sensation; and, in the inferior animals, with life, sense, and a portion of knowledge, but without *reason.* But in man, the scale rises unspeakably higher; and his endowments are extended beyond mere animal life and sensation, however delicate and varied, and beyond instinct, whatever that mysterious power may be, to a rational soul, to deep and various mental affections, and to immortality itself. Here, then, we see him *magnified.* Amidst all the beings which surround us in this visible universe, he alone is capable of surveying the whole with thought and reflection; of tracing the Author of the whole work, and marking the display of his perfections; of yielding to him adoration and homage; of sanctifying the varied scene to moral uses; or of improving his capacity;—and he alone is susceptible of the sentiment of religion. And as God has thus "magnified" him, he has also "set his heart upon him." Man is the only visible creature in the heavens, and in the earth, which God, in the proper sense of the word, could *love;* for no creature is capable of being loved but one which is also capable of reciprocal knowledge, regard, and intercourse. Other things might be approved and pronounced "very good;" but man alone was *loved.* He was the only being, with whom the Maker of all could hold intercourse. Him, therefore, he admitted into *fellowship;* with him he conversed thought to thought, and made his presence vital and interiorly sensible to him; delighting in him, and teaching him to delight in God. The same regards he has to us, though fallen; and, by methods we shall afterwards mention, still seeks man as his beloved son, invites him to his forgiving bosom, and makes the human heart his favoured and his chosen temple.

2. God has "magnified" man by the variety, and the superior nature, of the pleasures of which he has made him capable.

His are the pleasures of contemplation. These the inferior animals have not. No subjects but such as are urged upon them by *present* necessity engage their thoughts. Their view of present things is also limited. The most splendid scenes of nature are thrown around them without arousing attention, or awakening taste, and the power of comparison. The past would seem to be a perfect blank to them; the future derives no light from the analogies which observation and experience furnish to man, and by which its gloom is somewhat broken. Moral subjects and moral actions, which furnish to us so inexhaustible a source of thought, are to them unknown; nor is it indicated by any of the phenomena which those that approach nearest to intellectual cha-

racter exhibit, that the *cause* of any thing whatever is with them a matter of the least curiosity. All these are the subjects of human contemplation. As far as we can perceive, they are also inexhaustible; and the powers which we may apply to them are capable of unmeasurable enlargement. From this wondrous capacity arises a pleasure as copious as it is rich and invigorating, whenever the choice of subjects is worthy, and our train of thinking well laid. The deep and continued abstractions of profound genius; the ardour and intensity of the poet; the patient labour of the inventor of useful or curious machines; the command which books and conversation exercise over intellectual men,—prove the vigour of the pleasure which arises from well-directed mental exercises; and in all this the benevolence of God is affectingly manifested. He has "taught us to *know;*" and has opened to us the felicity of knowing; a felicity to which the pleasures of sense, though they also are proofs of his benevolence, bear no comparison, either in loftiness or duration. In the one we have a pleasure in common with all animal natures; in the other we share the felicities of angels, and the blessedness of God himself.

His are the pleasures of devotion. And can it be rationally denied that devotion is the source of even a still higher pleasure than knowledge? Does it arise from awe and reverence of the Divine Majesty? if a sense of our reconciliation to God accompany it, it is the awe of bending and silent seraphs, which gives depth and richness to the joys of the spirit, but is not inconsistent with them. Does it express itself in praise for mercies? it is gratitude directed to the highest Benefactor, and called into liveliest exercise by the magnificence of his mercies; and gratitude is a pleasurable emotion, and the more so as it is more intense. Thus it affected the mind of David,—"How precious also are thy thoughts unto me, O God!" Is the devotion private? then intercourse with God is the intercourse of friendship, rendered more tender and confiding by a *filial* confidence;—every burden is discharged, every wish freely expressed, and the soul's peace is fed and constantly guarded by a confidential correspondence. Does the devotional principle seek expression in the courts of the house of our God? new circumstances are added to deepen the impression, and enlarge the joy. With "a multitude" of consentaneous hearts we "keep holiday;" with them we joy to acknowledge and proclaim the God we love before a forgetful world; we have a sense of delightful communion with the church on earth, wherever its members are found, and with the redeemed and angelic throngs in heaven. The calm Sabbath is at once "a day honourable and full of delights," and a pleasing emblem of cessation from earthly cares, and of those exclusive, hallowed, and spiritual employments which are reserved for the spirits of just men made perfect.

His are the pleasures of SYMPATHY *and* BENEVOLENCE; and to man they are peculiar. No inferior nature, however near its apparent approach to him, is capable of them. It is a source of enjoyment, paradoxical as it may appear on a superficial view, to feel that we can "weep with them that weep;" and thus ally ourselves to the common nature, and the common lot of man. Even our most painful sympathies for others prepare the heart to receive direct consolation itself, by the sensibility from which they flow, and which they call into exercise, and preserve susceptible. The spring of benevolence is thus opened; the stream flows whenever its refreshment can be imparted; and from thence arises the satisfaction of doing good to the bodies and to the souls of men; the joy of instructing the ignorant, of recovering the lost, of guarding the feeble, of protecting the innocent, and of giving impulse to institutions of usefulness, and vigour to great plans for the benefit of nations, and the whole race of man itself.

His are the pleasures of HOPE. These, too, are not only his in a more high and excellent sense, but they are his exclusively. Nothing but man looks beyond the present, and the glow of hope was reserved to warm his bosom alone. How great is the exuberance of the divine goodness to us in this respect. Many of the blessings which God hath designed for us are *known;* and by anticipation they are tasted beforehand, and are thus many times enjoyed. If we are the objects of his favour, the future is ever brightening to the eye of meditation. Our steps shall be guided by an infallible counsel; our good and our evil shall be distributed with kind and wise parental regard; firmness supplied by him shall raise us above our trials, and victory crown our conflicts. Another world is enlightened by its own peculiar glories; and presents the glorified body, the spirit in immediate union with God, the absence of all evil, and the consummation of all the good enjoyed in this present life: and though there are objects of hope which are *unknown,* because "it doth not yet appear what we shall be," yet this only heightens the emotion; the good towards which it reaches is unbounded, and ineffable; it surpasses thought, and escapes the combining power of the imagination itself: it is unknown, because it *transcends,* not because it is *unreal;* and this indefinite good embodies itself, in order that it may be seized by hope, in some form of expression as indefinite as itself, but which suggests the loftiest, deepest, amplest thoughts of a mysterious glory and blessedness; it doth not appear what we shall be, but "we shall be like him, FOR WE SHALL SEE HIM AS HE IS."

These observations afford a sufficient answer to those who would degrade man; shame him out of his confidence in his Maker, by instituting a comparison between him and the vastness of inanimate nature; and thus endeavour to overwhelm him, by a sense of his individual insignificance. But extend the limits of the material universe as you may; make every star a sun, and

every sun the centre of an expansive system of secondary luminaries, sweeping immeasurable spaces with their orbits; what is there in all this parade and pomp of amplification to lower, *in the smallest possible degree*, the sentiment of the text, and to weaken its delightful and reviving impression upon our minds? This universe of material things cannot *think;* no sensation thrills through any part of it; it is totally unconscious of itself. The sun knows not his own splendour, nor the lightnings their force, nor the air its refreshing qualities. The earthly world has no communion with God, nor God with it. It yields to his hand without perception; it obeys without a principle of choice. It was not made for its own sake, but *for the sake of that very being who can think, and feel, and adore;*—the sun to warm, the earth to sustain and feed, the air to refresh him; it has beauty for his eye, and music for his ear, and grandeur to elevate and fill his spirit, and curious contrivances and phenomena of power and majesty, to lead his thoughts to the wondrous Artificer, and to prostrate his affections in his presence, under the weight of joy and awe. Let infidelity contemptuously display her planets, and their spacious sweeps; we show the being who enumerates the objects with which they are filled, marks their wondrous concatenation, and their series of secondary causes and effects, exults in their light, meditates in their darkness, measures their orbits, tracks them in their courses, connects them all with God their Maker, makes them subservient to morals, religion, devotion, hope, and confidence, and takes up, at every new discovery, the song of the morning stars,—the angel-witnesses of the birth of material nature, who sang together when the laying of the foundations of the earth presented a new and heretofore unconceived manifestation of the wisdom, power, and bounty of the Godhead. Which, we ask, is the greater,—the *single* being, whether man or angel, who sees, and knows, and admires, and is instructed by this dread magnificence of nature; or that *nature* itself, which knows neither that it is magnificent, nor that it exists at all? The argument is turned upon the objector, and the *greatness of nature* only proves the *greatness of man.*

And suppose this vast assemblage of worlds to be inhabited by beings as rational as ourselves, what does this avail to prove us "*insects*" and "*reptiles,*—" the rank which the *ambition* of infidelity would assign to man? It is asked, indeed, what are we among so many? The answer is, just what we should be if we existed alone,—the same rational, sentient, improveable, immortal beings, whom God has "magnified," and on whom "he has set his heart." Numbers can have no tendency to lower the individual; nor many races of spiritual beings, to lower each separate race. Holiness is not less valuable to me, as the source of peace, and hope, and confidence, because millions are holy; nor sin less destructive and painful, if millions have caught the infection. Is a father's love, or a mother's tenderness, diminished because the

family is numerous? And yet some such monstrous supposition must be assumed before the conclusions of this heartless, godless, and hopeless philosophy could be established.

In the rank, then, and supereminence of man, we may justly say, that "the gentleness of God hath made him great;" and his delight in him is such that he has made him *deathless*. Every material object changes; even animals which have a portion of mind, die; "the spirit of a beast goeth downward;" but the spirit of man "goeth upward" to him that made it, to rest in his bosom, and to abide in his presence. How great a proof is immortality that God "hath set his heart" upon us! He would not lose us by the extinction of our being; and to that spirit which God hath made, and from which he will never withdraw the communion of his presence and love, the very words may be applied, which so strikingly characterize his own immortality,—"These shall perish; but thou remainest: and these all shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

3. The text receives its most striking illustration from the conduct of God to man considered as a *sinner*. If under this character we have still been loved; if still, notwithstanding ingratitude and rebellion, we are loved; then in a most emphatic sense, in a sense which we cannot adequately conceive or express, God hath "set his heart" upon us.

We must not hide it from you, that all those capacities and endowments of a spiritual and immortal nature to which we have just adverted, may become the bane and curse of all, and have actually become a terrible inheritance to many. A rational nature is capable of evil, and, being liable to evil, is liable to punishment. We may speculate on the origin of evil, on moral liberty, necessity, and other similar subjects as we may; but the awful fact remains the same,—we are thus liable. This seems to arise out of our freedom of choice, without which our *nature* must have been constituted *essentially* different, and, it would seem also, greatly inferior. No rational creature perishes but by his own fault; but he may perish. As to man the case is determined, the line has been passed; he has fallen, he is under wrath, every mouth is stopped, and the whole world is become guilty before God. Here, then, the doctrine of the text comes forth in all its tenderness. We have two facts before us;—the human race has become liable to the penalty of sin, to all the miseries which a great and an immortal nature can suffer; and yet because God hath "set his heart" upon him, the whole of this terrible punishment may be remitted, and a restoration to grace and felicity be attained. How is this? Mark the *means* of our reconciliation to God, and mark the *result;* "and at each step let higher wonder rise."

Reflect upon the means.

The great agent of our recovery was the eternal Son of God, who voluntarily became the representative of the whole sinning race, was incarnated, humbled to a low and despised condition, suffered in our stead intolerable torments, and died the universal sacrifice and atonement for the sins of men. So God "set his heart" upon man, that for our rescue he spared not his own Son. "Dear" as he was to him, he spared him not. "Dear" in his humanity, for it was unstained with the original taint of fallen human nature, and through life was sanctified to God in a course of perfect and cheerful obedience: "dear," for the generous manner in which that human nature consented, with the divine, to an obedience which was to extend to death, "even the death of the Cross:" "dear," as the *temple* of the divine nature, of the second Person of the Godhead, and that Person infinitely dear, as "his own," "his proper Son," "the Son of his love:" yet he "spared" him not. "It" even "*pleased the* Father to bruise him, and put him to grief." What words are these! The love of God to man surmounted even that natural anxiety to preserve an object so beloved as his own Son, from ignominy, and grief, and deep and awful suffering; the innocent was given for the guilty, and the chastisement of our peace was laid upon him, that by his stripes we might be healed. "So God loved the world;" and so in that hour of darkness he set his love on man. "Herein," says St. John, "is love." Where shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher of the world leads us to *nature*, its benevolent final causes, and kind contrivances to increase the sum of animal happiness; and there he stops,—with half his demonstration! But the Apostle leads us to the *Gift* bestowed by the Father for the sake of the recovery of man's intellectual and moral nature, and to the *Cross* endured by the Son, on this high behalf. Go to the heavens, which canopy man with grandeur, cheer his steps with successive light, and mark his festivals by their chronology; go to the atmosphere, which invigorates his spirits, and is to him the breath of life; go to the smiling fields, decked with verdure for his eye, and covered with fruits for his sustenance; go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its glow, or by its greatness; we travel with you, we admire with you, we feel and enjoy with you, we adore with you, but we stay not with you. We hasten onward in search of a demonstration more convincing, that "God is love:" and we rest not till we press into the strange, the mournful, the joyful scenes of Calvary, and amidst the throng of invisible and astonished angels, weeping disciples, and the mocking multitude, under the arch of the darkened heaven, and with earth trembling beneath our feet, we gaze upon the meek, the resigned, but fainting Sufferer, and exclaim, "Herein is love,"—herein, and no where else is it so affectingly,

so unequivocally demonstrated,—"not that we loved God; but that God loved us, and sent his Son to be the propitiation for our sins."

Mark the result.

The great consequence of the propitiatory death of Christ is, that God is so reconciled as to offer pardon and eternal life to all mankind. The whole race is taken into a new relation to God, a relation of mercy. "God is in Christ reconciling the world unto himself." The whole Trinity is employed in this work of grace,—in offering and dispensing mercy, and grace, and salvation; in illuminating, sealing, and sanctifying; in comforting, aiding, and counselling; and a most sweet and harmonious agreement exists between Father, Son, and Holy Ghost, to "set their heart" on man, to restore him to their blessed communion, and to fit him for the eternal presence of their ineffable glory.

4. This being the new relation in which we stand to God, "through the death of his Son," let us finally, on this part of the subject, consider the means by which his gracious purpose of "magnifying man" by raising him out of his fallen condition, is pursued and effected.

(1.) He has with the kindest regard for our higher interests, attached emptiness to worldly good, and misery to vice.

This explains the suffering which is in the world. Who can solve the problem, that man not yet finally condemned, not yet placed in the state required by an exact and extreme justice, should yet be in a suffering condition. Not the "wise of this world." It has puzzled every sage in every age of time, and led to an endless variety of speculations, and corrupt superstitions. But our text solves it. Why is there emptiness in worldly good? Because God would "magnify" man, and raise him from low pursuits, he has made all on earth vain and unsubstantial. Because he "sets his heart" upon him, he would deliver him from vice, and has therefore made every evil passion, temper, and appetite, the source of bitterest misery. Had he been careless of our welfare, could "his heart" have consented to our ruin, he would have left us, like the brute, to be satisfied with our pleasure, nor would any complaining have been heard in the rich pasture. Had not the pain of sin been intended as a remedy, it would have been accompanied with utter despair or never have been felt: the sting would have lain inert and powerless under the pleasure, till another world should awaken it from its torpor, and envenom it with a poison for which there shall be no healing.

(2.) In pursuance of the same design of munificent goodness, it has pleased God to establish a constant connexion between our *discipline* and *correction*, between his *providential dispensations* and *moral ends*. Man is placed under *rule*, but the end proposed is the exercise of grace and mercy.

Are we prosperous? "The goodness of God leadeth to repent-

ance." Are we afflicted? See the end, "What is man that thou shouldst magnify him, that thou shouldst VISIT him every morning; and TRY him every moment!" "Lo, all these things worketh God oftentimes with man, that he may keep back his soul from the pit."

(3.) For the same reason, and that he may show that he hath "set his heart" upon man, he hath opened his ears to our prayers, and invites them both by commands and promises: nor does a prayer ascend from the heart of a human creature which he does not regard.

Does oppression wring from the labouring and overcharged heart of any of his creatures the agonizing appeal to heaven? "I have heard, I have heard," is his response to Israel groaning under Egyptian taskmasters. Does it ascend from the widow and the orphan? "A father of the fatherless, and a judge of the widow, is God in his holy habitation."

Is prayer offered when men are pressed on every side with worldly calamities and dangers; how many striking instances of kind regard to prayer in such circumstances, are furnished to us in the 107th Psalm! See a company of travellers fainting amidst a boundless expanse of burning sand in an eastern desert; "Hungry and thirsty, their souls fainted within them; then they cried unto the Lord in their trouble, and he heard them, and he delivered them out of their distresses, and he led them forth by a right way." Behold a number of captives "sitting in darkness, being bound in affliction and iron:"—could language draw the colour of their lot more deeply? But they too "cry unto the Lord in their trouble," and when "they fell down, and there was none to help, he saved them out of their distresses; he brought them out of darkness and the shadow of death, and brake their bands in sunder."

Behold the afflicted; "their soul abhorreth all manner of meat, and they draw near to the gates of death; then they cry unto the Lord, and he saveth them; he sent his word and healed them, and delivered them from their destructions."

See the affrighted mariners in a storm at sea; they "mount up to the heaven, they go down again to the depths, their soul is melted because of trouble: they cry unto the Lord in their trouble, and he bringeth them out of their distresses, he maketh the storm a calm, so that the waves thereof are still: then are they glad because they be quiet; so he bringeth them unto their desired haven." Well may we say, at such instances of the divine regard to the voice of man, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

But his regard to the prayer of man, on whom he has "set his heart," is not confined to deliverance from outward calamities, and the supply of worldly blessings. Let penitent man approach him,

laden as he may be with the guilt of his offences, conscious of his entire unworthiness, and the unworthiness of all his services, acknowledging his desert of punishment, but yet pleading the atonement of his Saviour, laying hold upon the horns of the altar of his Cross, smiting upon his breast and saying, "God, be merciful to me a sinner." "Will he plead against him with his great power? No, but he will put strength in him." "He will remember his covenant;—he will pass by and proclaim his name,—"the Lord merciful and gracious;" and the broken-hearted, humbled, and believing man, healed, and cheered, and comforted in his God, "shall go down to his house justified." And with respect to the covenanted right of prayer, how large is the grant to believers, "All are yours, and ye are Christ's, and Christ is God's." "Be careful for nothing; but in every thing let your requests be made known unto God." "Whatsoever you ask in my name, the Father will do it for you."—Such is another of those wondrous means, by which the redeeming purpose is carried into effect; God "sets his heart" on man to "magnify him," and in order to this he opens to him his throne of grace, he listens to the expression of all his wants, he gives him access to his own fulness of grace and glory, and "fulfils all his petitions."

(4.) But to bring men to feel their own wants, and to influence them by the displays of his "abundant mercy," he sends forth his Gospel, accompanied with his quickening Spirit, thus to render it what in the mere letter it could not be, "the word of life," and the "Gospel of salvation." Thus God is ever speaking to man by his word, whether written or preached, according to his institution and appointment; and, next to the gift of his Son, can we have a greater proof that he hath "set his heart" upon us? It is not enough to satisfy his compassion, that the means, the *apparatus* of our salvation, so to speak, is prepared; we see him carrying it into effect by a gracious application. He warns, that he may deter us from evil; presses his invitations, that we may be "compelled to come in;" and *seeks* that he may *save*. What an illustration of the kindness of God our Saviour, is the *written* and the *preached* Gospel. It is the voice of God ever calling his creature to return to him, assuring him of acceptance, exhibiting the highest blessings of grace and sanctity, and displaying the "eternal weight of glory." What variety of examples have we in that word to instruct in *abstract* truth by a variety of *action;* what variety of exquisite and impressive *style;* what majesty and terror; what gentleness and condescension; and the obvious *final cause* of the whole is, that by pardon, adoption, sanctification, and "instruction in righteousness," every man may be "magnified" by being made "a man of God," "perfect and thoroughly furnished to every good work."

Such then, is *Man*, and thus has God "set his heart upon him."

(To be concluded in our next.)

Biography.

MEMOIR OF THE LATE REV. DAVID SIMPSON, M. A.

[As Mr. Simpson is extensively known among us as an *author*, especially as the author of the "Plea for Religion," we think that an account of his life, his ministerial labours, and of his triumphant death, will be both pleasing and edifying to the readers of our Magazine. The following memoir is prefixed to Mr. Simpson's "Plea for the Deity of Jesus, and the doctrine of the Trinity," a work possessing great merit, and highly worthy a place in every Christian Library. The memoir was written by Mr. Edward Parsons.—EDITORS.]

DAVID SIMPSON was born October 12th, 1745, in the parish of Ingleby Arncliffe, near Northallerton, in the county of York. He had five sisters, two of whom died in infancy, and a brother, who died the day he was born. To his name the highest titles of earthly distinction can add no importance. The character he maintained in the world as a Christian, his usefulness in the church of God as a Minister, and his labours as an Author, rendered him a burning and a shining light while living, and will perpetuate his memorial now he is numbered with the dead.

His father, Mr. Ralph Simpson, was a respectable farmer; and Mr. David Simpson, who was his only son, was designed for the same occupation: but God, who never loses sight of the chosen instruments of his glory, and who preserves and prepares them for the service he has assigned them, was pleased in this instance early to reveal his pleasure in calling him from the pursuits of the world, and in separating him to the arduous and awful work of the ministry. His own account of this dispensation is very remarkable. Although his Father made no religious profession beyond attention to the duties of morality, he did not neglect the form of family prayer: this exercise was sometimes performed by the father, and sometimes by the son, aided by a short formula, adapted to the use of families, in a little work called the Christian's Monitor.

Mr. Simpson refers to one of these occasions, in a brief account of the leadings of Providence, and the sovereign influence of divine grace upon his mind; "When I was yet a boy," he says, "and undesigned for the ministry, either by my parents or from inclination, one Sunday evening, while I was reading prayers in my father's family, suddenly a voice, or something like a voice, called aloud within me, yet so as not to be perceived by any of the persons kneeling around me, 'You must go and be instructed for the ministry.' The voice, or whatever it might be, was so exceedingly quick and powerful, that it was with difficulty I could

proceed to the end of the prayer. As soon, however, as the prayer was ended, I made request to my Father to let me be trained up for the ministry. I told him all I knew of the circumstances: he, of course, denied my request, thinking it was some whim I had got into my head, which would go off again when I had slept upon it. But the voice, or what shall I call it? gave me no rest night or day for three weeks; when my ever dear, honoured, and indulgent Father, gave way to my wishes, and put me into a train of study to qualify me for the University." To appreciate the importance of this singular dispensation, and to decide upon the origin and character of the impulse to which it relates, we must look to its immediate and happy result. The stress that is often laid upon dreams, and voices, and visions, and revelations, abstracted from every thing salutary or beneficial, can only excite our pity or ridicule; But the *cause*, however uncommon or unaccountable, that produces *effects*, received as important by the common consent of all reasonable men, must engage our silence and submission. The circumstance which decided the future destination of this young man, was wholly free from that temerity and presumption which usually accompany the wild conceits of enthusiasts and fanatics. The call of which he speaks, was not to an instantaneous obtrusion upon the work of the ministry, but to a suitable course of *preparation* for that work; and how assiduously he improved the period devoted to this purpose, all who knew him, when actually employed in the service of the Sanctuary, are ready to bear the most ample testimony.

Mr. Simpson was first placed under the classical tuition of the Rev. Mr. Dawson, of Northallerton, with whom he remained twelve months; after which period he went to reside as a pupil with the Rev. Mr. Noble, at Scorton, who presided over one of the best classical schools in the country. There he remained two years, when he entered into St. John's College, Cambridge, and remained there about three years. During the first year of his matriculation, he gave great satisfaction by the regularity of his conduct, and his proficiency in learning. But at the close of that year an event occurred, which for some time, in a considerable degree, retarded his progress, drew upon him the obloquy of his companions, and excited such apprehensions in the minds of his unenlightened superiors, as frequently prevail under similar circumstances. We allude to the interesting era of his conversion to God.

The circumstance which proved subservient to the accomplishment of this great and happy change, deserves to be particularly remarked. While residing with his Father, during his first vacation, he visited the late Theophilus Lindsey, then in his vicarage of Catterick, who had requested Mr. Simpson to spend some time with him at his house. (If Mr. Lindsey had imbibed, he had not at that time broached, his Socinian errors.) Before the termina-

tion of this visit, Mr. Lindsey, in a spirit which reflected so much honour upon that period of his ministry, took occasion to inquire of our young collegian as to the nature of his studies, and the manner in which he employed his time.

Although engaged in pursuits connected with that office, the chief design of which is to explain the meaning, and to enforce the importance, of the Scriptures, his answer to these seasonable and solemn inquiries, afforded the most melancholy evidence of his total inattention to that sacred book. Mr. Lindsey was much affected by this discovery, and, in a very emphatical and pointed manner, urged him to turn his immediate and serious attention to his impiously neglected bible.

From this conversation at the vicarage of Catterick, we date the decisive revolution that took place in his sentiments and feelings, and which determined the character of his future studies, and issued in a life of eminent usefulness to the cause of evangelical religion. The expostulations of his friend came with effectual power to his mind. He felt the criminality of his former indifference and inattention to the divine writings, and was filled with corresponding remorse. The awful concerns of eternity so powerfully impressed his mind, that all other concerns dwindled into insignificance, and were almost wholly forgotten. Till the memorable day, when it pleased God thus to illuminate his benighted understanding, this *candidate for the ministry had no bible.* The book of God had no place in his library. However, he now purchased a quarto bible with marginal references, and devoted himself to the study of it with full purpose of heart. From this time biblical knowledge became the supreme object of his ambition and delight; he pursued it with that degree of avidity which proved the deep sense he entertained of its importance to the work before him; and few have excelled him, either in the extent of his attainments or in the useful application of sacred literature. At first, indeed, as he afterwards acknowledged, he was rather ashamed that his new bible should be seen by his companions, lest he should incur the imputation of Methodism. But the glories he discovered in the doctrines of it, soon raised him above the fear of reproach, and inspired him with unshaken confidence and courage.—In full assurance of the truth of the gospel, and of his personal acceptance with God, he soon became settled and happy in mind, and longed for the period when he should proclaim to others, the salvation he had obtained himself. His supreme affection for the Scriptures he had so criminally neglected, before he was renewed in the spirit of his mind, is strikingly displayed in the following abstract of a letter from him to one of his friends: "If a book was professedly to come from God to teach mankind his will, what should we expect its contents to be? Should we expect to be told the nature and perfections of God? The nature and perfections of God are in the Bible alone made

known. Should we expect to know how all things came into being at first? The Bible declares it. Should we wish to know what the Lord God requires of his creatures? This the bible makes known—*supreme love.* Should we want to know the reward of obedience? The bible points out eternal joys. Would curiosity lead us to inquire the reward of disobedience? The bible reveals extreme, everlasting misery. Should we inquire, what is our duty to each other? In the bible it is written as with a sun-beam—love all men as yourselves. Would we know the original of those miseries and disorders we observe in the world; and how a merciful God can permit them? The bible points to the cause, and proclaims death, and every evil, to be the wages of sin. Would we know, whence are those strange disorders we each of us feel in our own natures? The bible informs us we are in a state of ruin—we are fallen creatures. Would we discover how sin is pardoned, our natures restored, and God's perfections glorified? Though this was hid from ages and generations of the heathen, the bible makes it clear as the sun—by the death of Christ, and the operations of the Spirit. What, then, could we require in a book from God, that is not to be found in the bible? Secret things, indeed, are therein concealed; but essential and useful things are clearly revealed.

"View the bible in another light. Do we want history? The bible is the most ancient, the most concise, the most entertaining, and the most instructive history in the world. Do we want poetry? The book of Job is an epic poem, not inferior to Homer, Virgil, or Milton. Does the lyric muse invite us? The Psalms of David stand foremost in the list of fame. Are we in a melancholy mood? Let us read David's Lamentation over Saul, and Jeremiah's Lamentations. Do we want strains of oratory? The Prophets, and Paul, are yet, amongst mortals, unrivalled. In short, the bible is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work."

The studies of a young man, designated to minister in the sanctuary of God, should be chosen and pursued with an immediate and uniform regard to that work. The bible, the first book in importance, should, in his setting out, be made the first object of his veneration and love. Life is too short, time is too precious, to justify the sacrifice of years in laborious attention to literary objects, which, after all, will not make him a more able minister of that book. All his learning, reading, observation, and experience are only valuable as they are calculated to aid him in the more effectual preaching of its glorious doctrines. Under lively impressions of these sentiments, Mr. Simpson changed his former course, and resolved upon such plans of study as he thought best adapted to glorify God, and to promote the eternal happiness of men. No longer governed by the ambition of shining merely as

a scholar, he relinquished, or paid less attention to some favourite studies, particularly the mathematics, and bent his attention to the science of Theology. Here he was in his own element, enjoying and rejoicing in the ineffable prospects around him, and anticipating the day, when in the fulness and blessing of the gospel, he should go and publish the glad tidings of it to the guilty and miserable children of men. He thought every week long, while he was detained from the pulpit; and, the divinity degree requiring a longer course of study, he earnestly requested his tutor for permission to take his degree in law, instead of divinity, that he might hasten to his delightful purpose. This request, however, was denied; and at length, in the ordinary course his wishes were gratified, and he went forth in the vineyard of his Lord and Master, "determined to know nothing among men, save Jesus Christ and him crucified."

He was ordained, on the title of the Rev. Mr. Unwin, to the curacy of Ramsden, in the county of Essex. There he remained two years, very happy in his connection with his vicar, who had been his senior fellow student, and in whom, from his first religious impressions, he had enjoyed a firm and valuable friend. His removal from this station was the subject of much concern among the people to whom he was useful, and of surprise to his friends in general. Mr. Simpson frankly owned, he could give no proper reason for his conduct in this particular, and in the troubles which almost immediately followed, he no doubt saw that he had acted too precipitately for the subsequent satisfaction and peace of his mind.

It very seldom happens, that the watchmen of Zion quit their posts uncalled, or *without a proper reason*, but they are made to feel the sad consequences of their folly and temerity, perhaps throughout their future lives. However, it is pleasing to reflect, that the most unadvised and hasty steps of men are often overruled by the head of the church, for purposes of incalculable good, both to themselves, and to the cause of religion:—To themselves, in the way of instruction, humiliation and spiritual enjoyment;—and to the cause of religion, in thus qualifying them for, and making them more eminently subservient to the purposes of his glory. These remarks were affectingly exemplified in the instance now under review, and which on this account deserves particular notice in these Memoirs.

Mr. Simpson removed from his peaceful curacy at Ramsden to Buckingham, where he soon found himself involved in difficulties and deep distress. He commenced his ministerial career, determined not to keep back or disguise any gospel truth, however unpalatable to the unbeliever, and plainly to preach the whole counsel of God, to whatever opposition he might thus expose himself. In that day, although a pleasing change had certainly taken place, there were still but few evangelical preachers in the established

church. An animated extemporaneous clergyman preaching salvation by the grace of God, was, in most country places, a novel character; and was sure to be viewed and watched, with a malignant eye, by his unregenerate and dissipated brethren, who not unfrequently employed their power, or their influence, to exclude them from their churches. Their appeals to their clerical regularity, and to the doctrinal articles of the church, were either not heard, or were answered with insulting charges of hypocrisy, and secret designs to subvert the foundations of the spiritual hierarchy. With the holy zeal which so eminently distinguished the character of our young Divine, it was not probable he should long escape the operations of this malignant spirit. Who were the chief actors in the scenes of opposition, exhibited at Buckingham, is a question of no importance. That it was, however, of a very serious nature is certain, as it required the interposition of his Diocesan, and terminated in his removal; and it is equally certain, that the close of it was such, as left him in full possession of a pure conscience and a fair reputation; for the bishop, after hearing all the particulars of the case, is known to have made this observation, so highly honourable to both:—"Mr. Simpson, if you are determined to do your duty as a clergyman ought to do, you must every where expect to meet with opposition."

While at Cambridge, he formed a close intimacy with Mr. Robert Robinson, a celebrated dissenting minister of that place; a man of extraordinary genius, knowledge, and eloquence; but who, after having maintained for many years a decided attachment to evangelical doctrines, and even after having published an excellent defence of the Redeemer's deity, became inflated with the pride of philosophical speculations, and is supposed to have died a Socinian. He preached his last sermon in Dr. Priestley's pulpit, at Birmingham; on which occasion, it was said, he uttered some expressions against his former sentiments, peculiarly decisive of *the awful* revolution that had taken place in his mind; and a few mornings afterwards he was found dead in his bed, at the house of one of the Doctor's friends, in the neighbourhood of that town. No man was better qualified than Mr. Robinson, or more pleased in his happier days, with opportunities to make himself useful to young men of piety and promise, looking to the work of the ministry. Of this, it appears, Mr. Simpson was duly sensible, as he neglected not to avail himself of the counsel and information his friend was always ready to communicate; and would afterwards speak of this friendship as the most valuable social advantage of his college life. After he left Cambridge, they kept up a correspondence for some time, probably as long as the former continued in the same faith and spirit as those, under the divine influence of which the latter lived and died. Mr. Simpson has often repeated among his friends, the first sentence of a letter he received from Mr. Robinson, immediately after his

ordination. The sentence was this:—"Now, young man, you must cry a sale of character." This sentiment, so enigmatically expressed, was, however, clearly explained to him by the trying events which occurred at Buckingham.

(To be Continued.)

Scripture Illustrated.

BIBLICAL ILLUSTRATIONS.

Several passages of scripture illustrated drawn from the customs of the people of Egypt, and other places, extracted from Mr. JOWETT'S "Christian Researches."

CUCUMBERS.—"Extensive fields of ripe melons and cucumbers adorned the sides of the river. They grew in such abundance, that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being, in fact, little more than a fence against a north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates Isaiah i. 8: 'And the daughter of Zion is left..... as a lodge in a garden of cucumbers.' The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites, Numbers xi. 5, 6: 'We remember ..... the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away.'"

SUGAR-CANE.—"We moored near Radamun, which lies between Minie and Manfelout, to see the factory of an Englishman, Mr. BRINE; where we were kindly received. There are many thousands of acres of sugar-cane in these parts. Allusion to this production is made in Jeremiah vi. 20: 'To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?' It is also mentioned in Isaiah xliii. 24: 'Thou hast bought me no sweet cane with money.' The West-Indies were not then known."

EGYPTIAN LABOURERS.—"From hence, we rowed, about three miles, to Hermopolis, to see the first magnificent relic of Egyptian Architecture. In the village of Ashmounin, close adjoining, an Italian, SIGNOR FOURNI, superintends a Nitre Factory for the Bashaw. It is collected, by a triple process, from the rubbish of old cities. Hermopolis is such; of which, not a single house, nor even one stone upon another, remains, except the above-mentioned ruin. SIGNOR FOURNI had just received an order for 3000 quintals to be prepared with haste. For this purpose he was building small reservoirs and ducts, with old picked bricks,

gathered from ruins; and which are better than the modern baked bricks. A great number of young persons of both sexes were engaged in the work, carrying burdens. To give vivacity to their proceedings, they are required to sing; and, to keep them diligent, there were task-masters, standing at intervals of about ten feet, with whips in their hands, which they used very freely. We seemed to behold the manners of the ancient Egyptians: Exodus v."

Sepulchres.—Hieroglyphics.—"Further in the recesses of the mountains, are the more magnificent tombs of the Kings; each consisting of many chambers, adorned with hieroglyphics. The scene brings many allusions of Scripture to the mind; such as Mark v. 2, 3, 5; but particularly Isaiah xxii. 16: 'Thou hast hewed thee out a sepulchre here, as he that heweth him out a Sepulchre on high, and that graveth a habitation for himself in a rock;' for many of the smaller sepulchres are excavated nearly half way up the mountain, which is very high. The Kings have their magnificent abodes nearer the foot of the mountain; and seem, according to Isaiah xiv. 18, to have taken a pride in resting as magnificently in death as they had done in life.—'All the kings of the nations, even all of them, lie in glory; every one in his own house.' The stuccoed walls within are covered with hieroglyphics. They cannot be better described than in the words of Ezekiel viii. 8—10: 'Then said he unto me, Son of Man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in; and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.' The Israelites were but copyists: the master-sketches are to be seen in all the ancient temples and tombs of Egypt.—It is remarkable that Scripture gives no explanation of the particular meaning of the hieroglyphics. Moses, no doubt, who was 'learned in all the wisdom of the Egyptians,' must have understood their sacred science; yet he furnishes us with no specific clue,—nothing but the general condemnation of them, as idolatrous in the highest degree: Deut. iv. 15, &c. The wisdom of man seems, in this cradle of the sciences, to have betrayed its genuine tendency; and the monuments of Egypt are a durable comment on the first chapter of the Epistle to the Romans.

"March 20. Harvest.—The barley-harvest was getting in. This may explain Jer. viii. 20: as the harvest precedes the summer, it is put first in the description: 'The harvest is past, the summer is ended, and we are not saved.'"

Under the head of Scripture-Illustrations, Mr. Jowett has the following.—The author thus introduces them:—

"Some notices, in illustration of the Scriptures, have occurred in the preceding Journal. The Author will here subjoin others of this nature. The circumstances struck him forcibly, as portions of that mass of evidence which is furnished, both to the truth and the meaning of the sacred records, not only by the unchanging face of nature, but by the indelible character of Eastern manners. It is a remarkable fact, the value of which, in testimony to the Scriptures, the Christian will know how to appreciate, that the Bible is the very text-book of the most intelligent travellers in these countries. The Author has seen copies of the sacred volume in their hands, which have not only served, as it may be hoped, the higher purpose of ministering daily to the spiritual life, but have shown, by the manner in which they have been marked throughout, that they have been their constant guides through the scenes which they have visited."

Buffaloes.—"At Molubis, on the east bank of the Nile, I observed a cattle-fair. Several buffaloes were swimming, from the opposite side, across the water. Their unwieldy body sinks deep in the water, so that only part of the neck is level with the surface; while their uplifted head just raises the snorting nostrils above the water. Often, a little Arab boy takes his passage across the Nile upon the back of this animal; setting his feet on the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank, I was struck with their large bony size, compared with the little that had appeared of them while in the water. Their emerging brought to mind the passages in Gen. xli. 1, 2: 'Behold, he stood by the river: and, behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow.' It was the very scene and the very country."

Corn.—"'The earth brought forth by handfuls:' Gen. xli. 47. This I witnessed. I plucked up at random, a few stalks out of the thick corn-fields. We counted the number of stalks, which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next, three; the next, nine; then eighteen; then fourteen. Each stalk would bear an ear."

Bricks made with straw.—"At one place, the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that, when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose,—to build extensive granaries for the Bashaw: treasure-cities for Pharaoh: Exod. i. 11."

Ark of mud and reeds.—"Our boat was ballasted with earth taken from the river-banks,—very stiff and rich soil, without stones.

With this same mud the sides of the boat were plastered, at those parts in the forehalf of the vessel where moveable planks were placed, in order to raise the gunnel higher: the mud filled up the crevices, and prevented the water from gushing in, as would otherwise be the case. This mud was so rich and slimy, and when dry so firm and impervious, that, together with the strong reed that grows on the banks, it is easy to conceive how the mother of Moses constructed a little ark which would float: she then placed it among the flags, in order that the stream might not carry it down: Exod. ii. 3."

Task-Masters.—"The Mâllems transact business between the Bashaw and the peasants. He punishes them, if the peasants prove that they oppress; and yet he requires from them that the work of those who are under them shall be fulfilled. They strikingly illustrate the case of the officers, placed by the Egyptian task-masters over the children of Israel; and, like theirs, the Mâllems often find their case is evil. See Exod. v. 6—29."

Rising of the nile.—"Jeremiah xlvi. 7, 8, is a fine image, taken from the rising of the Nile."

Forests.—"Verses 22 and 23 of the same chapter point out one of the most effectual ways of subduing Egypt. The countless multitude of date-trees, which form even forests about some of the villages, furnish a great source of subsistence to the people. To cut these down (as it is said the French were proceeding to do, and would have done, but that the people surrendered at the prospect of this utter ruin,) would be to cut off the support of the present, and the hopes of a future generation. Nothing could be more terrible than this denunciation against Egypt.—'They shall march with an army, and come against her with axes as hewers of wood: they shall cut down her forest, saith the Lord, though it cannot be searched: because they are more than the grasshoppers, and are innumerable.'"—*Wesleyan M. Mag.*

The Attributes of God Displayed.

DESCRIPTION OF THE TORNADO,

WITH AN ACCOUNT OF THE WEATHER ON THE COAST OF AFRICA.

(From the Annals of Philosophy.)

From local peculiarities in the state of the weather on those parts of the coast of Africa, extending from the River Sierra Leone to the Equator, it is usual to divide the year into seasons of a denomination different from other parts of the globe; in place of spring, summer, autumn and winter, they are here called the tornado, rainy, foggy, second or after rains, and fine seasons.

The tornado season sets in about the middle of April, and continues to the middle of June: at this time these violent convul-

sions in the atmosphere are frequent; rarely two days pass without one being experienced; and even in the early parts of the month of April, they are sometimes felt. The load of vapour from which the atmosphere is unburdened by them, renders the air pure and wholesome; and the rain which falls in torrents for the space of an hour dries up so immediately, that they may be deemed as contributing much to the salubrity of the climate.

These violent convulsions in the atmosphere so terrific to sailors, and which would be no less so to landsmen, if the state of cultivation was so far advanced as to expose the husbandman's labour to the ravages of these dreadful tempests, first show themselves on the eastern quarter of the horizon by a deep black cloud heavily charged with electric fluid. This cloud continues increasing in size, sometimes for an hour or two before it is put in motion, and constantly emitting vivid flashes of lightning, accompanied by heavy and distant thunder. After a time, it rises a little above the horizon, to which its lower edge is parallel, and extremely black, and there remains stationary for a short time; when it is again put in motion. The most frightful flashes of forked lightning, accompanied by the heaviest possible claps of thunder, now issue from it in rapid succession. When it has reached a little beyond the zenith, a sudden chill is felt in the temperature, and then follows a more violent squall, or gust of wind and rain, than the most fertile imagination can picture; but which seldom lasts longer than half an hour. On shore, all animated nature seems extinct; nothing is seen, nothing is heard; every creature, whether man, bird, or beast, having sought refuge and shelter from the approaching storm: but no sooner is it over than the air, which was before close and sultry, becomes so delightfully pure and invigorating as to re-animate the whole animal creation.

About the middle of June, the rainy season commences, and continues to the beginning, and sometimes even to the latter end of November. From the little cessation of rain which takes place during this period, the ground soon becomes drenched, and from it a miasma arises which engenders those pestilential remittent fevers so destructive of human life in this part of the world.

As the rains begin to subside, they are succeeded by thick hazy weather, arising from a rapid evaporation of the moisture still remaining in the ground.

About the latter end of December, and during the whole of January, a wind occasionally blows, possessing properties, and attended by circumstances, peculiar to itself; it is known by the name of the Harmatan, and blows from the eastward with considerable strength. It is always attended by thick hazy weather; notwithstanding which it is so dry and parching, that all woodwork warps and shrinks, and if united by glue, becomes detached. Paper and books appear as if they had been placed close by a

fire. On the human frame its effects are considerably felt; the lips and nostrils become sore and inflamed, and the throat parched, and other exceedingly uncomfortable sensations are excited; although it is generally said to give to wounds and ulcers a strong predisposition to heal. Its duration varies from two or three to seventeen or eighteen days; this may be considered as part of the finest season, which continues till the tornados again commence. It is not peculiar to this part alone, but prevails throughout the whole extent of tropical Africa.

The above description of the weather within the before-mentioned limits on the coast of Africa, although it appears to be divided, and governed by laws, with the most perfect regularity, is by no means to be considered as not subject to any variation; for although a portion of the year is called the tornado season, tornados are not uncommon during the periodical rains, insomuch that in the neighbourhood of Sierra Leone, the end of September is frequently called the second tornado season.

REFLECTIONS ON VOLCANOS.

BY GAY LUSSAC.

Read before the Royal Academy of Sciences at Paris, May 19, 1823. *Ann. de Chimie et de Phys. tom.* xxii. *p* 415.

Before I offer to the public the following observations on Volcanos, a subject which has so long presented a wide field for hypothesis and conjecture, I ought to premise that I am not in possession of all the knowledge necessary for its full discussion, and that I shall only take a brief and partial view of it, confining myself to certain questions upon which chymistry may throw some light, and which do not absolutely demand an acquaintance with geology. The subject is however one of considerable difficulty, and one which gives me a claim on the indulgence of my readers.

Two hypotheses may be formed as to the cause which produces volcanic phenomena. According to one of these, the earth remains in a state of incandescence at a certain depth below the surface (a supposition strongly favoured by the observations which have been recently made on the progressive increase of temperature in mines;) and this heat is the chief agent in volcanic phenomena. According to the second hypothesis, the principal cause of these phenomena is a very strong and as yet unneutralized affinity existing between certain substances, and capable of being called into action by fortuitous contact, producing a degree of heat sufficient to fuse the lavas and to raise them to the surface of the earth by means of the pressure of elastic fluids.

According to either of these hypotheses, it is absolutely necessary that the volcanic furnaces should be fed by substances originally foreign to them, and which have been some how or other introduced into them.

In fact, at those remote epochs which witnessed the great catastrophes of our globe,—epochs at which the temperature of the earth must have been higher than it now is, the melted substances which it contained consequently more liquid, the resistance of its surface less, and the pressure exercised by elastic fluids greater,—all that could be produced was produced: an equilibrium must have established itself, the agitated mass must have subsided into a state of repose which could no longer be troubled by intestine causes, and which can only now be disturbed by fresh contact between bodies accidentally brought together, and which were, perhaps, only added to the mass of the globe subsequently to the solidification of its surface.

Now the possibility of contact between bodies in the interior of the earth, the ascent of lava to a considerable height above its surface, ejections by explosion, and earthquakes, necessarily imply that those extraneous substances which penetrate into volcanic furnaces must be elastic fluids, or rather liquids capable of producing elastic fluids, either by means of heat which converts them into vapour, or by affinity which sets at liberty some gaseous elements. According to analogy, the only two substances capable of penetrating into the volcanic furnaces in volumes sufficiently large to feed them, are air and water, or the two together. Many geologists have assigned to the air an important office in volcanos; its oxygen according to them sustains their combustion: but a very simple observation will suffice to overthrow this opinion entirely.

How, indeed, is it possible for the air to penetrate into the volcanic furnaces when there exist a pressure acting from within towards the exteriors capable of raising liquid lava, a body three times as heavy as water, to the height of more than 1000 *metres*, as at Vesuvius, or even of more than 3000, as is the case in a great number of volcanos? A pressure of 1000 *metres* of lava, equivalent to a pressure of 3000 *metres* of water, or to that of about three hundred atmospheres, necessarily excludes the introduction of any air whatever into volcanos; and as this pressure exists for a long series of years, during which the volcanic phænomena continue in the utmost activity, it follows that the air can have no share whatever in their production.

It is moreover evident, that if the air had a free communication with the volcanic furnaces, the ascent of lava and earthquakes would be impossible.

If the air cannot be the cause of volcanic phænomena, it is probable, on the contrary, that water is a very important agent in them.

It can hardly be doubted that water does penetrate into volcanic furnaces. A great eruption is invariably followed by the escape of an enormous quantity of aqueous vapour, which, being condensed by the cold which prevails above the summits of vol-

canos, falls again in abundant rains accompanied by terrific thunder, as was the case at the famous eruption of Vesuvius in 1794, which destroyed Torre del Greco. Aqueous vapours and hydrochloric gas have also frequently been observed in the daily ejections of volcanos. It is scarcely possible to conceive the formation of these in the interior of volcanos without the agency of water.

If we admit that water is one of the principal agents in volcanos, we must proceed to examine the real means by which it acts, upon either of the hypotheses we have just laid down concerning the heat of volcanic furnaces. If we suppose, according to the first hypothesis, that the earth continues in a state of incandescence, at a certain depth below its surface, it is impossible to conceive the existence of water at that depth; for the temperature of the earth having formerly been of necessity higher, its fluidity greater, and the thickness of its solid crust less than at the present time, the water must necessarily have disengaged itself from its interior and have risen to the surface.

If we wish therefore to give any air of probability to this hypothesis, and to maintain the importance of water as a principal agent in volcanos, we must assume that it penetrated from the surface downwards to the incandescent strata of the earth; but in order to come to this conclusion, we must suppose that it had a free communication with those strata, that it gradually acquired heat before it reached them, and that the vapour it produced compressed by the weight of its whole liquid column, obtained a sufficient elastic force to elevate the lavas, to produce earthquakes, and to cause all the other terrible phænomena of volcanos.

The difficulties obviously involved in these suppositions, and to which many others might be added, render the hypothesis that the heat of volcanos is to be attributed to the state of incandescence of the earth at a certain depth below the surface, perfectly inadmissable. I must further remark that this incandescence is itself quite hypothetical; and that, not withstanding the observations on the increase of temperature in mines, I regard it as extremely doubtful.

(To be continued.)

Miscellaneous.

AMERICAN COLONIZATION SOCIETY..

Extracts from the First Report of the New-York Colonization Society.

Nearly seven years have elapsed since a Society was formed at Washington, for the purpose of "promoting and executing a plan for colonizing the free people of colour, residing in America, in Africa, or such other place as Congress should deem most expedient." As a preliminary step to the carrying of this plan into successful execution, it was deemed proper to send out agents to the coast

of Africa, to ascertain the most favourable site for the proposed colony, and at the same time to gather such general information as might facilitate the future operations of the Society. Messrs. Mills and Burgess were accordingly appointed upon this service in the year 1817; and the result of their labours and inquiries was such as to satisfy the Managers that the establishment of a colony on the west coast of Africa might be attempted, not merely with safety, but with every prospect of success. Having obtained this information, it was determined at once to commence their labours in this region of the globe; and measures were immediately adopted for sending out, with all possible speed, the first settlers in the proposed colony. A vessel, the Elizabeth, was accordingly chartered and dispatched to Africa, with about eighty coloured people, together with the two agents of the Society, and one of the government of the United States, appointed to superintend the reception of rescued slaves from on board the slaving ships. The vessel sailed from this port, and the spirit and alacrity with which our citizens came forward to furnish her with necessary supplies, exhibit a satisfactory proof that they are not insensible to the claims of this noble and benevolent enterprise.

The first location of the colonists, on their reaching Africa, proved, unfortunately, to be in every respect disadvantageous; and information soon reached the Managers of the death of the three agents, together with about twenty of the colonists. In consequence of these and other disasters, threatening their immediate and almost total destruction, the colonists, on the arrival of new agents from the United States, were removed to Sierra Leone, and placed under the protection of the British government. Here they remained until a proper situation could be procured for their settlement. Through the zeal and ability of Dr. Ayres, agent of the Society, and Lieutenant Stockton, of the United States Navy, this was accomplished. A tract of land at Cape Montserado,* was purchased from the native kings, which, according to the description given of it, combines every local advantage, situated on the banks of a large river, "and with one of the best harbours between Gibraltar and the Cape of Good Hope." The colonists were soon after removed to this spot, and the first foundation of a settlement laid, whose benign influence, we trust, will be felt and acknowledged for ages to come, in the remotest regions of Africa.

It is unnecessary to dwell, in detail, upon the intermediate history of the colony. The annual Reports of the parent Institution contain the amplest information on this subject, and are filled with a recital of the most important incidents in relation to its origin and progress. To the lover of bold adventure, as well as

* Cape Montserado, which is high land, is situated in about the fifth degree of north latitude. Sierra Leone is in N. lat. 8° 30′. Mesurado is the name of the river and bay that wash the cape. The cape is also sometimes called Mesurado.

to the philanthropist and the Christian, we recommend the perusal of these interesting documents. It is sufficient for our present purpose to state, that, notwithstanding the dangers and the difficulties necessarily attending the planting of an infant settlement on a remote and barbarous shore, the colony still exists and flourishes. According to the latest accounts, the number of settlers is about two hundred, under the superintendence of two agents, of acknowledged character and abilities. The misunderstanding, which at first existed between them and the natives, has been satisfactorily adjusted, and every thing seems propitious to the growth and perpetuity of the establishment.

Such is a brief sketch of what has been accomplished under the auspices of the parent Society. To aid in the execution of a plan, so magnificent in its design, and so benevolent in its object, this Auxiliary was formed. It has already existed for six years, and though less has been done by it than was either wished or expected by the friends of colonization, yet the Managers feel confident that its formation and continued existence have not been without their use. Although it has thus far contributed but little to the pecuniary resources of the Society, the Managers flatter themselves that it may have been the means of keeping alive, in this section of our country, a sympathy for the general object, which, it is hoped, will ere long pervade every portion of the community. Notwithstanding the open hostility of some, the skepticism of others, and the cold indifference of a still greater number, the Managers are proud to record their firm and unalterable conviction in favour of the great cause in which they are enlisted. They believe it to be a project, not merely practicable, but pregnant with the greatest blessings to humanity. To this country it offers the only possible means of gradually ridding ourselves of a mighty evil, and of obliterating the foulest stain upon our nation's honour. To those who emigrate, it offers an asylum in the land of their fathers, where they may stand forth in the character of men, and enjoy the rights and privileges of freemen. To Africa, it offers the suppression of the slave trade, while it presents in bold perspective the brightest prospects of future civilization and refinement. If this unfortunate portion of our globe is *ever* to be regenerated in its intellectual and moral character, there is no question that it will have to be the result of efforts foreign to itself. All history proves that no people were ever redeemed from ignorance and barbarism, except through the agency of a nation already civilized.

If such be the fact, how immensely does the establishment of this colony swell in interest, when viewed in its relations to Africa! It is no extravagant supposition, that, if success attends the present enterprise, colonies will ere long be found established in abundance along the coast of Africa, and that through them, civilization, science, and Christianity, will pour their blessings

over a suffering and degraded continent. It is impossible to believe, for one moment, that a plan which promises such splendid results will be suffered to languish by the American public. The countenance and patronage already extended to the infant settlement by the government of the United States, shows that the object is and ought to be a *national one.* The Managers entertain the hope, that ere long this must become a general sentiment throughout our country, and that every heart must be awakened to the claims of this Institution.

OBSERVATIONS ON INFIDELITY.

(Extracted from the Sermons *of the* Rev. Andrew Thomson, *of Edinburgh.)*

It is amidst trials and sorrows that Infidelity appears in its justest and most frightful aspect. When subjected to the multifarious ills which flesh is heir to, what is there to uphold our spirit, but the discoveries and the prospects that are unfolded to us by Revelation? What, for this purpose, can be compared with the belief that every thing here below is under the management of infinite wisdom and goodness, and that there is an immortality of bliss awaiting us in another world? If this conviction be taken away, what is it that we can have recourse to, in which the mind may patiently and safely repose in the season of adversity? Where is the balm which I may apply with effect to my wounded heart, after I have rejected the aid of the Almighty Physician? Impose upon me whatever hardships you please; give me nothing but the bread of sorrow to eat; take from me the friends in whom I had placed my confidence; lay me in the cold hut of poverty, and on the thorny bed of disease; set death before me in all its terrors;—do all this, and only let me trust in my Saviour, and "pillow my head on the bosom of Omnipotence;" and I will "fear no evil;" I will rise superior to my affliction; I will "rejoice in my tribulation." But let infidelity interpose between God and my soul, and draw its impenetrable veil over a future state of existence, and limit all my trust to the creatures of a day, and all my expectations to a few years, as uncertain as they are short;—and how shall I bear up with fortitude, or with cheerfulness, under the burden of distress? Or where shall I find one drop of consolation to put into the bitter draught which has been given me to drink? I look over the whole range of this wilderness in which I dwell; but I see not one covert from the storm, nor one leaf for the healing of my soul, nor one cup of cold water to refresh me in the weariness and the faintings of my pilgrimage.

The very conduct of Infidels, in spreading their system with so much eagerness and industry, affords a striking proof that its influence is essentially hostile to human happiness. For what is their conduct? Why, they allow that religion contributes largely to the comfort of man,—that in this respect, as well as with respect

to morality, it would be a great evil were it to lose its hold over their affections,—and that those are no friends to the world who would shake or destroy their belief in it. And yet, in the very face of this acknowledgment, they scruple not to publish their doubts and their unbelief concerning it among their fellow-men, and with all the cool deliberation of philosophy, and sometimes with all the keenness and ardour of a zealot, to do the very thing which they profess to deprecate as pernicious to the well-being and comfort of the species. Whether they are sincere in this profession, or whether they are only trifling with the sense and feeling of mankind, still it demonstrates the hardening influence of their principles; and from principles, which make those who hold them so reckless of the peace, and order, and happiness of their brethren, what can be reasonably expected, but every thing which is most destructive of human comfort.

It is true, the Infidel may be very humane in the intercourse of life; but, after all, what dependence can be placed upon that humanity of his, which deals out bread to the hungry, and clothing to the naked, and yet would sacrifice to literary vanity, or to something worse, whatever can give support in trial, and consolation at death? He may sympathise with me in my distress, and speak to me of immortality, and, at the very moment, his constitutional kindness may be triumphing over his cold-blooded and gloomy speculations. But his speculations have shed a misery over my heart, which no language of his can dissipate, and which makes his most affectionate words sound in my ear like the words of mockery and scorn. He has destroyed me, and he cannot save me, and he cannot comfort me. At his bidding I have renounced that Saviour in whom I once trusted and was happy; and have banished that Comforter, who once dwelt with me, and would have dwelt with me as a Comforter for ever. And he now pities me!—as if his most pitying tones could charm away the anguish of my bosom, and make me forget that it was he himself who planted it there, and planted it so deep, and nourished it so well, that nothing but the power of that Heaven, whose power I have denied, is able to pluck it out! Yes; after he has destroyed my belief in the superintending Providence of God,—after he has taught me that the prospect of an hereafter is but the baseless fabric of a vision,—after he has bred and nourished in me a contempt for that Sacred Volume which alone throws light over this benighted world,—after having argued me out of my faith by his sophistries, or laughed me out of it by his ridicule,—after having thus wrung from my soul every drop of consolation, and dried up my very spirit within me,—yes, after having accomplished this, in the season of my health and my prosperity, he would come to me while I mourn, and treat me like a drivelling idiot, whom he may sport with, because he has ruined me, and to whom, in the plenitude of his compassion, too late, and too

unavailing, he may talk of truths in which he himself does not believe, and which he has long exhorted me, and has at last persuaded me, to cast away, as the dreams and delusions of human folly! From such comforters, may Heaven preserve me! My soul, come not thou into their secrets. Unto their assembly, mine honour, be not thou united!—*Wesleyan Meth. Magazine.*

Anecdote of Primate Robinson and the Rev. C. Wesley.

The late Primate Robinson, who, it is well known, attached to his manners a high degree of personal dignity, happened to meet Mr. Charles Wesley, at the Hot Wells; when, after making some good-natured observations on the variety of scenes they had passed through since they had left College, (for they had been fellow-collegians,) the following conversation took place between the Archbishop and Mr. Wesley.

"Primate. I knew your Brother well. I could never credit all I have heard respecting him and you. But one thing in your conduct I could never account for,—your employing Laymen.

Wesley. My Lord, it is your fault.

P. My fault, Mr. Wesley?

W. Yes, my Lord; yours and your brethren's.

P. How so, Sir?

W. Why, you hold your peace, and "the stones cry out."

(Here they took several silent turns.)

P. Well, but I am told they are unlearned men.

W. Some of them are in many respects unlearned; so "the dumb ass rebukes the Prophet!"

His Grace said no more.—*ib.*

Anecdote of the Rev. John Fletcher.

"This evening I have buried one of the warmest opposers of my ministry, a stout, strong young man, aged twenty-four years. About three months ago, he came to the church yard with a corpse, but refused to come into the church. When the burial was over, I went to him and mildly expostulated with him. His constant answer was, 'that he had bound himself never to come to church while I was there; adding, that he would take the consequences,' &c. Seeing I got nothing, I left him, saying with uncommon warmth, (though as far as I can remember without the least touch of resentment) 'I am clear of your blood; henceforth it is upon your own head; you will not come to church on your legs, prepare to come upon your *neighbours' shoulders.*' He wasted from that time, and to my great surprise hath been buried on the spot where we were when the conversation passed between us. When I visited him in his sickness, he seemed *tame* as a wolf in a trap. O may God have turned him into a sheep in his last hours!"—*Benson's Life of Fletcher, p.* 85.

Religious and Missionary Intelligence.

CREEK INDIAN MISSION.

In our last number we gave an extract of a Letter from the Rev. William Capers, which contains an encouraging account of the School at this place. We have since received two letters from the Rev. Isaac Smith, which give a very interesting account of a revival of religion among the children which are under the care of the Mission School. Several of them give evidence of a sound conversion, and others are seeking salvation in the name of Jesus. For a more circumstantial account of this work, see Youth's Instructer and Guardian for this month.

GRAND-RIVER MISSION.

Letter from the Rev. Alvin Torry.

With great pleasure I comply with the request, to "give an earlier account" of the state of this Mission, having lately much cause for gratitude to God, for the increasing displays of his grace and mercy to the dear people of my charge. At the Conference in July I mentioned the commencement of a good work among the Mowhawks and others. This encouraging beginning has since increased, and is now spreading in a powerful awakening in a number of families in the northern part of the Indian Reservation.

When I visited and preached to these Indians last June, I found several under awakenings; for they had heard, occasionally, a sermon from brothers Whitehead, Storey and Matthews; and had for some time been in the habit of coming together at the house of T. D. to hear prayers in the Mowhawk. Several manifested much concern, and appeared very desirous of the prayers and advice of the pious. These, with two youths who had lately received religious impressions at the Ancaster Camp-Meeting, I formed into a society; giving charge of the society to brother S. Crawford.* His account of the progress of the revival during my absence to Conference, I here insert from his letter to me. We must beg some indulgence for being particular, considering that the subjects of this work are the *first fruits unto Christ;* and, that this revival may be seen in the native simplicity of these artless Indians. Bro. C.'s account is as follows: "During your absence to the Conference, I have continued to meet with our Red-Brethren every week, giving them public discourses, as well as answering their anxious inquiries concerning the things of God. The Lord has indeed been gracious to this people, pouring out His Holy Spirit on our assemblies, and thereby giving the spirit of penitence, of prayer and of praise. About the first who appeared deeply concerned for their souls were two women. One of them had, about fourteen years ago, known the way of the Lord; and had belonged to our society in the Alleghany. Having been a long time without the means of grace, she had lost her comforts and her zeal for God; but now being again stirred up to return to the Lord, she became useful to others of her sex, who were inquiring for the way of life. The other was a woman of moral deportment, and of respectable standing among her nation; but of great and painful afflictions: by a series of family trials she had been borne down with overwhelming sorrows. To this daughter of affliction, the other woman gave religious counsel, urging, that if she would give her heart to the Lord, He would give comfort to her mind, as well as direct and support her in her worldly troubles. She listened to these things with much concern, and as she went to the spring for water, she turned aside several times to pray. At length, under a sense of her unworthiness and sinfulness, she sunk to the earth and was helpless for some time. When she recovered strength she came into her house, and calling her children around her, they all kneeled down to pray. While at prayer, a weight of power came on them,—the daughter of fifteen cried aloud for mercy, and the mother

* Brother Crawford appears to be a pious youth, of ardent, but prudent zeal for the cause of Christ. He came with recommendations from the east last spring, and is now studying the Indian language with a view to usefulness among the natives of the forest. He lives with the Indians, faring as they fare,—is esteemed by them, and is making considerable proficiency in the language.

again sunk to the floor. The daughter soon found peace and praised the Lord. While the mother was yet mourning and praying, the youngest daughter not yet four years of age, first kneeled by her mother, praying: then coming to her sister, she says, 'Onetye ragh a gwogh nos ha ragh ge hea steage? Onetye ragh a gwogh nos ha ragh ge hea steage?' i. e. Why don't you send for the minister? Why don't you send for the minister? Shewing thereby a religious concern and intelligence remarkable for one of her age. The mother soon after obtained peace. She with her children are now a happy family, walking in the enjoyment of the Holy Comforter. Thus did the Lord bring these sincere inquirers to the knowledge of himself while they were alone, calling on his name.

"Another instance of extraordinary blessing among this people, was on Sabbath the 27th of July last, when one of our brethren came to hold meeting with them. During singing and prayer, there was much melting of heart and fervency throughout the assembly:—some trembled and wept—others sunk to the floor; and there was a great cry for mercy through the congregation. Some cried in Messessaugah, 'Chemenito! Kitta maugesse, chemuche nene,' &c. i. e. 'Great good Spirit! I am poor and evil,' &c. Others in Mohawk prayed, 'O Sayàner, souahhàah sadòeyn Roewàye Jesus Christ, Tandakweandèrhek.' That is, 'O Lord, the only begotten son Jesus Christ, have mercy on us.' Others were encouraging the penitents to cast their burdens on the Lord. Others again were rejoicing over their converted neighbours. In this manner the meeting continued throughout the day. While these exercises were going on, a little girl ran home to call her mother, who came directly over to the meeting. On entering the room where the people were praying, she was smitten with conviction, and fell down, crying for mercy. While in this distress, her husband was troubled lest his wife should die; but was happily disappointed, when a few hours after, her sorrows were turned into joy, and she arose praising the Lord. From this time the husband set out to serve the Lord, and the next day he also found peace to his soul, as I will hereafter relate. During the day several found the Saviour's love, and retired with great peace and comfort, while others with heavy hearts wept and prayed as they returned comfortless to their habitations. The next day I visited them, when they welcomed me with much affection, declaring what peace and happiness they felt since their late conversion. A number soon came together, among whom was the Indian who, the day before, was so concerned for his wife. His convictions for sin appeared deep, and his mind was in much distress. We joined in prayer for him; when I had closed, an Indian woman prayed in Mohawk. While she was with great earnestness, presenting to the Lord, the case of this broken-hearted sinner, the Lord set his soul at liberty. Himself and family have since appeared much devoted to the service of the Lord. The next morning, assisted by an interpreter, I again preached to the Indians. After the meeting, observing a man leaning over the fence weeping, I invited him to a neighbouring thicket, where I sung and prayed with him. I then called on him to pray, he began, but cried aloud for mercy with much contrition of spirit; but his tone was soon changed from prayer to praise. The work is spreading into a number of families. Sometimes the parents,—sometimes the children are first brought under concern. Without delay they fly to God by prayer, and generally they do not long mourn before their souls are set at liberty. The change which has taken place among these people appears very great, and, I doubt not, will do honour to the cause of religion, and thereby glorify God, who has promised to give the Gentiles for the inheritance of his Son.

"SETH CRAWFORD."

"*Grand-River, Sept.* 1823."

On my return from Conference I called and preached to the Mohawks, and have it on my plan to continue to attend to them in my regular route.—After having explained the rules of society to them, twenty were admitted as members of society. It was a season of refreshing to us all. On the 28th of September, I again preached to them. The crowd was now such that they could not all get into the house. Their usual attention and fervour were apparent, and near the conclusion of the discourse the hearts of many were affected, and they praised the Lord for his power and goodness. In meeting them in class, they appeared to be progressing finely, advancing in the knowledge and love of God. Several who had been under awakening, having now returned

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from their hunting, requested to be received, and were admitted into the society. The society now consists of twenty-nine members,—three of whom are white persons. We have also a Sabbath School of Indian children, consisting of about twenty, who are learning to read. Some young men having kindly offered their services to instruct them. This good work is about fifty miles from the mouth of the Grand River—about six miles from the Mohawk village, and four miles north of the great road leading from Ancaster to Longpoint.—About twelve miles from the mouth of the Grand River, another gracious work is commenced among both Indians and whites.* About twelve have found peace to their souls, among whom are four of the Delaware tribe. This awakening first took place in the mind of a white man,—a notorious sinner. It was in time of preaching that the power of God arrested him. He wept and trembled like Belteshazzar. After meeting he came to me, saying, "I don't know what is the matter with me. I never felt so before: I believe I am a great sinner, but I wish to do better, what shall I do to be saved?" I told him the Spirit of the Lord was upon him, to convince him of sin, and he must repent and turn to God. There is evidently a great change in this man, who we hope may be an honour to the cause of religion in this wicked part of the Reservation. The awakening is prevailing in several families. We have twelve in society here. In the townships of Rainham and Walpole, there are still good appearances. Indeed at most of my appointments we have the presence and blessing of the Lord; so that our Missionary friends will have no occasion to repent the prayers they have offered —the money they have expended, and the tears they have shed in behalf of the once miserable and forsaken sinners, but now happy and blessed converts on the Grand River. Much labour is now necessary, and I would gladly have assistance; but my health is good, and I would not increase expenses. In weariness my mind is comforted, and my soul is delighted in feeding these hungry natives with the provisions of the gospel. O I could endure hunger, or set down thankfully to their humble fare, or lie down in Indian wigwams all my life, to be employed in such a work as this, and especially if favoured with such consolations, as at times I have enjoyed since I commenced my labours in this Mission. I hope for ever to be grateful for his mercy in thus blessing his word for the conversion of these poor perishing sinners. Dear Sir, a letter of instruction and counsel would be thankfully received. I hope I have an interest in the prayers of my brethren. Farewell, very affectionately yours in the gospel of Christ.

ALVIN TORRY.

Grand River, U. C. Oct. 2, 1823.

* A small settlement of white people on the Indian lands, here borders on a settlement of the Delaware Indians.

Letter from the REV. WILLIAM CASE.

IN my letter of the 27th of August, I mentioned that an awakening had taken place among the Indians on the Grand River, and promised a more particular account of the work, after my next visit among them. But as brother Torry has sent you a pretty full account, a few remarks will suffice. On the 24th of September, in company with a religious friend, we passed into the wood and arrived at the Indian dwellings, about 9 o'clock in the morning, a time at which they generally hold their morning devotions. We were received with cordial kindness, and the shell was blown as a call to assemble for religious service Soon the people, parents and children, were seen in all directions repairing to the house of prayer. When they arrived they took their seats with great solemnity, observing a profound silence till the service commenced.*—Having understood that they were in the habit of singing in the Mohawk, I requested them to sing in their usual manner, which they did melodiously. The following verse is taken from the hymn, and the translation into English is annexed.

"O sa yà ner Tak gwogh sni yè nougb,
Ne na yonk high sweagh sé,
Ne o ni a yak hi sea ny,
Sa yà ner tes hegh sm'yeh."

"Enlighten our dark souls, till they
Thy sacred love embrace;
Assist our minds, (by nature frail,)
With thy celestial grace."

* *Silence and solemnity* become an assembly on entering upon the service of God. The noise of talk in the place of worship,—the passing out and in, in time of religious service, are irregularities of which an Indian would be ashamed.

After the sermon, several addressed the assembly in the Mohawk, and the meeting was concluded by prayer, from one of the Indians in his native tongue. By the accounts which brothers Torry, Crawford, and others have given of this reformation, as well as from the steady uniform deportment of the religious since their conversion, the work of grace appears to have taken a deep impression on the minds of this people. The use of ardent spirits appears to be entirely laid aside, while the duties of religion are punctually and daily observed. The hour of prayer is sounded by the blowing of the shell, when they attend for their morning meetings with the regularity of their morning meals. The Indian character, I am persuaded, has been but little understood. The worst of vices have been introduced among them by the immoral whites while the excellencies of the Christian virtues have been neglected and contemned in their sight. But let these people possess the advantages of Christian example and instruction, and they are as capable of instruction and good impressions as any nation, and from plain example before us at the several Missionary stations, we have every reason to believe, that all the amiable virtues of the *friend* and the *Christian*, will be as conspicuous as in any other people of similar advantages. The Indians here are very desirous of obtaining education for their children, and they are making such efforts as their low circumstances will allow; for this purpose a school house is commenced,—a Sabbath School is now in operation where about twenty children are taught the rudiments of reading, and we are not without hope of seeing a day school established for the ensuing winter. Certainly this Mission has been attended with the divine blessing beyond every expectation. It was not at first commenced with the professed design of converting the natives, (though they were had in view) but for the benefit of the white inhabitants scattered over the Indian lands. The merciful Lord however has been pleased to endow the Mission with abundant grace, and the friends of Missions may now renew their songs of gratitude and joy, over thirty more converted natives of the forest, together with an equal number of converts among the white population.

With esteem and affection,

Yours in the cause of Missions,

W. Case.

Niagara, U. C. Oct. 7, 1823.

WESLEYAN METHODISTS.

We have received the Minutes of the Eightieth Annual Wesleyan Methodist Conference, held in Sheffield, July, 1823, from which we select the following items of intelligence.

The joy arising from mutual gratulations on their coming together, must have been mixed with sorrowful recollections on receiving information of the sudden death of two of their number, George Seargent and Edward B. Lloyd, who were killed by the upsetting of the coach in which they were coming to the Conference. Respecting these, however, they did not *sorrow as those who have no hope;* for though their death was sudden and unexpected, the one, Mr. Seargent, while struggling in the agonies of death, was heard to say,—"Happy, happy;" and of the other who "lingered nine days in extreme pain," it is said that he "bore it with Christian fortitude and resignation in the full triumph of faith."

The deaths of fourteen others are recorded, who departed from the field of labour to the *promised inheritance* with joyful expectations of everlasting rewards.

Number of members belonging to the Wesleyan Methodist Connexion:—

In Great-Britain,		219,398
In Ireland,		22,039
Foreign Missions.		
Europe.		
Gibraltar,	76	
France,	68	
Total in Europe,		144
Asia.		
Ceylon & Continental India,	490	
South-Sea Missions,	178	
Total in Asia,		668
Africa.		
At Sierra Leone, St. Mary's, Cape of Good Hope, Little Namacqualand, Salem and Graham's town, Albany,		352
		242601

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America.		
West-Indies,	26,171	
Canada,	1,081	
Nova-Scotia & New-Brunswick,	2,094	
Newfoundland,	901	
Total in America,	30,247	
Total number of members,	272,848	

The number of regular travelling preachers, and of supernumerary and superannuated preachers, is as follows:

In Great-Britain:		
Regular preachers	672	
Supernumerary and supperannuated,	73	
		745
In Ireland:		
Regular preachers including Missionaries, many of whom use the Irish language,	103	
Supernumerary and superannuated,	34	
		137
In Foreign Stations:		
Regular preachers and assistant Missionaries,	137	
Supernumerary and superannuated,	2	
		139
		745
Total number of preachers,		1021
Total number of preachers and people,		273,869

If we add to these the number in the Methodist Episcopal Church, consisting of 312,540 members, and 1226 preachers, it will make the whole number of Methodists throughout the world to be *five hundred eighty-seven thousand, six hundred and thirty-five.*

BIBLE SOCIETY OF FRANCE.

The Fourth Annual Report of this Society has just reached this country. It forms a volume of two hundred and fifty pages, and contains much interesting matter, particularly that portion of it which relates to the distribution of the Scriptures in France. The meeting took place on the 16th of April, and the Marquis de Lincourt, a Peer of France and President of the Society, took the chair. It was opened with a prayer by M. Marron, which was succeeded by an address from the President, and some extracts from the Report of the Committee, by the Baron de Staehl: after this the speeches were made, &c.

In the course of the year preceding, the Society distributed 1627 Bibles, and 5,196 Testaments; 13 new auxiliary societies or branches have been formed, and more than 30 Bible Associations. It was further stated in the Report, that the pecuniary resources of the Society, which are supplied by the zeal of inhabitants of the country, have more than doubled in that time; and that the amount of donations received from their friends in the departments, and by contributions from auxiliary societies, has quadrupled.

"Such success," remark the Committee, "surpasses all our hopes; and there is none of us who has not fervently blessed God on hearing of it, that he has deigned to make choice of us as the instruments in so noble a work. Some obstacles have indeed been encountered in our progress, and may yet impede our way; but what human enterprise is not opposed? When has the principle of goodness shewed itself upon earth when it had not to meet the evil inclinations of our nature? But what can temporary resistance effect against the Divine protection, which has so plainly signalized itself in favour of the cause which we have adopted?"

It appears from the Report that the Government have permitted the importation of many Bibles, intended for the poor, free from duties, and it is hoped that the same indulgence will be continued towards the Society.

According to the plan adopted by other Bible Societies, they publish monthly Reports, and this has rendered the addition of an appendix to their yearly volume, quite superfluous. In short, the Society is stated to be prospering in every particular, and to receive the most cordial co-operation of the Societies of Christian Morality, Religious Tracts, and Missions among Heathen Nations.

Among the persons mentioned as having been present at Meetings of the Committee, are professor Everitt of Boston, Dr. Spring of New-York, Mr. Wilson of Malta, Mr. Latrobe Secretary of the Church of the United Brethren, William Mullen the Philanthropist, General Macauley "his rival and friend," Mr. Thomas Erskine, Mr. Money member of Parliament, Dr. Pinkerton, and Mr. Wilks, minister of the American congregation in Paris.

The following paragraph concerning

one from our country, lately resident in France, we translate entire:

"We are to be deprived for some time of the happiness of seeing among us Mr. Wilder, the assessor of your Committee, whom urgent business has called to America. In whatever country he may be placed by Providence, religion will be his motive and his object; but, convinced as we are that his Christian virtues can, in no other part of the world, be of such important service to the cause of the Gospel as in France, we hope he will not be long absent from a land in which he is attached by so many spiritual bonds, and where he inspires so much respect and affection."

After a survey of the operations of the foreign European Bible Societies, we find the following remarks, under the head of the United States.

"It is with Great-Britain, that we began the hasty picture of the Christian world—and it is another free country, which is to form the last link in this wonderful chain. What more irresistible argument, can we offer to those who would insure the spirit of this age, by pretending that it is not in harmony with the spirit of the Gospel; and that the power which impels mankind to the acquisition of improvement and liberty, is capable of estranging them from that holy doctrine, which is the first source of modern liberty and civilization.

"The American Bible Society continues to honour us with a fraternal benevolence. It has now given us a new proof of it, by sending into the midst of us, as its representative, the Reverend Mr. Summerfield, a young minister of the Gospel, hardly twenty-five years of age, who has come to our climate to establish his health, enfeebled by the too early and assiduous exercise of his uncommon talents for preaching."

The principal facts contained in the report of the American Bible Society, are then enumerated, and the portion of the Report devoted to foreign societies, concludes with some general remarks beginning in these words:

"We have now rapidly passed over the inhabited surface of our globe.—From Iceland to the Cape of Good Hope, from the Peninsula of India to the Western Coast of Africa, from the United States of America to the Pacific, there are few points accessible to European commerce, which Bible Societies have not embraced in the cosmopolitanism of the Gospel. Hard indeed must be his heart, and blind his spirit, who can look on such a spectacle without emotion. The Bible has been offered to men of all classes and people, in all the degrees of the social scale; the ignorant and the philosophical, the statesman and the poor artizan; the polished nations of our old Europe, and the wandering tribes in the forests of the New World; the African under the Torrid Zone, and the Esquimaux, who disputes his doubtful existence with the eternal ice of the Pole; all have received the Book of Life. How wonderful! the manners, the political institutions, the literature, the forms of worship, the systems in philosophy, in short, every thing is different among those people; it is with difficulty, that the most simple ideas extend from one to the other; and behold, here is a book, which embraces the immensity of the moral world, which rises to the highest questions in metaphysics, and descends to the most humble details of daily life; this book, speaks to all the same language, and is understood by all. Still more wonderful! It adopts itself to the degrees of human nature; and while it inculcates the same truths, it developes the same feelings in all hearts. If, after this, any doubts should dare to rise, concerning the divine inspiration of the scriptures, what more lively proof can we give them? All the interpretations, all the commentaries, call up new commentaries and new interpretations; not a profession of faith, written by the hand of man, but gives room for new dissension; not a mode of worship, but dissatisfies some of those who profess it; not a sect so inclusive, but sees the shades of opinion dividing the members of which it is composed. But remark, on the contrary, all those, who in countries the most diverse, in situations the least analogous, read the Bible with a sincere and humble heart, all those, who drink at this divine fountain, soon have but one heart and one soul. Distinctions disappear, and different communions approach each other.

'There is neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.'—*Religious Chronicle.*

Obituary.

To the Editors of the Methodist Magazine.

Owego, September 30, 1828.

Dear Brethren,

I take the liberty of sending you the "*Bradford Settler*" of August 9th, containing an obituary notice of the Rev. Elihu Buttles. I was not able to collect any thing respecting the circumstances of his death till I obtained this paper, which was only a day or two since. Brother Buttles was a man of deep and uniform piety, and very acceptable talents as a preacher. The publication of this notice in your Magazine, will no doubt be highly gratifying to his numerous friends in this country and the New-England states.

Yours respectfully,

F. Reed.

DIED,—at Orwell, on the 24th of July, aged forty-six years, our highly esteemed and much lamented friend and brother, the Rev. Elihu Buttles. His funeral rites were performed on the following day, in the afternoon, and a discourse preached by the Rev. *Jeptha Brainard*, from Mark xiii. 36, 37, to a large and respectable congregation.

Mr. *Buttles* had been, for upwards of twenty-three years, a respectable and an acceptable member of the Methodist Episcopal Church; most of which time, he served the church in the capacity of a local preacher. He was licensed a local preacher in the state of Connecticut, in A. D. 1805—in 1811 he was admitted to deacons orders, and ordained by *F. Asbury*, Bishop of said church, in New-York, May 23, 1811. About seven years ago, he emigrated from New-England to this county, which was the place of his residence, until his decease. In 1821 he was recommended by the District Conference as a suitable candidate to receive the office of an Elder, and on the 28th day of July 1822, was ordained Elder, by *R. R. Roberts*, one of the Bishops, at Vienna, New-York, at the Annual Conference. In these several relations, which he sustained to the church, he so demeaned himself as to give universal satisfaction. He had the confidence and the affection of the church, of which he was a member; and also, as we have reason to believe, the good will of the citizens, generally, composing his numerous acquaintance.

He preached his last sermon, as I am informed, in Columbia, (Pa.) on the 6th day of July, from Rev. xxii. 2, to a very crowded congregation, who witnessed with the utmost attention, his ardour and zeal for the cause of Jesus, in his discourse.

In all his sermons he attended to the charge which Christ, in effect, gives to all his ministers, "Feed my sheep, feed my lambs." Hence, his manner of preaching was so plain, as to be equally understood by both children and men in understanding. He did not attempt to entertain his hearers with empty and unprofitable speculations; but, with a mind well informed, his matter carefully arranged, and his heart glowing with holy zeal, he preached the gospel of salvation.

It affords real comfort in the midst of bereavement to hear it so often said, "he is gone, but he was truly a peacemaker, a good man, and an ornament to the house of God." "The memory of the just shall be blessed." As it is said, (Acts xiii. 2,) "Devout men carried Stephen to his burial, and made great lamentation over him," so four of the brethren were his pall hearers. He has left a widow and a numerous family of children and acquaintances to mourn their losss, yet they "sorrow not as those who have no hope." "Blessed are the dead which die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labours; and their works do follow them."

Poetry.

From the Wesleyan Methodist Magazine.

HYMN FOR MISSIONARIES WHILE AT SEA:

(By the late Rev. Charles Wesley, A. M.)

Lord of the wide-extended main,
Whose power the winds and waves controuls,
Whose hand doth earth and heaven sustain,
Whose Spirit leads believing souls:

For thee we leave our native shore,
(We whom thy love delights to keep,)
In other worlds thy works explore,
And see thy wonders in the deep.

'Tis here thy unknown paths we trace,
Which dark to human eyes appear!
While through the mighty waves we pass,
Faith only sees that God is here.

Throughout the deep thy footsteps shine;
We own thy way is in the sea;
O'eraw'd by Majesty Divine,
And lost in thy immensity.

Thy wisdom here we learn t' adore,
Thy everlasting truth we prove,
Amazing heights of boundless power,
Unfathomable depths of love!

Infinite God! thy greatness spann'd
These heavens, and meted out the skies;
Lo! in the hollow of thine hand
The measur'd waters sink and rise!

Thee to perfection who can tell?
Earth and her sons beneath thee lie,
Lighter than dust within thy scale,
And less than nothing in thine eye.

Yet, in thy Son divinely great,
We claim thy providential care;
Boldly we stand before thy seat;
Our Advocate hath plac'd us there.

With Him we are gone up on high,
Since he is ours and we are his;
With him we reign above the sky,
Yet walk upon our subject seas.

We boast of our recover'd powers;
Lords are we of the lands and floods;
And earth, and heaven, and all is ours,
And we are Christ's, and Christ is God's.

THE SONG OF A JEWESS.

(Ascribed to Sir Walter Scott.)

When Israel, of the Lord belov'd,
Out from the land of bondage came,
Our fathers' God before her mov'd,
An awful guide in smoke and flame.
By day along th' astonish'd lands
The cloudy pillar glided slow;
By night Arabia's crimson'd sands
Return'd the fiery column's glow.

There rose the choral hymn of praise,
And trump and timbrel answered keen,
And Zion's daughters pour'd their lays,
With priests' and warriors' voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know Thy ways,
And Thou hast left them to their own.

But present still, though now unseen,
When brightly shines the prosperous day,
Be thoughts of Thee a cloudy screen
To temper the deceitful ray.
But, O, when stoops on Judah's path
In shade and storm the frequent night,
Be Thou, long-suffering, slow to wrath,
A burning and a shining light!

Our harps are left by Babel's streams,
The tyrant's jest, the Gentile's scorn;
No censer round our altar beams,
And mute are timbrel, tramp, and horn.
But Thou hast said, "The blood of goat,
The flesh of rams, I will not prize;
A contrite heart, a humble thought
Are mine accepted sacrifice!"

THE WORLD TO COME; A HYMN.

(From Bowring's "*Matins and Vespers, with Hymns,*" *&c.* p. 242.)

If all our hopes and all our fears
Were prison'd in life's narrow bound;
If, travellers through this vale of tears,
We saw no better world beyond;
O what could check the rising sigh,
What earthly thing could pleasure give?
O who would venture then to die,—
O who could then endure to live?
Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead:

Where not a sun-beam breaks the gloom,
And not a flowret smiles beneath:
Who could exist in such a tomb.—
Who dwell in darkness and in death?
And such were life, without the ray
From our divine religion given:
'Tis *this* that makes our darkness day:
'Tis *this* that makes our earth a heaven.
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy, and all is love,
Reflected from a world to come.

THE

METHODIST MAGAZINE,

FOR FEBRUARY, 1824.

Divinity.

MAN MAGNIFIED BY THE DIVINE REGARD:

A SERMON:

BY THE REV. RICHARD WATSON.

(Concluded from page 13.)

HAVING shown what *Man* is, according to the scriptural account, and how God hath "magnified" him, we proposed,

II. To point out the practical improvement which flows from facts so established, and so illustrative of the divine benignity.

1. We are taught the folly and voluntary degradation of the greater part of the unhappy race of mankind. God hath "set his heart" upon them; but they set not their heart upon God, and add to their sin the guilt of the deepest ingratitude. "Ye that forget God" is their sad, but accurate description; for how obviously true is the charge! His works, magnificent, and numerous, and curious as they are, bring him not to mind; nor their daily mercies received from him; nor their occasional corrections. In the world which God hath made and filled with his glory, man is "without God;" and in the world which he hath redeemed and filled with the sound of the glad tidings, he is "without Christ." His thoughts are not won by the wisdom of the redeeming mystery; nor his affections, by its display of love ineffable and boundless. He has, as we have seen, the greatest capacities of nature,—capacities, to the improvement of which no bound can be set,—and he wholly occupies them in trifles. The greatest good is set before him, the pardon of sin, the favour of God, and the renewal of his nature; but he has "no heart to it;" and the invitation of his Saviour is disregarded, because his taste is vitiated, and he neither "discerns," nor affects "the things of God." They open to him the highest pleasures, because they secure the manifestation of the divine favour to the heart, the presence of the Holy Spirit himself as "the Comforter" and access to God in prayer, and solemn transporting meditation; but

he prefers vain society, vain shows, vain converse, and animal gratifications. Even eternal life, with all its nobleness and grandeur of prospect, awakens no desire, and excites to no effort. "Lord, what" then "is man," that thou art still mindful of him," or "the son of man, that thou visitest him!" Why art thou not wearied with his perverseness, his delays, his insensibility! O infinite forbearance and patience! Still thou settest thine heart upon him; still thou sayest, "How shall I give thee up!" Still thine inviting voice, "Return unto me, and I will return unto you, saith the Lord," pursues him through all his wanderings from thee! Still thou triest every kind and persuasive art, and every monitory correction, to subdue his will, and regain his alienated heart; intent only upon his rescue from the danger, which he himself seeks in the madness of his heart, and in the error of his ways. We need nothing more to heighten the glory of thy grace, and nothing but our own insensibility to mark the depth of our own depravity. "To abhor ourselves as in dust and ashes," is the first lesson we are taught by these facts;—to return to God with weeping and with supplication; and to be ashamed and confounded even "in the day when he is pacified towards us for all that we have done."

2. The subject affords an instructive test of our religious pretensions.

What is religion? It is that by which Almighty God, in his infinite goodness, *magnifies* man, *morally* magnifies him, and makes him truly great.

(1.) *By the noble and elevating knowledge which it imparts.* Is this the effect with us? Do we rest in the barren and ill-understood generalities of doctrine, looking into the perfect law of liberty, as a man beholding his natural face in a glass, and going away and forgetting what manner of person he is; or do we "continue therein?" Do we "meditate on these things?" Are we led out by a hallowed curiosity to inquire "what is that good, and perfect, and acceptable will of God;" and knowing it, do we often return to feed upon this truth in holy musings? Are these the subjects to which our spirits fly with affectionate ardour from the little vanities of life? Do we catch their spirit, do we take the impress of their sanctity?

(2.) True religion makes "great," *by the relation it gives us to God*,—the relation of "sons." Is this our character? Have we so "believed on his name," that we can claim this "power," right, privilege, "to become the sons of God;" and do we wear in our spirits this abiding testimony, that we are "the children of God?"

(3.) *By the restoration of our nature to the divine image.* Are we thus magnified? Has the image of the earthly passed away, and given place to the new, the heavenly impress? Look into your hearts; are the characters of the new man there visible and

distinct? Look into the course and tenor of your life; does the fulness of the renewed principle pour its sanctity and odour through your meek and healing speech, through your righteous and beneficent actions?

(4.) *By the new and elevated* ENDS *for which it teaches us to live.* How low are the objects and pursuits of worldly men! For gild, and adorn, and hide them as they please; let them give to trifling the air of business, and to selfishness the aspect of public good, and regard to the social benefit of others; the whole may be resolved into the Epicurean maxim, "Let us eat and drink, for to-morrow we die;"—a selfish and temporary gratification and interest is the sole epitome. But the ends of living proposed in our religion, and which are seriously kept in view by every true Christian, are of a kind as ennobling, as those of worldly men are debasing and destructive;—the approbation of God; regard to his will as our only rule in all things; living not for *ourselves* but for *others;* and the final acceptance of our persons, in "the day of his appearing." By these ends true religion magnifies man;—but have they caught our eye, and do they fix our undeviating regards?

(5.) It magnifies him, *by its singular principles of faith and love.*—By *its faith*, which is not the mere assent of the judgment, but the trust of the heart. It is the evidence of unseen things; that which makes visible the invisible God, as Witness, Ruler, Judge, and Saviour, "near at hand, and not afar off," so that we learn to walk with God, and to fear nothing but him, and to hope in nothing but in him. It is that which unveils too the invisible world, as well as the invisible God, and teaches man to try all present things by measures taken from eternity, and to refer all actions to their fruits and effects there.—By *love;* as singular a principle, and as peculiar to Christianity as faith; for it is not a philosophic approbation; it is not admiration of God merely, nor esteem for his perfect and holy character; but it is ardent attachment to him as the Supreme Excellence; it is an infinite gratitude to him as to an infinite benefactor; it is delight and joy in him as our Father; it is the principle which leads to intercourse and communion with God through the Holy Ghost, and which sensibly unites every soul, made *vital* by regenerating grace, with the *vital* influence of God. It is not necessary to stay to point out what is so obvious, that such principles must, wherever they vigorously exist, be the source of great and high thoughts, purposes, affections, powers, and enjoyments. But do these magnifying principles exist, and operate, and abide in you?

These are all points of serious and most important inquiry; for if the goodness of God is expressed in his gracious purpose to "magnify" us by the instrumentality of religion, and we are unexhalted, and unrenewed, his kindness has hitherto been frustrated by our own obstinacy and resistance. Art thou, then, who

now readest this declaration, "that God has magnified man, and set his heart upon him," in the midst of a religious system where all is magnificence of purpose, mean and grovelling still? Is thy spirit *dark* amidst this splendour? *dead*, though often the voice of the Son of God has invited thee to live? in *bondage*, when thou mightest walk in liberty from sin? a *slave*, when thou art called to be a *son*? Earthly in thine affections, when the spiritual blessings in heavenly places in Christ Jesus are arranged and displayed to excite desire and effort, what "part or lot hast thou in this matter?" Boast not of the truth of the Gospel; for the light by which thou walkest not, only discovers the more clearly that thou art "ignorant and out of the way;" a base worldling with a christian name; a miserable self-deceiver, taking words for things, and saying unto Christ, "Lord, Lord," without one operative principle of abiding faith, love, and obedience. Take away the veil of thy religious profession, and see and feel that thou art poor, and miserable, and blind, and naked; and, withal, that thou hast been so besotted by the deceitfulness of the world, the flesh, and the devil, as to have said, to this moment, "I am rich and increased in goods, and have need of nothing." Yet if thou awakest fully to thy danger, despair not. Upon thee, even thee, *false* as well as sinful as thou hast been,—false to thyself, false to the Church, false to Christ,—God hath "set his heart." He remembereth that thou art *man*, an immortal man, one whose sins were laid upon Him who was "delivered for thy offences, and raised again for thy justification;" and he wills not that thou shouldest perish. His hand is upon thee for mercy and not for judgment; suffer him to raise thee, to "set thee on high," to put thee among the princes of his people, to make thee "great" in his salvation. Hear his voice with thy inmost soul, calling thee to "glory, honour, and immortality;"—"to-day" hear it, and "harden not thy heart."

3. We are taught by our subject to form a proper estimate of our fellow men, and of our obligations to promote their spiritual and eternal benefit.

Our text asks, "What is man?" and if the answer required were the actual moral condition of mankind, how sad a reply must be given! What are the majority of professing *Christian* men? They have a "form of godliness," but deny its power, or live in utter disregard of it. "This is *their* condemnation," their peculiar and aggravated condemnation, "that light has come into the world; but they love darkness rather than light, because their deeds are evil." What are *Jewish* men? "Blindness has happened unto Israel;" the veil is upon their hearts; they search the Scriptures, but their prejudices have taken away "the key of knowledge," and they find not Him of whom the Law and the Prophets are full. They are uncovenanted, "desolate, and forsaken." What are *Mahometan* men, of whom many millions are

found in the earth? Believers in an impostor, and imbruted by a religion which makes sensuality its noblest reward, and its heaven a brothel. What are the countless multitudes of *Pagan* men? "A deceived heart hath turned them aside, they feed on ashes, nor is there understanding in them to deliver their soul, or to say, Is there not a lie in my right hand?" They are "without God, without Christ, without hope," without morals, and, as far as human observation has gone, in the most thickly peopled parts of those wretched regions where "Satan has his seat," "there is none righteous, no, not one!" How fearful and heart-rending an answer is this to give to such a question!

But if, when we ask "What is man?" the answer required should respect the capacity of man, under the influence of the grace of God, to rise from this state of wretchedness and pollution, it has been already given; and there is not one among these deluded millions, whether they dwell in the uttermost parts of the earth, or surround us in our daily intercourse with society,—whether they are dark by being plunged in surrounding darkness, or dark by a wilful exclusion of surrounding light,—but may be brought to the knowledge and love of God our Saviour. The conscience which guilt darkens and disturbs may be sprinkled by the blood of Jesus; the heart which swells and rankles with every evil passion, may become all purity, tenderness, and love; and the body the temple of the Holy Ghost. Those who have no hope may fly for refuge to the hope set before them; and they who wander in innumerable paths of destructive error, like sheep going astray, may return "to the Shepherd and Bishop of their souls."

Here then, on one hand, is a being of infinite capacity and value, in an *actual* condition of depravity and danger; and, on the other, the *possibility* of his being raised into a holy and felicitous condition; and precisely as these two views of the case of man affect us, will be our conduct. If we rightly *judge*, and rightly *feel*, one of these views will excite our *pity*, the other will inspire a generous *hope;* and pity and hope, as they are both active and influential principles, must, if they are really excited, awaken us to the magnitude of the work of human salvation, and call forth in this great cause an unwearied effort. These considerations unfold the spring of the activity and devotion of the first Ministers of Christ, and of the first Churches, who so readily co-operated with them. "The love of Christ constrains us, because we thus judge, that if one died for all, then were all dead!" They argued the danger of man from the means taken to save him; and they knew that the means had not failed of their effect, but that they who were "dead" might "live," because Christ had "died" for this very purpose.—They explain the reason for which true Christians, in all ages, have been animated with restless desires and anxieties to benefit mankind, and why the philosophers of

this world have been, and still are, so cold to human welfare. "What is man" in their systems; that he should awaken a care, or demand an effort or a sacrifice? He is a worm of the earth, an insect of larger growth;—let him perish,— a moth is crushed, and the system goes on. But the sentiments in the text awaken other feelings. That God has "set his heart" on man, is the most powerful reason why we should set our hearts upon him; and because he hath so loved us, how forcibly must we feel it, that "we ought to love one another." For "what is man" in the christian system? Not a being to be neglected. All that respects him is awfully great; and renders him a prize worth the most arduous contest. He is the image of God in ruins; but still accountable for his actions. He must be judged; he may perish, and without help will perish; and what is *perishing*, when a deathless nature is the subject! These are the thoughts which unlock the affections, and give to zeal its energy. "Knowing the *terrors* of the Lord, we persuade men." And we know, too, "the *grace* of our Lord Jesus Christ; that he who was rich," for the sake of all the blind and infatuated sinful men about us, and in our world, "became poor, that they through his poverty might be made rich;" that he is "rich to all that call upon him," has no "respect of persons," and by us has commanded his truth to be dispersed, and his grace to be distributed. Let these views more deeply influence us, that we may never loiter in the work assigned to each of us, if we are truly recovered to God ourselves,—that of "strengthening our brethren." On them who are perishing for lack of knowledge, never can we too earnestly, and affectionately, and yearningly, "set our hearts." If you convert a sinner from the error of his ways, "you save a soul from death;" and can a more powerful motive be urged? You place another child in the family of God; you open a mind to knowledge ever enlarging, and to feelings which shall yield a felicity more noble and sanctifying throughout eternity. You advance the rapture of angels, for there is joy in heaven over one sinner that repenteth; you heighten the joy of your Lord himself, for he sees of the travail of his soul and is satisfied. Happy will it be when this true estimate of man shall be taken by the universal Church of Christ. Its torpor will be shaken off, its disputes and bickerings silenced, and every thought be absorbed, and every energy put forth, in the solemn work of *saving souls from death*. O thou who hast set thine heart upon man, inspire us with some larger portion of thine own boundless and tender charity!

4. Lastly, we see in our subject a reason for the exercise of a constant and cheerful trust in God.

After such demonstrations of his love to us, our limited expectations from his mercy, and our frequent doubts, may justly be reproved. He delighted to make us what we are, and he hasted to rescue us when sin had made the very greatness and glory of

our nature, our curse and bane; and having given us his Son, will he not "with him also, freely give us all things?" Let us then firmly trust in the Lord. His eyes "run to and fro in the earth, that he may show himself strong in behalf of them that fear him." His ears are open to our prayers; and his promises of supply are ample as our wants. His proper work as "the Captain of our salvation" is, to bring us as a part of his "many sons to glory." If he had not been more concerned for us than we for ourselves, we had never known his quickening influence, nor his saving power; and "if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." This is our hope and joy,—*the life* of Jesus. He ever *liveth* to make intercession for us; and because he lives, we shall live also. He has made it his very office to save us: he "sets his heart upon us through every stage of our journey; and never so intensely as in the hour of danger and difficulty. Lift up then the hands which hang down, and confirm the feeble knees! The divine dispensations of creation, providence, and grace, unite to "magnify" us: and the glorious purpose shall not close at death; it shall go on till mortality is swallowed up of life, and shall be completed only when eternity has fulfilled its round, and man can receive, and infinite fulness can bestow no more.

Biography.

MEMOIR OF THE LATE REV. DAVID SIMPSON, M. A.

(Continued from page 20.)

By the invitation of Charles Roe, Esq. on leaving Buckingham, he accepted a residence with that gentleman at Macclesfield; and soon after his arrival there, became curate of the Old Church, at that time the only church in the town. He had not been long in this situation, before he married Miss Waldy, of Yarm, a young lady of distinguished excellence and piety; but who was spared to him only for the short period of fifteen months. She died on the 14th of September, 1774, leaving a daughter, who afterwards became the wife of Mr. Lee, a respectable attorney, at Wem, in Shropshire, and who is still living. This bereavement was a heavy affliction; but, amidst all the ardour of the affection he cherished for the memory of Mrs. Simpson, he humbly submitted to the will of unerring wisdom and immutable love, and was supremely concerned, that the melancholy event might be sanctified to his own spiritual improvement and usefulness in the church of God.

Mr. Simpson had not been long in his curacy, before that plainness and faithfulness in preaching, which had excited such inveterate hostility against him in Buckhamshire, produced the same

spirit, and a repetition of the same trials at Macclesfield. His enemies there, were the enemies of the gospel, and enemies to him only on *that* account. Had his preaching accorded with their corrupt views of religion; had his preaching and practice proved congenial with their worldly character, a man of such talents, so amiable a man in temper and manners, must have been hailed by them as their favourite preacher and excellent friend. But despising and rejecting that way of salvation, which so illustriously displays the sovereignty and holiness of God, how could they receive and honour him, whose every sermon bore testimony against the pride of Pharisaism, and the licentiousness of the unregenerate heart? His adversaries were active, determined, united, and, as they thought, successful. They made application to the bishop of the diocese, (Chester) for his removal, and he was immediately silenced; his Lordship being as determined as the applicants, to exert himself, as far as his jurisdiction extended, in crushing the Hydra of Methodism in the national church.

In future years it will be considered as a most extraordinary circumstance in the annals of British Ecclesiastical history, that so many of the clergy should have encountered the bitterest opposition for no other *crime*, than that of preaching the doctrines of those very articles, without subscribing to which, *ex animo*, they could not have been admitted to episcopal ordination. This was the only crime for which Mr. Simpson had been persecuted from two curacies, and in the last instance, by the imperious mandate of metropolitan authority. "But the things which happened unto him, terminated in the furtherance of the gospel." The machinations, and triumphs of his adversaries were presently blasted, and, with extreme vexation, they beheld the object of their base and barbarous prejudices, raised by the over-ruling Providence of heaven, to one of the first stations of respectability and usefulness upon earth.

How long he remained under suspension, we are not informed. However, we know he was not idle; that such was his zeal for the glory of God, and compassion for the souls of men, that he could find no rest but in his wonted ministerial labours. During that period, he made frequent excursions into the unenlightened parts of the neighbouring country; preaching in private houses, and wherever he saw the door of usefulness thrown open. This practice he continued occasionally afterwards as long as he was able, and it was attended with such evident effects, in the conversion of sinners from the error of their ways, that, to the end of his ministry, he considered these itinerant labours as the most successful of his whole life. When remarking upon this subject to a friend, that his health would no longer permit him to follow the same plan, the Methodist preachers, he said, are now generally received, and societies are formed in those villages; so that I do not see the same necessity now as before.

The prime curacy of the church, at this critical juncture, became vacant, the nomination to which resides with the mayor, *pro tempore*. The mayor, Mr. Gould, at that time was Mr. Simpson's friend and immediately made him the offer of it, and his offer was readily accepted; but, to prevent his induction, every effort was exerted which could be devised. A petition was preferred against him to the bishop, in which the malicious ingenuity of his adversaries magnified his offence into seventeen distinct heads; though the candour of the *then* Bishop of Chester, who was happily of a different character to his immediate predecessor, by whom Mr. Simpson was removed, reduced them all into one;—this was, that he was a Methodist, or that his preaching greatly tended to increase the number of Methodists. Under this charge, he acted with Christian heroism. In a letter he wrote to the bishop, in his own vindication, he thus expressed himself. "This" (alluding to the latter part of the charge of Methodism) "is true. My method is to preach the great truths, and doctrines, and precepts of the gospel, in as plain, and earnest, and affectionate a manner as I am able. Persons of different ranks, persuasions, and characters, come to hear. Some hereby have been convinced of the error of their ways, see their guilt, and the danger they are in, and become seriously concerned about their salvation. The change is soon discovered; they meet with one or another who invites them to attend the preachings and meetings among the Methodists, and hence their number is increased to a considerable degree. This is the truth. I own the fact; I have often thought of it; but I confess myself unequal to the difficulty. What would your Lordship advise?" Nothing could exceed the dignified firmness and propriety of his conduct during this trying conflict. On the part of his opponents, all was slander and reproach; treachery, violence, and rage; on his part all was forbearance, ingenuousness, kindness, and meekness. Before this contest came to an issue, his kind friend, Mr. Roe, voluntarily offered to build him a church in another part of the town; to this he was induced in compliance with a vow he had made in his youth, that if he should be successful in business (which he had then been to a considerable degree) he would build a church, as a token of his gratitude to God. Mr. Simpson accepted the offer, not wishing, as he himself expressed it, to preach to a people who hated him, and immediately made a proposal, which his opponents themselves admitted to be generous; namely, that if terms, agreeable to the respective parties could be adjusted in regard to the consecration of the new church, and he could be legally secured in it as Incumbent, he would resign the prime curacy of the old church. The proposal was agreed to; the new church, an elegant and beautiful structure, was erected and consecrated; Mr. Simpson was inducted to it, he resigned the curacy, and was afterwards permitted to continue his ministrations with-

out interruption. Thus this excellent man at last found rest from an infuriate cabal, who endeavoured to justify their shameful conduct towards him by their pretended zeal for the safety and interests of the church. These circumstances, so dishonourable and dangerous to the church, appear to have made impressions upon his mind, that terminated in a resolution to dissent. He saw the spirit of error, impiety, and persecution in their clergy, preying upon her vitals, and hastening her dissolution; and was convinced, that those among her advocates were her worst adversaries, who were most voluble in boasting of her excellencies, while wilfully blind to all her defects and blemishes; and who, while lamenting the increase of dissenters, and Methodists, would banish and stigmatize the only men qualified to defend her outworks and promote her internal welfare. But his own words will best convey the truths which every faithful clergyman, and every good man in the established church, must seriously lament, and long to reverse.

We, of the English establishment too, says Mr. Simpson, have so long boasted of the excellence of our church; congratulated ourselves so frequently upon our happy condition; paid ourselves so many fine compliments upon the unparalleled purity of our hierarchy; that a stranger would be led to conclude, to besure we must be the holiest, happiest, and most flourishing church upon the face of the earth: whereas, when you go into our most stately and magnificent cathedrals, and other sacred edifices, you find them almost empty and forsaken. At best all is deadness and lukewarmness both with priest and people. In various instances, there is little more appearance of devotion, than in a Jew's synagogue. Go where you will through the kingdom, one or the other of these is very generally the case, except where the officiating Clergyman is strictly moral in his conduct, serious, earnest, and lively in his manner, and evangelical in his doctrines. Where this, however, happens to be so, the stigma of Methodism is almost universally affixed to his character, and his name is had for a proverb of reproach, in proportion to his zeal and usefulness, by the skeptics and infidels all around, in which they are frequently joined by the rich, the fashionable, and the gay, with the Bishop and the Clergy at their head.

In the above statement of facts there is no exaggeration. Mr. Simpson was an eye-witness of the evils he deplored, and a great personal sufferer by their prevalence. But whatever reason he had to complain of his hard usage from men who are the bane of *every* church, he had still more reason to be satisfied and happy in the infallible wisdom, and the overruling providence of God. For from the time he commenced his labours in his new church, *a church built by* persecution, his ministry was attended with one continued flow of success. A great congregation was collected, numbers were brought to the knowledge of salvation, and Chris-

tians were united and established in the faith and hope of the gospel. This was the brightest period of his life; and he improved and enjoyed it as such. Every day he became more zealous and laborious, and was honoured with a proportionate increase of usefulness. Preaching, and writing, and visiting his people, kept him incessantly employed, and were pursued as his most delightful recreations.

Nor did he covet, what an inspired apostle denominates, "filthy lucre," for with a small income he enjoyed abundance of happiness. Speaking of the enormous emoluments of many of the clergy, in his "Plea for Religion," he says, if I might be permitted to speak from my own feelings, I can truly say I never took more pains in the ministry, than when I had only sixty pounds a year. Since I have been married and had a family, my income from the church has never amounted to a hundred and twenty pounds a year. Notwithstanding this, I have been, thank God, not only content, but happy. I have laboured hard, studied hard, and, probably, have been as useful, and well satisfied with my condition, as the richest rector in all the diocese of Chester. If any person, in the mean time, had bestowed upon me a living of five hundred or a thousand pounds a year, to besure I should have been under great obligation to such person, but I very much question whether I should have been made either a more happy man, or a more useful minister of the Gospel.

After his church was opened for public worship, he established a weekly lecture, which was continued for some time, and was afterwards succeeded by a course of lectures in his school-room, on the Pilgrim's Progress. On the fourteenth of September, 1777, as is related by one of his friends, who was a witness of the scene, a smart shock of an earthquake was felt at Macclesfield, which extended itself through a circuit of more than three hundred miles. This was during the time of divine service, about eleven o'clock. The steeple of the church, an uncommonly high tower, had been recently finished, and the alarm excited in the congregation, was universally connected with the notion that the tower was falling; in consequence of which, the people all fled to the doors opposite to that end of the building where they supposed the greatest danger. The effect was awfully alarming; the entrances became instantly blocked up with persons thrown down, one upon another, so as to prevent any from getting out: this, added to the confused cries and panic fears of so great a number of persons, produced, for a time, a scene, which, for confusion and distress, may be more easily conceived than described. Mr. Simpson, alone, seemed to stand the shock with fortitude; he remained at the communion table, where he was when it first began, in calm possession of himself, and continued there until it was nearly subsided. On this occasion, no life was lost, but considerable injury was sustained from fractures and contusions: the event was, however, attended

with some good effects; many were so alarmed with the awful circumstances of their situation, and so impressed by their deliverance from such imminent danger, that from that time a serious concern was produced for the salvation of their souls.

In the year 1778, he instituted a female friendly society, a thing without precedent at that time; this was a favourite object of his care ever after, and in its first establishment he engaged some respectable ladies to qualify themselves as honorary members. This society was succeeded by two other similar institutions. Many will long remember, with what zeal he watched over these concerns, and what pious pains he employed, upon the return of their anniversary sermons, in inculcating upon the members, a diligent regard to all those duties which more particularly adorn and elevate the female character, both in the higher and humbler walks of life.

The establishment of charity schools was one of his most early efforts. The children were collected for instruction on the week-day evenings; and on the Sabbath were accompanied to the church by their teachers. For several years he had the sole management of these schools himself; but afterwards, a design being proposed to make the institutions more general, he readily consented to give up his schools to a committee of Gentlemen of the town, only stipulating that they should be regularly taken to church every Sunday, and allowed to be instructed in writing. A sermon was afterwards preached at each church every year, for the support of the whole; about four or five hundred was the number instructed. It was in the year 1794, that the management of these schools appeared to him, in some respects, not so efficient as might be wished; a number of persons were then called in, to act as visitors, to inspect them every Lord's day, and to make their report once a month. This in a short time prepared the way for a new establishment; and in 1796, a school was opened for the instruction of children on the Sabbath *only*, to be carried on solely by gratuitous teachers. This school still exists, and provides for the education of more than two thousand young people.

For several years he accepted of an invitation from the late Rev. Dr. Bayley, of St. James' Church, Manchester, to preach there on several days of the race-week. He was there received with much acceptance, and attended by overflowing congregations of attentive hearers, many of whom will have reason to bless God, in a future world, for the good effects of these occasional labours.

About the year 1781, he opened a school for young people of both sexes, and took upon himself the principal share of the labour. He had at one time more than 160 scholars, and during the winter months they were at their books an hour or two in the morning by candle-light. He regretted, when speaking of this period of his life, that his early discipline was too severe. But his

method of illustration in the readings, which formed a part of his school exercises, was always so engaging, that they generally sat down to that exercise, as the most agreeable relaxation.

When the new Sunday school was established, he attended, as well as his curate, once a month, to catechise and instruct the elder scholars: this had not been long continued before considerable numbers of strangers wished to attend at the same time; and as he perceived that the throng was inconvenient, but yet regarding the eager disposition to hear as a favourable indication, and, no doubt, recollecting the success of his endeavours many years before, he proposed to give an explanation of the Pilgrim's Progress, every Wednesday evening, in the same place. This was accordingly undertaken; but was unhappily followed with a most severe and painful catastrophe. The room employed, which was an upper one, became so full at the end nearest the door, on the first evening, that one of the beams gave way, and precipitated a considerable number of the audience to the bottom: dreadful was the confusion, and most afflicting the consequences. One young woman survived only a few hours, and many others were miserably fractured. Every attention was paid to the sufferers, and a liberal subscription was made, which provided them with medical and other relief until their recovery. This, as may easily be supposed, was a most heavy affliction; but, satisfied that his object was good, he determined to pursue it; and accordingly very soon re-commenced his labours on the ground floor, though more incommodious that the other, to very serious and crowded assemblies, for nine months, until a paralytic attack, more than ordinarily severe, put a final period to these labours, the year preceding his death.

That his reading was extensive, solid, and well applied, must be obvious to all who knew him, and to all who have become acquainted with his various publications. We have few instances of a minister of so numerous a congregation, with six or seven hundred monthly communicants, requiring so much personal attention, and, added to all, a classical school of his own, writing and publishing so much as he did. His knowledge of physic and law, which he had taken great pains to acquire, was made subservient to the health and interests of his people; and he most scrupulously guarded against every thing in each of these sciences, of which he could not unpresumptuously call himself master. In short, he was the oracle, friend, physician, lawyer, and patron of the poor, on all occasions: and what contributed most eminently to his usefulness among them, was the gentleness and urbanity of his manners, which rendered him accessible and interesting to all who approached him.

His catholicism embraced all denominations of Christians who love our Lord Jesus Christ. But with the adversaries of his deity and atonement, he formed no friendship; with them he would

hold no communion. The doctrine that sinks eternal Power and Godhead to a level with infirm humanity, he considered as subversive of the whole scheme of christianity, and as fraught with incalculable mischief to the general interest of religion and morality. He saw no medium between the blasphemy that treats the Deity as a creature, and the idolatry that worships the creature as a deity: and in contemplating these opposite and distant points, to which the advocates and the adversaries of the divinity and atonement of Christ uniformly diverged, he maintained the impossibility of their meeting each other as *Christians*. But while he was thus decided, from the deliberate reflection and deep convictions of his own mind, he was no persecuting bigot. It was an indubitable principle with him, as indeed it must be with every one, who impartially attends to the dictates of scripture and of reason,—that man is amenable to none but God for his religious opinions; that the assumed right to *tolerate* his opinions and worship, is inconsistent with the very nature of the gospel, and a presumptuous infringement upon the prerogatives of the Lord of conscience.

In discussing the subject of toleration, Mr. Simpson asks, "Have not I as much right to control you in your religious concerns, as you have to control me? To talk of *tolerating*, implies an *authority* over me, where I ought to think and act for myself. Yet who but Christ, the Head of the church, has any such authority? He is a tyrant, a very *pope*, who pretends to any such thing. These matters will be better understood by and by. And it does not appear to many, that we ever can be a thoroughly united and happy people, till every good subject enjoys equal civil privileges, without any regard to religious sects and opinions. If a man is a peaceable, industrious, moral, and religious person, and an obedient subject to the civil government under which he lives, let his religious views of things be what they may, he seems to have a just claim to the enjoyment of every office, privilege, and emolument of that government. Equal and impartial liberty, equal privileges and emoluments, are, or should be, the birth-right of every member of civil society, and would be the glory of any government to bestow upon all its serious, religious, and morally acting citizens, without any regard to the sect or party to which they belong. This, it should seem, would make us a united and happy people." May these manly and liberal sentiments ever accompany a profession of faith in him, who is revealed and exalted to be the Saviour and King of the Church!

(To be Continued.)

Scripture Illustrated.

ILLUSTRATION OF PSALM XV. 3.

He that back-biteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

לא רגל על לשנו *lo regal al leshono*, "he foots not upon his tongue." He is one who treats his neighbour with respect. He says nothing that might injure him in his *character*, *person*, *or property;*—he *forges* no calumny,—he is *author* of no slander,—he *insinuates* nothing by which his neighbour may be injured. The *tongue*, because of its slanderous conversation, is represented in the nervous original, as *kicking about* the character of an absent person; a very common vice, and as destructive as it is common; but the man who expects to see God abhors it, and *backbites not with his tongue.* The words *backbite* and *backbiter* come from the Anglo-Saxon bac, *the back*, and bican, *to bite.* How it came to be used in the sense it has in our language, seems at first view unaccountable: but it was intended to convey the treble sense of *knavishness*, *cowardice*, and *brutality.* He is a *knave* who would rob you of your *good name;*—he is a *coward*, that would speak of you in your *absence* what he dared not to do in your *presence;* —and only an ill-conditioned *dog* would fly at and *bite* your *back* when your *face* was *turned.* All these *three ideas* are included in the term; and they all meet in the *detractor* and *calumniator.* His tongue is the tongue of a *knave*, a *coward* and a *dog.* Such a person, of course, has no right to the privileges of the *church militant*, and none of his disposition can ever see God.

He not only avoids *evil speaking*, but he avoids also *evil acting*, towards his neighbour. He *speaks* no *evil* of him;—he *does* no *evil* to him;—he does him no *harm;*—he occasions him no *wrong.* On the contrary, he *gives him his due.*

The word חרפה cherophah, which we here translate *a reproach*, comes from חרף charaph *to strip* or *make bare*, to *deprive one of his garments:* hence חרף chareph the *winter*, because it *strips the fields* of their *clothing*, and the *trees* of their *foilage.* By this nature appears to be *dishonoured* and *disgraced.* The application is easy:—a man, for instance, of a good character, is reported to have done something wrong;—the tale is spread, and the slanderers and *backbiters* carry it about;—and thus the man is *stripped* of *his fair character*, of his *clothing of righteousness*, *truth* and *honesty.* All may be *false;* or the man, in an hour of the power of darkness, may have been tempted and *overcome;*—may have been wounded in the cloudy and dark day, and deeply mourns his fall before God. Who that had not the heart of a devil would not strive rather to *cover*, than *make bare*, the fault? Those *who*

feel, as the proverb says, *like the flies, passing over all a man's whole parts to light upon his wounds*, will take up the tale, *and carry it about.* Such, in the course of their diabolic work, carry the story of scandal to the righteous man;—to him who loves his God and his neighbour. But what reception has the tale-bearer? The good man *taketh it not up;* לא נשא *lo nasa*, he will not *bear* it;—it shall not be propagated from him. He cannot prevent the detractor from *laying it down;* but it is in his power not to *take it up:* and thus the progress of the slander may be arrested. *He taketh not up a reproach against his neighbour*; and the tale-bearer is probably discouraged from carrying it to another door. Reader, drive the slanderer of your neighbour far away from you: ever remembering that, in the law of God, as well as in the law of the land, "the *receiver* is as bad as the *thief*."—*Clarke's Com*

The Attributes of God Displayed.

REFLECTIONS ON VOLCANOS.

(Continued from page 27.)

Upon the second hypothesis which we laid down, that the principal cause of volcanic phænomena is a very strong and as yet unneutralized affinity existing between certain substances, and capable of being called into action by fortuitous contact, it is necessary to suppose that the water meets, in the interior of the earth, substances with which it has an affinity so strong as to affect its decomposition and to disengage a considerable quantity of heat.

Now the lavas ejected by volcanos are essentially composed of silica, alumina, lime, soda, and oxide of iron;—bodies which, being all oxides and incapable of acting upon water, cannot be supposed to have originally existed in their present state in volcanos; and from the knowledge which has been obtained of the true nature of these substances, by the admirable discoveries of Sir Humphrey Davy, it is probable that the greatest part, if not all of them, may exist in a metallic state. There is no difficulty in conceiving that by their contact with water they might decompose it, become changed into lava, and produce sufficient heat to account for the greater part of the volcanic phænomena. But as my object is not to construct a system; but, on the contrary, to examine the probability of the two hypotheses under consideration, and to direct the attention of future observers towards those facts which are most likely to throw light upon the causes of volcanos, I shall proceed to point out the consequences which must result from the adoption of the latter hypothesis. If water be really the agent which sustains the volcanic fires by means of its

oxygen, we must admit, as a necessary and very important consequence, that an enormous quantity of hydrogen, either free or combined with some other principle, would be disengaged through the craters of volcanos. Nevertheless it does not appear that the disengagement of hydrogen is very frequent in volcanos. Although, during my residence at Naples in 1805, with my friends M. Alexander de Humboldt, and M. Leopold de Buck, I witnessed frequent explosions of Vesuvius, which threw up melted lava to the height of more than two hundred *metres;* I never perceived any inflammation of hydrogen. Every explosion was followed by columns *(tourbillons)* of a thick and black smoke, which must have ignited if they had been composed of hydrogen, being traversed by bodies leading to a temperature higher than was necessary to cause their inflammation.

This smoke, the evident cause of the explosions, contained therefore other fluids than hydrogen. But what was its true nature? If we admit that it is water which furnishes oxygen to volcanos, it will follow, that, as its hydrogen does not disengage itself, in a free state, it must enter into some combination. It cannot enter into any compound inflammable by means of heat at its contact with the air; it is however very possible that it unites with chlorine to form hydrochloric acid.

A great many observations have in fact been recently given to the world on the presence of this acid in the vapours of Vesuvius; and, according to that excellent observer M. Breislack, it is at least as abundant in them as sulphurous acid. M. Menard de la Groye (whose conclusions on volcanos I however think too precipitate to be adopted,) and M. Monticelli, to whom the public is indebted for some excellent observations on Vesuvius, also regard the presence of hydrochloric acid in its vapours as incontestible. I have myself no longer any doubt on this fact, though during my stay in the neighbourhood of Vesuvius, I could never distinguish by the smell any thing but sulphurous acid; it is, however, very possible, that the extraneous substances mixed with the hydrochloric acid disguised its odour.

It is very much to be wished that M. Monticelli, who is so favourably situated for observing Mount Vesuvius, would place some water, containing a little potass, in open vessels on different parts of this volcano; the water would gradually become charged with acid vapours, and after some time it would be easy to determine their nature.

If the whole of the hydrogen furnished by water to the combustible substances contained in volcanic furnaces becomes combined with chlorine, the quantity of hydrochloric acid disengaged by volcanos ought to be enormous. It would then become a matter of surprise, that the existence of this acid had not been observed sooner. Besides, the chlorine must enter into combination with the metal of silica, alumina, lime and oxide of iron;

and in order to explain the high temperature of volcanos, we must suppose that the contact of the chlorides of silicium and aluminium with water produces a great evolution of heat. Such a supposition is by no means improbable; but even if we admit it, we are still in want of a great many data, before we can render its application to volcanic phænomena satisfactory.

If the combustible metals are not in the state of chlorides, hydrochloric acid is then a secondary result; it must proceed from the action of the water upon some chloride (probably that of sodium,) an action which is favoured by the mutual affinity of oxides. M. Thenard and I have already shown that if perfectly dry sea salt and sand are both heated red hot, no hydrochloric acid is evolved: we found also, that sea salt undergoes no alteration from the agency of water alone; but, if aqueous vapour is suffered to pass over a mixture of sand or of clay with sea salt, hydrochloric acid is immediately disengaged in great abundance.

Now the production of this acid by the conjoint action of water and some oxide upon a chloride, must be very frequent in volcanos. Lava contains chlorides, since it gives them out abundantly when it comes in contact with the air. M. M. Monticelli and Covelli extracted, merely by repeated washings with boiling water, more than nine per cent. of sea salt from the lava of Vesuvius in 1822. It is exhaled through the mouths of volcanos; for very beautiful crystals of it are found in the scoria covering incandescent lava. If, therefore, lava comes in contact with water, either in the interior of the volcano, or at the surface of the earth by means of air, hydrochloric acid must necessarily be produced.

Messrs. Monticelli and Covelli have, in fact, observed the production of acid vapours in crevices nearly incandescent, but they took them for sulphurous acid. I am, on the contrary, convinced that they were essentially composed of hydrochloric acid. It is allowable to doubt the accuracy of their investigation, since they have expressed considerable uncertainty as to the nature of these acid vapours, whether they were sulphurous or muriatic.

It is well known that lava, especially when it is spongy, contains a good deal of specular iron. In 1805, on inspecting with M. de Humboldt and M. de Buck, a gallery formed on Vesuvius by the lava of the preceding year, which after encrusting the surface, had gradually sunk below it, I saw so great a quantity of specular iron, that it formed what I may be allowed to call a vein: its beauttful, micaceous crystals covered the walls of this gallery, in which the temperature was still too high to permit us to stay long. Now the peroxide of iron being in a high degree fixed at a temperature much higher than that of lava, it is not probable that it was volatilized in that state: it is very probable that it was primitively in the state of chloride.

If, indeed, we take protochloride of iron which has been melted, and expose it to a dull red heat in a glass tube, and then pass over

its surface a current of steam, we shall obtain a great quantity of hydrochloric acid and of hydrogen gas; and black dentoxide of iron will remain in the tube. If, instead of steam, we use dry oxygen, we shall obtain chloride and peroxide of iron. This experiment is easily made by mixing chloride of iron with dry chlorate of potass; at a very moderate temperature chlorine disengages itself in abundance. If we suffer a stream of moist air to pass over the chloride at the temperature above mentioned, approaching to a red heat, we obtain chlorine, hydrochloric acid, and deroxide of iron. The effects observed with perchloride of iron are the same. If it be exposed to moisture, hydrochloric acid is immediately obtained, or chlorine if it be exposed to oxygen; in either case peroxide of iron is formed.

I can imagine, therefore, that iron in the state of chloride exists in the smoke exhaled by volcanos, or by their lava at its contact with the air, and that by means of heat of water, and of the oxygen of the air, it is changed into peroxide, which collects and assumes a crystalline form during precipitation. If we suffer a stream of chlorine at the temperature of 400° to pass over a steel harpsicorde-wire, the wire immediately becomes incandescent, but not nearly so soon as with oxygen. The perchloride of iron is very volatile; it crystallizes on cooling into very small light flakes, which instantly fall into deliquescence on exposure to the air. It heats so strongly with water, that I should not be surprised, if, in a large mass, and with a proportional quantity of water, it should become incandescent. I make this observation in order to suggest to my readers, that if silicium and aluminium really existed in the bowels of the earth in the state of chloride, they might produce a much higher temperature upon coming in contact with water, since their affinity for oxygen is much greater than that of iron.

If, as can hardly be doubted, sulphurous acid be really disengaged from volcanos, it is very difficult to form an opinion of its true origin. Whence should it derive the oxygen necessary to its formation, unless it be the result of the decomposition of some sulphates by the action of heat; and of the affinity of their bases for other bodies? This opinion appears to me to be the most probable; for I cannot conceive, from what is known of the properties of sulphur, that it is an agent in volcanic fires.

(To be continued.)

INFIDELITY PUNISHED.

The following Anecdote is related by MADAME LA COMTESSE DE GENLIS.

"MORVEL, an actor, sat in the Pulpit of the Cathedral of Notre-Dame, at Paris, during the French Revolution, as *High-Priest of Reason;* and, eight years afterwards, he died in the most dreadful state of raving madness!"

The Grace of God Manifested.

A sketch of the life, with a circumstantial account of the sickness and death, of Mrs. Frances Cook, *who died Aug.* 17, 1823.

Frances Cook, whose happy and triumphant death is now to be recorded, was a daughter of Mr. Zophar Nichols, a resident in the upper part of the Bowery, New-York, and has been for many years, a member of the Methodist Episcopal Church.

Fanny, (for so she was always called,) was from her infancy a girl of an uncommonly cheerful disposition, possessing an insatiable fondness for diversion, and a fruitful invention for introducing new and pleasing amusements among her little female associates. Nor was her disposition more cheerful than affectionate and friendly; for a scene of distress or sorrow within her notice, never failed to draw tears from her eyes, and call into immediate action her best efforts to relieve the sufferer.

With these qualities of the mind, which never fail to secure friendship to the possessor, it is no wonder that Fanny was a particular favourite among the little girls of her own age, who lived in the neighbourhood. In all her friendships which she contracted, she was open, zealous and constant, but the least slight or neglect from a friend, gave a pang to her affectionate heart, that caused the deepest grief and sorrow. But young and volatile as she was, she was nevertheless subject to serious moments of reflection, and particularly fond of going to church, and attending prayer-meetings; and, on such occasions, would frequently shed tears, and exhibit much concern about the salvation of her soul; but these impressions were transitory, and gave place to mirth and levity as soon as any object of amusement seized upon her attention. One peculiar trait in her character, which ought not to be overlooked was, an astonishing *firmness of purpose.* She seldom made up her mind in matters important to herself, without long deliberation; but when she had once *resolved*, no persuasion nor remonstrance could shake her resolution, or produce the least change in her opinion.

With these general characteristics, which constitute what is commonly called a lively agreeable girl, she grew up until she attained her fourteenth year, when a circumstance occurred that produced for awhile, an entire revolution in her life. Being one evening at a prayer-meeting in Duane-street church, the Spirit of the Lord, which had so frequently made slight impressions on her mind, now penetrated with power to her heart, and her convictions becoming too mighty any longer to resist, she advanced trembling and weeping to the altar, where after crying for mercy amidst the prayers of God's people, for a few hours, it pleased

the Lord to deliver her soul from the cruel bondage of sin, and give her to taste of the joys of redeeming love. After the meeting broke up, (which witnessed the conversion of several others) she returned home shouting the praises of God, and, like the holy Psalmist, telling what the Lord had done for her soul. This was a source of much joy to her family, especially to her sister Clarissa, who, but a short time before had experienced the same happy change, and by whom Fanny was much assisted and encouraged to retain the prize she had so lately won.

Her whole concern was now centred in working out the salvation of her soul. She took great delight in reading the New-Testament—in reading and singing hymns—and retired several times in a day for secret prayer.

The finest of her clothes were now either laid aside, or so altered as to correspond with the solemnity of her feelings, and injunctions of the Methodist Discipline. Ruffles and curls were not permitted the favour of alteration, but were indignantly banished her wardrobe, not only as useless, but as the most pernicious appendages of pride and vanity. Her hair was smoothly parted on the forehead, and covered with a hat of the plainest colour and form. How different was her appearance at this time from what it was only a few days before? Yet she lost nothing even in looks by the exchange; for the sweet peace she felt within, gave a serenity to her countenance and lustre to her eye, that more than compensated for the loss of those frivolous ornaments from which she had disencumbered herself. Having thus arrayed herself in the plain, modest attire of the followers of Christ, she joined brother Graham's class, and after the usual time of probation, was received into the Methodist Episcopal Church, and continued a regular, faithful member, for about four years, when from the peculiarly unfavourable circumstances in which she was placed at that time, she began to backslide, and in the space of about one year, she had retraced her steps back again into the world of fashion and folly. The principal cause of her departure from the faith, may be attributed to her mixing into young and gay company. Having, about this time, formed an acquaintance with several young ladies of fashion, she found their conversation and manners so sprightly and enticing, that she easily yielded to their repeated and pressing solicitations to accompany them, to what they termed, innocent parties of pleasure; and being strongly propelled by her own natural propensity to mirth, she soon contracted a relish for all the vain recreations and diversions which employ the minds, and consume the time, of the giddy votaries of pleasure. The concerns of religion began now to appear to her more irksome and less important. She neglected to attend her class sometimes for several weeks, found little or no time to retire for private prayer, began to shun the company of religious people, took her seat at church among the gayest part of the

congregation, and exhibited almost every other symptom of a soul rapidly falling from grace. Among the company with whom she now associated, she found her plain dress but ill accorded with the brilliancy of theirs, and full as little with her own feelings; and after several severe and repeated struggles with her conscience, she was at length persuaded to cast it off and decorate herself in a dress of the most gay and fashionable kind, ornamented with lace, ruffles, ribbons and feathers. Having thus removed the last remaining obstacle to her reception into fashionable company, and possessing a remarkable talent to please, she soon became as great a favourite among her new associates, as she had formerly been among her little playmates, when a child. She was invited to every party of pleasure, and if she did not attend, her absence was considered a serious misfortune. A stranger, at this period, would have thought her happy almost to the extent of her wishes: but alas, how different was the case! for, when she reflected on the precious jewel she had so foolishly thrown away, the thought rushed with painful emotions to her heart, and banished in an instant, every prospect of worldly joy and happiness, until the impression was driven away by the presence of her lively companions.

But in the midst of this giddy chase after pleasure, and eager as she was of the delights of cheerful company, she would at any time deny herself the pleasure of attending a party, to visit the bed of sickness, or perform any act of kindness for a neighbour where she was convinced it was needed.

In this dreadful state of apostacy did she continue for nearly six years, plunging still deeper into sin; but her career of folly was now about drawing to a close. She had long, and knowingly grieved the Spirit of God, and the day of retribution was at hand. Having repeatedly exposed herself to the chilling blasts of winter, while clad in a dress more calculated for show than comfort, she contracted a severe cold that soon brought on a troublesome cough, and threatened a consumption of the lungs. Being thus compelled, by indisposition, to keep her chamber, she had leisure to reflect on her past life—conscience roared aloud—guilt carried her thoughts back through a thousand scenes of folly to the period of her espousals to Christ, when her soul was filled with uninterrupted happiness; and the sad retrospect almost overwhelmed her in sorrow and despair.

By the use of expectorant and astringent medicines, the violence of her cough was abated, and her strength partially restored, and in a few weeks she so far recovered as to be able to visit her friends in the country; where, after a stay of about two months, she returned so much better, as to flatter herself that she should soon again taste the delicious pleasure of permanent health. About this period she was married to Mr. Thomas Cook, a member of the Methodist Episcopal Church; who, during the short time

they lived together, proved a very kind and affectionate husband. She now turned her attention to purchasing furniture, and making arrangements for house-keeping, but the insidious disease still lurked within, warning her from time to time, that this earth was not her abiding place. At this period she was an object of the deepest commiseration. Anxious to display the charms of a bride—ambitious of happiness and respect in the married state—ardently wishing for health, yet in constant dread of losing it—alternately cheered and depressed by hope and fear, and reviving or sinking under their influence, as one or the other predominated. In this struggle, as it were between *life* and *death*, too feeble in body to enjoy the first, and quite destitute of grace to support her in the last, she continued for about four months, the Spirit of God constantly striving with her all the time and calling upon her to renounce the world and return to the fonntain of living water. Her malady still increased, exhibiting every day new and alarming symptoms until scarcely a ray of hope remained of her recovery. Believing herself now rapidly descending to the tomb, she besought the Lord with tears and groans, to pardon her backslidings, and restore to her the joys of his salvation. In this situation, she frequently sent for her brother, who had recently commenced preaching the gospel, to pray for her, which he did with some reluctance, believing as he did, that a person who had so long and wilfully grieved the Holy Spirit, and still retained such a strong desire for life and its pleasures, could receive but little benefit from religious instruction and advice; but in this he was mistaken, for shortly after, she despatched a messenger requesting him to come to her with all possible haste. He immediately obeyed the summons, and upon entering her room where she lay in bed, what was his astonishment to see her rise up, and with extended arms exclaim, "O dear brother! how glad am I to see you! The Lord has pardoned all my sins—he has set my poor burdened soul at liberty, and made me inexpressibly happy in his love." "Come," said she, "I can now pray with you; let us address the throne of grace together."

(To be concluded in our next.)

Miscellaneous.

From the Wesleyan Methodist Magazine.

ON THE CIRCULATION OF THE HOLY SCRIPTURES, AND THE PAPAL BULLS AGAINST BIBLE SOCIETIES.

By the Rev. James Townsley.

The Holy Scriptures are given by inspiration of God, and are, therefore, the only infallible source of doctrines and morals. Mishnical or oral laws, and traditionary expositions, however

warmly defended by Jewish or Romish partizans, are of no authority when unsupported by the Oracles of Truth: and even Reason, in its most perfect state, is as incapable of eliciting divine truths, without the aid of Revelation, as the organs of vision are of discovering the beauties of creation without the medium of the material light. The BIBLE is consequently an inestimable boon, and the circulation of it is of incalculable importance to the human race.

Prior to the Christian era, the different books of the Old Testament had been translated into Greek, constituting what is usually termed the *Septuagint Version*, and were publicly read in that language in many of the Jewish Synagogues, especially among those dispersed through the Roman and other empires. On the completion of the canon of the new New-Testament, the autographs or original writings of the Evangelists and Apostles appear to have been carefully preserved for a considerable length of time by the primitive Christians; who not only procured accurate copies of them, but cautiously guarded against any corruption of them, and in their disputes with their opponents occasionally appealed to the originals themselves. At a very early period, the Old and New Testaments were translated into Syriac and Latin, by which means, in conjunction with the Septuagint version, and the Hebrew and Greek originals, the Scriptures were rendered accessible to the population of the greater part of the then known world. These translations were succeeded by others of more limited influence, as the Coptic, the Gothic, the Ethiopic, the Armenian, and the Georgian. Transcription, however, was laborious and expensive, the materials for writing upon were dear, and the multiplication of entire copies rare, and the cost excessive. Churches, therefore, formed the chief repositories of these sacred volumes, which, from containing every thing necessary to faith and practice, were frequently denominated *Bibliothecæ*, or *Libraries;* and public readers were appointed to read them at stated times to the people who attended. The first Christian Emperor, CONSTANTINE, an Englishman by birth, with pious and princely liberality, caused *fifty* copies to be fairly written in large characters upon parchment, and placed in certain churches for the use of the Christians in different parts of his extensive empire.

Unhappily the mystery of iniquity began to work, and before many centuries had elapsed, the more secular part of the Clergy began to discountenance the reading of the Scriptures by the laity, and to restrict the perusal and interpretation of them to the priesthood. The Greek Church was the first to inculcate this antichristian doctrine upon its members; and in the *seventh* century, the language of one of the latter, in reply to the inquiry "Why do you not read the Holy Gospels?" was, "It is not lawful for us profane persons to read them; but for the Priests only." The Latin or Romish Church adopted the same principle, and

carried it to a still greater excess; for in 1080 Pope Gregory VII., when Uratislaus, King of Bohemia, expressed a wish to have the offices of the Church performed in the *Slavonian* language, haughtily replied, "I will never consent for service to be performed in the Slavonian tongue. It is the will of God that his Word should be hidden, lest it should be despised if read by every one." The *first canon* by which *the Scriptures were forbidden to the laity*, was published by the council of Toulouse, held in the year 1229 by the Cardinal of St. Angelo, when the *first Courts of Inquisition* were also formed: the words of the Canon are, "We forbid the laity to possess any of the books of the Old and New Testament; except, perhaps, some one out of devotion wishes to have the Psalter or Breviary for the divine offices, or the hours of the Blessed Virgin.* But we strictly forbid them having any of these books translated into the vulgar tongue. In 1520, Pope Leo X. condemned Luther, and prohibited the reading of his books under pain of excommunication; and the Diet of Worms, in 1521, ordered them to be burned. This Pope was the first who not only excommunicated the *authors*, but also the *readers* of what were deemed heretical works. Other Pontiffs followed his example; but the vague and general manner in which they condemned heretical writings producing confusion, the exact and diligent Inquisitors formed catalogues of such works as came to their knowledge, containing doctrines contrary to their views. The first *printed* catalogue or *Index* (as such works have been usually called) of prohibited books, issued from the press at Venice in 1543; but although others of a similar nature were afterwards printed, especially by Philip II. King of Spain, in 1569 and 1571, and Pope Paul IV. in 1559, no certain rules were formed for these *Indexes* or Catalogues before the sitting of the Council of Trent, which, having appointed a Committee for the purpose of forming an Index of works then considered as heretical, was the cause that *General Rules* were prescribed concerning it. These received the sanction of the Pope, March 24th, 1564, and are usually prefixed, with the enlargements of succeeding Pontiffs, to all such prohibitory Indexes. Peignot, in his *Dictionarre des Livres condamnés au Feu*, enumerates above seventy editions of such *Catalogues* or *Indexes* printed between the years 1542 and 1759; and several have been published since. In most of them various editions of the Scriptures are forbidden, especially in the vernacular tongues, even though in some instances made by Catholics, and sanctioned by the Pope, as in the prohibition of Martini's Italian Testament, printed at Shacklewell near London, in 1813.

At the period of the Reformation from Popery, Luther encouraged the reading of the Scriptures by all classes, translated

* Prayers, &c. composed for devotional services in honour of the Virgin Mary.

them into the German language, and promoted the translation and circulation of them among the different nations who received the doctrines taught by the Reformers: even the timid and hesitating, but profoundly learned Erasmus defended the general reading of them by the illiterate as well as the learned, the ploughman and the weaver as well as the priest and the professor. *Printing* too, which had been happily discovered about the middle of the fifteenth century, and had consecrated its infant efforts by the publication of a *Latin Bible* in two volumes folio, betwixt 1450 and 1455, and the magnificent *Mentz Psalter* in 1457, was called in to aid the dissemination of the Reformed doctrines and the circulation of the Scriptures. Panzer, in his *Annales Typographici*, enumerates 568 editions of the whole or parts of the Scriptures printed during the years 1500 to 1536 inclusive; a number probably very far below the truth, since he only mentions six editions of the English Scriptures, as printed during that period, whilst Dr. Cotton notices twenty-two editions of the entire Old or New Testaments or portions of them, besides thirteen or fourteen editions of the Psalms printed in those years. In 1710, Charles Hildebrand, Baron de Canstein, formed an establishment at Halle in Saxony, for the express purpose of printing and selling copies of the Scriptures, at a moderate price, in order to secure the more general circulation of the Inspired Writings: in 1805, this valuable institution, usually called, from its beneficent founder, the *Canstein Institution*, had issued above three millions of copies of the entire Bible or New Testament. An unassuming but important Association was also formed towards the close of the last century, by a few individuals belonging to the Wesleyan Methodist Society in London, for the purpose of gratuitously distributing the Scriptures to the Soldiers on duty in that city and its environs, forming the basis of the present *Naval and Military Bible Society*. All preceding Institutions of a similar nature have, however, been far exceeded in the extent of their influence, and the magnitude of their operations, by the *British and Foreign Bible Society*, instituted in 1804, which, aided by its powerful and numerous Auxiliary Societies, seems destined by Providence to become the glorious and blessedly successful means of placing the Sacred Volume in the hands of every individual of the human race, from whatever nation, or kindred, or people, or tongue he may be descended; in whatever clime he may dwell, or whatever language he may use. The following remarks will exemplify its astonishing energy and success:—

During the whole of the period which elapsed between the commencement of the Christian era and the Reformation, it does not appear that more than from thirty to forty versions of the Scriptures were made in the various languages and dialects of the world: from the time of the Reformation, to the institution of the *British and Foreign Bible Society*, the number of translations

had been increased to about seventy: but the Report of this institution, in 1821, states the number of versions made, re-translated, or re-printed by that Society, or the auxiliaries and connexions of the establshment, to be 139, beside several others in different stages of advancement towards completion; eighty-eight of which had been made since the formation of the Institutiou, and eight others had been re-translated. It is further worthy of remark, that PEIGNOT, a celebrated French bibliographer, calculated, in 1810, that at that period there had been from 14,000 to 15,000 editions of the Scriptures printed since the invention of printing, amounting, as he conjectures, to 75,000,000 of copies, which, if correct, would give an average of 203,000 copies annually, dating the era of printing in 1440; a number which is probably excessive, as he supposes every edition to have consisted of 5000 copies. But although this includes the circulation of the Scriptures by every association, in *every nation* where printing was employed, it is far short of the average number issued from the presses of the *British and Foreign Bible Society*, and its connexions, since its establishment in 1804. In 1822 the total issue from the beginning had amounted to 6,056,306 copies, averaging more than 336,450 annually from its commencement: the issue of the year 1822 alone being 610,723 copies.

To such mighty efforts for the dissemination of the Holy Scriptures, the Papal Hierarchy could not be expected to be indifferent: but most assuredly it required a more than common knowledge of the genius and unaltered character of the Romish Church, not to be astonished at hearing the thunders of the Vatican rolling with repeated peals the most tremendous threatenings against the Bible Societies, in the face of Europe, in order to suppress them wherever the Papal denunciations could be enforced. The restrictive policy of the Greek Church, so similar, in many respects, to that of Rome, had began to yield to more enlightened views, and to the influence of the politic and energetic EMPEROR ALEXANDER, who had not only patronized Bible Societies in his dominions, but had consented to a translation of the Scriptures into the modern Russ; the old or Slavonian version, made in the ninth century, having become obsolete and unintelligible to the common people. And although by an old ecclesiastical law of the Russian Church, which even the Emperor is said to have no power to alter, "No Heathen, under Russian sway, shall be converted to Christianity and baptized, but by the Russian Greek Clergy," yet the extraordinary exertions of the Russian Emperor to promote the general diffusion of the Sacred Writings, in which all denominations and all ranks harmoniously united, had marked a new era in the annals of northern history, and exhibited an illustrious example of dignified policy and Christian liberality. Alarmed at the rapid progress of Bible Societies, not only in countries strictly Protestant, but in countries more allied in practice to those immediately

under papal influence, a *Brief* or *Bull** was issued by the Court of Rome against Bible Societies, which astounded the most violent partizans of the Romish Church, and for a season induced the very Catholics themselves to designate it as "a *spurious instrument*," and "*a forgery of English manufacture!*" This *Bull* was addressed to the Archbishop of Gnezn, Primate of Poland, and was dated Rome, June 29th, 1816. This was succeeded by another to the Archbishop of Mohilow or Mohiloff, on the 3d of September, in the same year. The latter prelate, whose see had been erected into an archbishopric by Catherine II., had cordially united in the dissemination of the Scriptures; the former was regarded as the special agent of Rome.

The direct object of these Bulls was defeated by the interposition of the Emperor of Russia; but unhappily the influence of them was felt powerfully in other countries, under the governments of Austria and Bavaria. The Austrian Court excluded the good offices of the Bible Societies, not only from the imperial, but also from the hereditary dominions of the House of Austria; and caused an Edict to be issued against such Societies by the Hungarian government, which was seconded by a *Declaration* of a similar nature, by the Archbishops and Bishops.

In consequence of these public rescripts, *three chests*, containing upwards of 400 *Bohemian Bibles*, were forcibly seized, and only delivered up, after a long and vexatious detention, on condition that the individual to whom they had been consigned would engage that they should be exported out of the country, at his own expense; and the *Nuremberg Society* was suppressed by an order from the Bavarian Court. In the State of Tuscany, the circulation of the Scriptures was suppressed; and at Naples, a number of copies, said to be 500, of the London edition of the *Italian Testament*, were burned. "In every part of the States of Italy," said Dr. PINKERTON, "I have found the civil and ecclesiastical powers united in opposition to the *Bible Society*."

In 1819, the Prefect of the Congregation *de Propaganda* at Rome sent a *Circular Letter* to the Catholic Prelates of Ireland, dated September 18th, warning them against those schools into which the reading of the Bible had been introduced, and which were distinguished as *Bible Schools*. Another Brief is said to have been issued to the same Prelates, dated, "From the palace of the *Propagonda Fide*, Rome, 14th of August, 1820." It designates the schools in which Bibles are used, as "*Schools of a Bible Society*, which have been set up in almost every part of Ireland; upholden with the resources and by the patronage of the higher anti-Catholic gentry,"—"who make use of Bibles rendered into English by that Bible Society, and pregnant with errors;" and reminds the Prelates, that "it is indispensably re-

* The official mandates or orders issued by the Pope, have received this name from the *bulla*, or seal affixed to them.

quisite to make every possible effort, in order to recall the useful sort from the pernicious schools; and to admonish the parents, that they are not, by any means, to suffer their offspring to be led into error;" advising "the setting up of Catholic Schools, wherein to educate the poor and the peasanty in a course of moral instruction and reputable learning."

But, that the reader may have the opportunity of judging of the spirit of Popery as exhibited in these important documents, they are here subjoined. (except the last-mentioned, which the extracts already given have rendered unnecessary,) from the reading of which every true Protestant, we conceive, will rise with sincere thankfulness for the power to possess, and the privilege to read, his Bible in his native tongue.*

* The authorities upon which the writer has chiefly depended are, the "Antibiblion;" BLAIR'S "Letters on the Revival of Popery;" OWEN'S "History of the British and Foreign Bible Society;" "Reports of the British and Foreign Bible Society;" PEIGNOT, "Dictionnarre des Livres condamnes au Feu;" the "Literary Panorama;" the "Evangelical," "Congregational," and "Baptist Magazines;" and the authors referred to in "Illustrations of Biblical Literature."

(To be Continued.)

SOCIETY FOR THE PREVENTION OF PAUPERISM.

REPORT of a Committee appointed by the Society for the prevention of Pauperism, in the city of New-York, on the expediency of erecting an Institution for the reformation of juvenile delinquents.

The object of this Report is, to shew the expediency and necessity of erecting a "House of Refuge" for young delinquents, of both sexes, with a view, if possible, to save them from future crimes, and from their inseparable consequence, future misery. We give the following extracts from this very able report, with a hope that we may aid, in some small degree, those humane individuals who have associated for this purpose, in accomplishing so important and benevolent an object. The Report commences by stating the gradual progress of human amelioration, through the intervention of knowledge and Christian philanthropy, and proceeds to shew, that, notwithstanding the improvements introduced into our prison discipline, there still remain defects which ought to be remedied.

"AMONG the evils," says the Report, "and abuses which obstruct the operation of this system, and most powerfully counteract the reformatory influence of imprisonment, is the want of classification among prisoners, the indiscriminate assemblage of persons of all ages and degrees of guilt, and the inevitably corrupting tendency of such an intercourse. The very imperfect structure and the crowded state of our prisons, absolutely forbid the application of an adequate remedy for this deplorable evil. So notorious is the demoralizing nature of some of those insti-

tutions which are called Penitentiaries,—so generally do those who are liberated from them come out more vile and corrupt, and more skilful in the various modes of depredation than when they entered;—and so seldom do they manifest any signs of reformation, that these places have acquired the appellation of *Schools* and *Colleges* of crime. The amount of injury sustained by the lamentable defects in the regulations of our city and state prisons, is so great,—to such an extent is the younger class of prisoners initiated in the mysteries of wickedness, by this exposure, it is a questionable point, in the estimation of many persons, whether the present system, with all its expensive apparatus, and all its show of lenity and moral treatment, is not more inauspicious to public tranquility, than the simple incarceration and corporal chastisements, the whipping posts, pillories, and croppings, of former times. The experience, nevertheless, of some of the prisons in the United States, whose discipline is the most exact, and where classification is an object of careful attention; and the growing experience of England, and other countries of Europe, where the sanguinary codes which have been for ages in operation, are beginning to yield, in practice, to the more rational and humane substitution of hard labour, restricted diet, solitary confinement, and judicious classification; afford unquestionable evidence, that the energies of the law in the suppression of crime, are most potent and availing, when directed with a constant reference to the moral faculties of our nature; and when clothed with that spirit which seeks to restore, in order that it may safely forgive.

"The great object of the institution of civil government, is to advance the prosperity, and to increase the happiness of its subjects. The agents of the government, become, in this point of view, the fathers of the people; and it may surely be ranked among the duties incident to this paternal care, not only that those who are guilty of crime should receive the chastisement due to their offences, but that no pains should be spared to remove the causes of offence, and to diminish, as far as possible, the sources of temptation and corruption. This obligation applies with peculiar force to the case of juvenile offenders;—a class whose increasing numbers, and deplorable situation in this city, loudly call for the more effective interposition of its police, and the benevolent interference of our citizens in general.

"To this class of guilty unfortunates, the Society for the Prevention of Pauperism, beg leave to solicit the attention of their fellow-citizens, in the earnest hope, that means may be devised to rescue from the lowest degradation, and from the danger of utter ruin, hundreds and thousands of the youth of this city, of both sexes, whose crimes and misery arise, in a very marked degree, from the neglect of those who ought to be their guardians and protectors.

"Every person that frequents the out-streets of this city, must be forcibly struck with the ragged and uncleanly appearance, the vile language, and the idle and miserable habits of great numbers of children, most of whom are of an age suitable for schools, or for some useful employment. The parents of these children, are, in all probability, too poor, or too degenerate, to provide them with clothing fit for them to be seen in at school; and know not where to place them in order that they may find employment, or be better cared for. Accustomed, in many instances, to witness at home, nothing in the way of example, but what is degrading; early taught to observe intemperance, and to hear obscene and profane language without disgust; obliged to beg, and even encouraged to acts of dishonesty, to satisfy the wants induced by the indolence of their parents,—what can be expected, but that such children will, in due time, become responsible to the laws for crimes, which have thus, in a manner, been forced upon them? Can it be consistent with real justice, that delinquents of this character, should be consigned to the infamy and severity of punishments, which must inevitably tend to perfect the work of degradation, to sink them still deeper in corruption, to deprive them of their remaining sensibility to the shame of exposure, and establish them in all the hardihood of daring and desperate villany? Is it possible that a Christian community, can lend its sanction to such a process, without any effort to rescue and to save? If the agents of our municipal government stand towards the community in the moral light of guardians of virtue,—if they may be justly regarded as the political fathers of the unprotected, does not every feeling of justice urge upon them the principle, of considering these juvenile culprits as falling under their special guardianship, and claiming from them the right which every child may demand of its parent, of being well instructed in the nature of its duties, before it is punished for the breach of their observance? Ought not every citizen, who has a just sense of the reciprocal obligations of parents and children, to lend his aid to the administrators of the law, in rescuing those pitiable victims of neglect and wretchedness, from the melancholy fate which almost inevitably results from an apprenticeship in our common prisons?

"In order to arrive at a more correct understanding of the amount of the evils alluded to, the committee have to state, that they have been furnished by the District Attorney, H. Maxwell, Esq. with an abstract of those persons who were brought before the Police Magistrates, during the year 1822, and sentenced either to the City Bridewell, from ten to sixty days or to the Penitentiary from two to six months. The list comprehends more than four hundred and fifty persons, all under twenty-five years of age, and a very considerable number of both sexes between the ages of nine and sixteen. None of these have been actually charged with crime, or indicted and arraigned for trial. It includes those only,

who are taken up as vagrants, who can give no satisfactory account of themselves;—children, who profess to have no home, or whose parents have turned them out of doors and take no care of them,—beggars and other persons discovered in situations which imply the intention of stealing, and numbers who were found sleeping in the streets or in stables. These miserable objects are brought to the Police Office under suspicious circumstances,—and, according to the result of their examinations, they are sentenced as before mentioned. Many of these are young people on whom the charge of crime cannot be fastened, and whose only fault is, that they have no one on earth to take care of them, and that they are incapable of providing for themselves. Hundreds, it is believed, thus circumstanced, eventually have recourse to petty thefts; or if females, they descend to practices of infamy, in order to save themselves from the pinching assaults of cold and hunger. The list furnished us affords numerous instances, especially of females, who request to be sent to the Penitentiary, as a favour,—as their only resource and refuge from greater evils.

"The District Attorney, in the explanations which accompany his abstract, observes, 'that many of each description might be saved from continued transgression, no one can doubt, who will examine the statement that I have made from the records of the Police Office for the year 1822. This abstract contains the names of more than four hundred and fifty persons, male and female, none over the age of twenty-five, many much younger, and *some so young as to be presumed incapable of crime.*

"'All these have been convicted by the Police Magistrates as disorderly persons and imprisoned as such.

"'Many others, not mentioned, have been discharged, from an unwillingness to imprison, in hope of reformation, or under peculiar circumstances.

"'Many notorious thieves, infesting the city, were at first, idle, vagrant boys, imprisoned for a short period to keep them from mischief. A second and a third imprisonment is inflicted, the prison becomes familiar and agreeable, and at the expiration of their sentence, they come out accomplished in iniquity.

"'I have already mentioned,' observes the District Attorney, 'that this statement does not include prisoners, indicted and tried,' at the Court of Sessions. 'At each term of the Court (the terms are once a month) the average number of lads arraigned for petty thefts, is five or six; and I regret to state, that lately high crimes have been perpetrated in several instances, by boys not over sixteen, who, at first, were idle, street vagrants, and, by degrees, thieves, burglars and robbers.'"

(To be continued.)

Religious and Missionary Intelligence.

From the Wesleyan Methodist Magazine.

LETTER FROM THE REV JOSEPH NIGHTINGALE,

Author of "The Portraiture of Methodism," published in 1807.

We have received, just as this sheet was about to be put to press, a Letter which, at the desire of its Author, we hasten to lay before the Public. We have not time nor space for many observations upon it; nor are they necessary. We may, perhaps more advantageously, leave this unsolicited document to tell its own affecting and monitory tale.—Many of our readers are probably aware that Mr. Nightingale was in early life a Member, for some time, of the Methodist Society; that he afterwards departed from the truth of the Gospel, and became a Minister among the Unitarians; and that, during that period, he published the book called a "*Portraiture of Methodism*" referred to in his Letter. We cordially rejoice that it has pleased God to bring him to a better mind; and that it has been his own earnest and importunate request that his change of sentiment should be publicly announced. It is proper just to add, that, though the views described in this Letter have been repeatedly, and in the strongest manner, avowed by Mr. N, during his illness, for many months past, it was only, as its date intimates, very recently that he executed the resolution which he had often declared of committing them to paper; and that it was written under circumstances of great bodily suffering, which will sufficiently apologize for its brevity, on some points respecting which enlargement would have been satisfactory, and with all those presumptions of unquestionable sincerity, which can be afforded by the writer's expectation of almost immediate dissolution.—O that all who have departed from the ways of God, may in like manner receive "repentance to the acknowledging of the truth," and find mercy of the Lord that bought them! "There is joy in the presence of the Angels of God over one sinner that repenteth."

"*Peckham, Oct.* 25, 1823.

"My Dear Sir,

"To-morrow, should I live to see it, (which is, I believe, rather doubtful,) I shall have attained my forty-ninth year, —and about twenty of those years have elapsed since I resigned my ticket as a member of the Methodist Society into your hands. Oh, what a twenty years have they been! I would give twenty worlds, did I possess them, to have them recalled! Twenty years! Good God! what a length of time!—and that, too, a great part of it, spent in the public defence of doctrines, which, however plausible at first sight, I find now, when death stares me immediately in the face, shrink from my grasp, and refuse me one gleam of consolation against the terrors of a broken law, and the horrors of a guilty conscience! Others may, for ought I know, have found refuge in what is called, 'Rational Christianity.' To their own Master they stand or fall; I quarrel with no one;—my time is too short,—my bodily strength too weak, to enter into the intricacies of religious dispute. I embrace, therefore, a moment's remaining strength, to beg of you, for myself, to protest before the religious public, against all doctrines of faith, in which the great, and leading, and incontrovertible doctrine of Divine Influence, as generally taught by evangelical Christians, does not form an essential point. If a *knowledge* of salvation by the forgiveness of sin can be obtained; if a man can be able to say that he feels the love of God shed abroad in his heart,—that Christ dwelleth in him the hope of glory,—that his sins are pardoned, and he can call God his reconciled Father; if he can have the Spirit of Adoption, so as to cry, Abba, Father;—if he can know that he is passed from death unto life, being born again of the Spirit; —if all this can take place, without a cordial reception of the doctrines of the Trinity, the Atonement, and those other great doctrines usually connected therewith, then I would gladly say to such a one, 'This is the way, walk thou in it.' But I am compelled, as far as I feel my own soul concerned, with all the seriousness and earnestness of a dying man, to attest, that *I have made the experiment, and it has failed;* hence, I have been driven once more to seek refuge in the Blood of Atonement. I cannot give you a long detail; suffice it

to say, that I have once more found peace and joy in believing; and that I die happy, under a sense of the divine pardon, obtained for me by the blood and righteousness of my dear Redeemer and Lord, Jesus, the Friend of sinners. 'It is the Lord's doing, and marvellous in our eyes!' Glory be to sovereign grace!

"And now I have only further to request of you, that you will give publicity to this my solemn protest against the light spirit in which 'The Portraiture of Methodism' was written. I am truly sorry for having published that foolish book;—for the grief it has given to many of the dear children of God,—and for the vile and wicked use which, on many occasions, has been made of the publication. Should I, after all, be restored to health, it is my intention to publish more at length on this all-important subject.

"Yours, very truly,

"JOSEPH NIGHTINGALE."

LETTER FROM BISHOP M'KENDREE.

Huntsville, Dec. 1, 1823.

DEAR SIR,

IN consequence of the indisposition of Bishop ROBERTS, by which he was prevented from attending the Missouri Conference, a laborious duty fell upon me. But although I am pressed down with the weight of years, I have been wonderfully supported, both in travelling to the Conference and in performing the duties incumbent on the Superintendency. We had a time of much peace and harmony, of sweet intercourse with each other, and with God. The hearts of the preachers appear to be in the work. They seemed to receive their appointments with much cheerfulness; and to go forth with energy and courage to the parts of the work assigned them. From these auspicious circumstances my hopes, in regard to the result, are sanguine. May God grant that they may be more than realized.

The work of our ministers in this part of the continent is greatly enlarging, and spreading out into the very frontiers of the country, so as to embrace several Indian tribes within the bounds of the Conference. A vast field for Missionary labour is here opening before us in the extreme parts of the American population, and among the Indian tribes.—Several of the latter, in particular the Shawnees and Delawares appear to be ripening for instruction, not only in the arts of civilized life, but also in the doctrines of the gospel.

The success we have already met with in our Indian Missions, in reference more especially to Sandusky, affords strong indications, that God has a great work for us to do among them. This calls upon us for increasing exertions to carry to them the word of life.

I hope, my dear sir, that the Missionary spirit, the true spirit of Methodism, will increase in this Conference, and that branches to the Missouri Conference Missionary Society will be formed, by which funds will be put into our hands to enable us to carry the gospel to our Indian brethren.

The attention of our Missionary, JESSE WALKER, has been directed to those Indians who may be found inclined to hear the word of Christ within the bounds of this Conference. He has laboured the last year, chiefly, in destitute places within the Missouri district, and, in the latter part of the year, with considerable success. The drafts on the treasury of the Parent Society for him, and for brother STEPHENSON, have been referred to Bishop ROBERTS.

From the Fourth Annual Report, I see that the Missouri Conference Missionary Society has been acknowledged. However, the place for the Vice-President in the Parent Society from this Conference, I discover is blank. This I see, according to a note, is attributed to want of information. Permit me, therefore, to say that Bro. JOHN SCRIPPS was duly elected to the office. The Society there is forming branches and doing well; they are spirited in the Missionary cause, and should be encouraged by you, and as they are remote from the source of information, you would do well to communicate whatever would tend to their advantage. The President, Bro. M'ALLISTER, has received your late report. Direct your letters to the President, or John Scripps, St. Louis.

From a letter written to me by Bro. STEPHENSON, it appears, that although his debility of body has prevented him from working much in the ministry, his labours have not been entirely without effect The prospect in the Arkansas is very promising.

REVIVAL OF RELIGION IN HINSDALE, PITTSFIELD CIRCUIT.

Extract of a Letter communicated by the Rev. B. Hibbard.

This work commenced in the hearts of a few professors of religion, who agreed to meet every Wednesday evening for prayer. After continuing their meetings through the principal part of the summer, they began to witness answers to their intercessions, by a gradual increase in their number, a more engagedness of mind, and an increasing solemnity among the people generally. On Sabbath a sermon was preached on Luke xiv. 17, "Come, for all things are ready." On the following Wednesday evening, at a general prayer meeting, many appeared under conviction for sin, and six or seven young people gave evidence of having obtained pardon in the blood of Jesus.

From this time the gracious work of conviction and conversion, mightily prevailed. I will mention one instance, as being somewhat extraordinary. A young man being absent from home, was seized with such horror of mind, that on his return to his home, he could not sleep. The family was much alarmed. A Bible was carried into his chamber, and a friend read to him the gracious promises made to penitent sinners; after struggling in extreme agony of soul for some time, the Friend of sinners spoke peace to his troubled soul. He immediately went to his parents, and told them what God had done for him.

The succeeding Wednesday evening, the congregation was still larger, and the meeting was enlivened by the presence, and the pointed testimonies of those recently converted. "The word of God mightily prevailed" at this meeting. Sighs and tears were witnessed in every direction, and some praised the Lord for the wonders of redeeming love. This, indeed, was a glorious season. Sinners trembled, and saints rejoiced. To particularize all the instances of conversion would require more time than I have to spare, and, perhaps, would not be interesting to readers in general, though to those who are immediately concerned it might be desirable. Suffice it, therefore, to say, that in this part of the town more than forty have, as we humbly hope, obtained an interest in the Redeemer, twenty-five of whom have united themselves to the Methodist Episcopal Church, and six to other denominations. Thus far, those who have professed religion, have manifested a consistency of character and conduct. May they endure to the end!

Hinsdale, Nov. 1822.

WORK OF GOD ON NOLACHUCKY CIRCUIT.

I will give you a short account of the work of God on Nolachucky circuit.

Two years ago I was appointed to this circuit. It was large, and some very difficult cases occurred. In general, religion was rather low, but through the mercy of God things took a favourable turn in the spring, the old members began to stir up; and the neighbouring people began to attend our meetings in the summer and fall. We had three Camp-meetings, which the Lord made a blessing to hundreds. At these three meetings two hundred and sixty-three were added to our society. At the Camp-meeting near Newport, we had the pleasure of seeing upwards of eighty in the altar at once, who professed conversion at the meeting. Upwards of five hundred and fifty members have been added to the societies in this circuit for this year,—and the most of them in the possession of the direct witness of the Spirit.

Last fall I was again appointed to the same circuit, with two others, J. Rice and D. Cummings. We enlarged the circuit to six weeks; and the work of God still continued to revive through the year and still goes on with great success. We had about eight hundred members when I was appointed to the circuit; we now number more than eighteen hundred. The Lord indeed is doing wonders for Nolachucky circuit.

There is also a good work in some parts of the Holston district. I attended two or three Camp-Meetings in that district this fall. At the Camp-meeting near Jonesborough, there were two hundred and two joined society; and at the one held near Rutledge, seventy-four were united to the society. In this revival there has been a number of the respectable and wealthy, from the *General* down to the poor *African*. This is the work of the Lord, and it is marvellous in our eyes; and our hearts will say, "Not unto us, but unto thy name, O Lord be the glory."

Yours, &c. George Ekin.

Greene County, Ten. Nov. 5, 1823.

STATE OF RELIGION IN BRIDGETOWN, NEW-JERSEY.

Bridgetown, Dec. 9, 1823.

DEAR BRETHREN,

I rejoice to inform you that the Lord is favouring this part of our Zion with an out-pouring of his Holy Spirit. Since our last Conference we have received about thirty-five probationers, most of whom are young men, of good standing in society, and who promise fair to be both the ornament and strength of our Church. Our increase has been gradual, averaging about five every month. We have a general class-meeting the first sabbath in every month, at which time only we receive probationers, and admit members.

This plan I have found profitable both here and elsewhere. It is admirably calculated in my opinion to promote a spirit of union amongst the different classes, and to give interest and solemnity to the reception of members.

Our prospects lately have become more flattering than they have been.—Our congregations evidence their attachment to the word preached, by fixed attention and deep solemnity; and not unfrequently, does their heart-felt anguish and sorrow for sin, show itself by showers of tears, mental groanings, and earnest cries for mercy and salvation—not long since for the first time, I gave an invitation to mourners to surround the altar, to implore the Divine mercy in the forgiveness of their sins; and to my astonishment, in less than one minute the altar was crowded, while the congregation generally seemed to experience something like an electric shock. The next time I invited the mourners forward, I had the two front benches cleared, and they filled the altar, the two seats, and required more room. Upon the whole, I think, I am safe in saying that the Lord is working powerfully in many hearts.

I shall conclude this by requesting your prayers for our prosperity, hoping that the God of love will add to our numbers and to our graces, and bless you with all spiritual blessings.

C. PITMAN.

MISSIONS IN WESTERN AFRICA.

RIVER GAMBIA.—MR. MORGAN has lately been up the River Gambia with MAJOR GRANT, whose object was to form a settlement considerably in the interior. The following are extracts from his Journal.

ON March 15th, 1823, we passed Lemon-Island, which is recommended by the King of Calubah for our settlement. (Thermometer 76.) The river here appears beautiful. The trees on the banks are more various in their foilage, and are interspersed with shrubs in full bloom; and the ground behind appears, by its natural produce, to be of an excellent quality. The land is beautifully diversified with mountains, and large majestic trees. The river here is about two hundred yards over: its surface is as glass; and its course between this and Yannemuroo is frequently interrupted by islands, which enliven the scene. The banks are thinly peopled; and thousands of acres of land, which would pay the husbandman a thousand fold of this country's grain for his labour, are unoccupied, except by reptiles and beasts of prey.

16th.—At eleven o'clock we held divine service on the deck, but I was much interrupted while preaching; the vessel being under way, which engaged the attention of the sailors, and some natives coming on board with palm-wine. The Thermometer, in the cabin, was 84; but held in the sun, on the deck, it rose to 103. The King of Codiger came on board with palm-wine.

18th.—We came to anchor at Findefulle, in the King of Barda's dominions. A messenger was sent to invite the King to meet MAJOR GRANT, but he was afraid to come. His General, however, a great warrior, and two other men, came, and said that the King was engaged with a great Marraboo, endeavouring to settle the war. The Major told them that his object in coming up the river was, to show them his wish to maintain friendship with them; and having made them a present, he appointed to meet their King on our return. We then went ashore at Findefulle; which consists of a factory, belonging to Mr. JOWER, and two or three huts. Here we found many gold-merchants, who gave the Major much information concerning the country and the river. They seemed

particularly guarded in giving their opinion as to an English settlement being formed in the King of Woolly's land. An old man, in reference to the King, said, That it was possible, by a gift, to get a surly dog to come to you, but a small thing would make him bite the hand that feeds him. I asked them, if I should come to live in that part, if they would consent to have their children instructed by me. The Tillibo men replied, that they should be glad of it, if I would teach them to weigh gold, which I promised them I would do. The King of Bardar, who yesterday refused to come to us, when he saw the present which the Major had sent him, concluded he was on friendly terms; and travelled after the vessel on the bank of the river, till he overtook us. He had brought two bullocks as a present, and came on board with his suite. The Major told him that he was come up to secure the friendship of the Kings, and to take notice of the manner in which the Traders were treated by them; and that he designed to form a settlement as far up as he could, and asked him concerning different places. He seemed of opinion that no situation further on was so eligible as Findefulle.

20th.—This morning, the thermometer was at 80; it was very pleasant on deck before the sun rose. We all have abundant reason to be thankful to GOD, that we have so far enjoyed uninterrupted health. I was informed by a man who is much up the river, that it is more healthy here than nearer the coast. The people were sitting on the banks of the river, some of whom were much astonished at the appearance of the schooner, having never before seen any thing but small craft or canoes. One of them inquired if the masts of the vessel were trees which grew up from the bottom.

The Foollahs seem to be a scattered race of people, and are found in every direction. They reside among different nations, by permission of their Kings. They employ themselves in keeping cattle and growing corn, of which the Mandingoes demand of them as much as they please, being, as I am informed, almost entirely dependant for these articles upon the Foollahs, as they are themselves too indolent to cultivate the land. The act for the Abolition of the Slave-Trade seems to have made a happy change in the circumstances of the Foollahs. An old Marraboo said, that when he used to trade up and down the river a few years ago, if a Foollah was then caught by the river-side, it was considered by a Mandingo a sufficient transgression to warrant his selling him for a slave; but now they come and go where they please, without fear. They bear a nearer resemblance to Europeans in the form of their features, than any I have yet seen in Africa. The nearest to them, in this respect, are the Loobies, a distinct race of people, who seem to have no settlement, but are constantly wandering from place to place, and make bowls and calabashes. I inquired, if the Foollahs were related to the Loobies, and was informed that they had a tradition, that the chiefs of these tribes were originally white; two sons of one father. The Father of the Foollahs having always shown himself industrious in cultivating the land, and taking care of the cattle, his father, at his death, left all he had to him: but Looby being idle, had nothing given him but an axe, with which he went into the woods to work for his living; and both tribes have continued in their respective occupations ever since.

At three, P. M., we set off for the King's Town, with Cah Munsong, or the River Alcaide, who was our guide. We found a great part of the town burned, as had been reported to us. The women and children fled from us, as though we were monsters, they having never seen a white man before. One young woman, however, distinguished herself from the rest by running for a calabash of water, and falling on her knees, she presented it to the Major on our entering the town. I learned afterwards that the women present nothing to their friends, nor even to their husbands, but in the same humble and reverential posture. The Alcaide conducted us first to his own house, and thence to the palace, where the King sits under a tree to hold his councils and administer justice. A man who is at all acquainted with the Bible, cannot observe the manners and customs of these people without remarking many things which remind him of the Patriarchs and ancient Jews; the primitive simplicity, together with many ancient customs, being retained among them.—*Wesleyan Meth. Mag.*

Obituary.

To the Editors of the Methodist Magazine.

Philadelphia, Nov. 17, 1823.

Dear Brethren,

By an early insertion of the following letter in the Magazine, you will oblige your friend and brother in Christ, S. Sharp.

DEATH OF MRS. M'ARTHUR.

Philadelphia, Feb. 6th, 1809.

My Dear Friend,

I again resume my pen to assure you of my continued friendship, to express the most tender sympathy, and to alleviate as far as possible the grief your loss must have occasioned; by making you more fully acquainted with the happy circumstances of your sister's death. I am urged to this melancholy and joyful task by her request, and will make it known in her own words, being more expressive than any I can use. "Sister B. when I am dead write to my sister Jemima and tell her I have gone to glory." Even this assurance is replete with satisfaction; yet as you had not the privilege of being with her, I am sensible it will afford you great consolation to have the particulars of her exercises through the last of her illness. I am deeply conscious of my inability to do justice to this subject, and feel a diffidence that almost urges me to silence: but her request and the satisfaction it will afford you induces me to proceed.

I will begin from the night I wrote you last. I mentioned that she had received the sacrament of the Lord's Supper, was not very comfortable, much tempted and harassed with the "fear of death," complained of an unbelieving heart, conscious she was not prepared for Heaven, and that she said her afflictions rendered her incapable of being as much engaged as she desired. When reminded that she had been a follower of the Lord in health, and that He would not forsake her in the "trying hour" of sickness, her usual answer was, "I have been a feeble follower indeed."

On Friday at noon she was very ill and inquired with visible alarm, if we did not think her dying? we assured her she was not. In about an hour she was better, and I concluded to go home to get some sleep. When making ready she called me, and said, "I have one request to make, and that is, that you will never leave me." I told her I would not. In the evening her spirits seemed better, and she conversed freely. While sitting alone with her I mentioned the satisfaction it must afford her that her *babe* was gone. She said she had reflected on it with pleasure, and began telling me two dreams she had while at New-Mills last summer. She said, "in part I can explain one: my Margaretta and little Jemima* are gone, what do you think of the other part? can you explain it?" My answer was, "I know of no other interpretation than that you will soon get *your* feet fixed upon the 'Rock of Ages.'" "O!" said she, "you are a most flattering interpreter, how happy would I be if this should be the case." She then began talking of the other dream. I said little, fearing she was too weak to converse so much. She told me she felt strange. I made no answer. O! said she, "come here." I hastened to her bed-side and she repeated again, "Oh how I feel." In vain I attempted to compose her by telling her she was only a little fatigued by conversing too much. "No," said she, "I am dying and that without hope." I stood a moment reflecting she may be going, shall I call the family? a second thought occurred, not the family now, and involuntarily she broke out into prayer, and called, "Jesus! Jesus! Jesus!" and before she had three times called on the all-prevailing name of Jesus the cloud burst and her theme was changed to "Glory! Glory! Glory! I am going to glory." She shouted and clapped her hands, those feeble hands, which for several days she could scarcely raise, she would clap, and with them clasped me in her arms, "with strength renewed." She seemed as if she would be out of bed, and continued shouting. "Glory! I am going to glory. O! that

*Jemima was the daughter of Rev. Solomon Sharp.

you could go with me." I now thought of the family and opened the door to call them to witness her joy. Scarcely was the door opened before they heard her in the store and kitchen. They were so astonished that they were hardly able to get up the stairs.

Now you may imagine your happy sister surrounded by her weeping and yet rejoicing friends. The scene surpasses all description. After these transports had in a measure abated she requested us to pray. We kneeled down by her bed, and she broke out in prayer, but such a prayer I never heard. She plead the promises with such an holy boldness as is indescribable; she conversed with her adorable *Deliverer* as a man with a friend, often saying, "how good thou art!" "none ever sought Thy face in vain." Her bodily pain now returned, she seemed to suffer more than ever, and again broke out in prayer for resignation, patience and suffering grace. About an hour after, she again broke out in praises, "a miracle! a miracle!" she now began to cry, "I am a miracle, my soul and body both healed, I have not a single pain, here is glory in my soul." She then repeated,

> "When Satan appears to stop up our path,
> And fills us with fears, we triumph by faith:
> He cannot take from us (tho' oft he has tried)
> The heart-cheering promise, The Lord will provide."

She then repeated the third verse of the first hymn, "Jesus the name that charms our fears," &c. She called her sister, and said, "O! my dear Theodosia will you seek the Lord? will you promise to get religion? O! do get it now, I want you to begin to pray, you must my dear sister, I want you to help me praise the Lord." To her brother-in-law she said, "you too my dear Malchom must get religion. O! do begin now." She kissed him, saying, "I love you, you must seek the Lord: O! I want you all to go to glory." She then called the young woman and exhorted her to be faithful, saying, "you Nancy have got religion, O! help me to praise the Lord." Embracing her mourning husband, she said, "O! that you could go to glory with me." To her esteemed friend, the Rev. Mr. Bartine, she said, "Don't you want to go to glory too?" After this she was tempted to fear it might be a delusion, and it was suggested to her that Satan had transformed himself into an angel of light. She mentioned this, but said, "he could not have given me the strength I had to praise the Lord; he would not have made me call on Jesus as I did. Again, she said, "'tis made known unto me, 'Thou shalt die and not live;' and she repeated over and over, 'Thou shalt die and not live,' saying, "it is a solemn sound." After laying calm awhile she began praising and repeating, "Glory!" and requested the family might be called to see her go. I asked her if this was delusion. "O! no," she said, "it is a reality and I am going to glory." Scarcely had the family entered the room when she turned to me with a most disappointed look, and said, "O! I thought I was going to glory, but my spirit has come back. O! that I may be resigned and willing to wait."

On Saturday she continued composed until night, when she was a little flighty. She told me she supposed this was occasioned by not sleeping after taking a dose of laudanum. On Sunday she continued much the same. All the following week she was delivered from her bodily sufferings, so that I almost flattered myself with hopes of her recovery. She appeared as if her work was done, and with lamb-like patience she only waited for the coming of her Lord. No fears, no doubts, all tranquil, all serene. The language of the Poet forcibly occurred to my mind;—

> "Then ask the monster where's thy sting?
> And where's thy victory boasting grave?"

For my own satisfaction I inquired if she remembered Friday evening? Her answer was, "yes, and when I called you to my bed and told you I was dying without hope, you stood silent a moment; I thought you had no hope of me; but when you broke out in prayer I felt encouraged and began to call on Jesus. How soon the answer came! it was like lightning. Are you not pleased that you stayed with me to witness the goodness of God to one of His most feeble followers? O! none ever sought His face in vain." On Tuesday evening she was evidently dying, and lay composed about an hour and I thought her speechless. She then began to repeat, "Glory! Glory? I am going to Glory." She continued in this way until a few minutes before she expired, which was on Saturday morning at five o'clock. During all this time she did not sleep, to my knowledge, but continued day and night praising God and repeating, "Glory!" and Amen. "Behold the Lamb of God that taketh away the sin of the world." "Behold the Saviour of mankind, Nailed to the shameful tree," &c. but changed the words to "Behold the glory of

mankind, Nailed to the shameful tree," &c. She often repeated that hymn, "O the Lamb, the loving Lamb," &c.—"Now," she would say in the most solemn manner, "you are capable of calling upon God." To a friend she said, "when you speak let it be to the purpose. Say nothing but Jesus! Glory!"

I often went to her bed and asked, are you in pain? "No." Are you sick? "No." Do you want a drink? "Yes." What makes you say amen so often? "Glory!" was always the answer. She sung* a line or two of different hymns. One was

> "Jesus can make a dying bed,
> Feel soft as downy pillows are," &c.

* The late Dr. Rush, who was the ardent friend of *evangelical* piety, and often prescribed for the soul as well as the body of his patients, was the Physician that attended Mrs. M'Arthur during her last illness. He has been known to refer to her triumphant death in his lectures delivered in the University of Pennsylvania. Speaking of her singing he used to say, "'Twas more than human? 'twas angelic. Her singing chained me to her bed."

Not only her language but also her actions were so expressive of the joy and happiness, I might add of the glory that was revealed to her, that she would extend her dying arms and appear to be gazing with rapture on some friendly celestials, endeavouring in vain to make us sensible of their presence by pointing and saying, "Don't you see? O! there, Glory! Glory! is my own," with such ecstacy as to astonish the favoured ones that witnessed this triumphant scene.—We could only wonder and adore the giver of life in death.

She has gone. Your Lydia rests after lingering months in pain. The scene is changed. "*There* the inhabitants shall no more say I am sick."

May these consoling reflections alleviate your grief, and teach you to bless the hand that gives you with such confidence to say, "I sorrow not as those without hope."

With every possible wish for your welfare, I am as ever,

Your sincere friend,

FRANCENIA BUDD.

Poetry.

TO MARIA.

Reflections of a Mother on the Death of an Infant, aged nine months.

And art thou gone, my Agnes? lovely child!
And fled for ever from thy mother's sight?
Thou who so late my ling'ring hours beguil'd,
And cheer'd me with affection's chaste delight.

Ah my dear babe, how transient was thy stay,
Among these glories of deceitful kind!
What kindred spirit beckon'd thee away,
To leave me weeping in this vale behind?

Did sorrow fright thee with her mournful voice,
And bid thee from thy mother's arms depart?
Or did those joys above decide thy choice,
And captivate so soon thy infant heart?

Or did affliction point thee to that bier,
Where friendship breathes her last despairing sigh?
Where blasted hope in anguish drops the tear,
And bids adieu to joys beneath the sky?

Oh! Agnes, Agnes, lovely offspring say?
Had earth no beauties to attract thee here?
Could not such innocence as thine long stay
Where scenes of visionary bliss appear?

Transient sojourner—sudden was thy flight,—
A pleasant visitor on earth awhile.
Then plum'd thy wing, and fled from mortal sight,
No more our passing moments to beguile.

Thy soft affections like the creeping vine,
Held me a captive in thy fond embrace,
And round my heart so closely did entwine,
That torn; I can, their deep impressions trace.

Oh! that engaging smile still moves my soul,
When reason's ray began so bright to shine,
When that fond look, my warm affections stole,
And all the mother's heart was lost in thine.

But thou art lovely still in death's embrace;
Yes; Agnes smiles as in a gentle sleep;
Tho' cold as marble is her beauteous face,
Consign'd to dust for angel bands to keep.

Forgive, oh Jesus! Saviour of mankind,
Who on this earth hast shed affection's tear,
If thou in me, a murm'ring thought can find,
Oh! soothe my heart, and calm the rising fear.

Content, that Agnes dwells above with thee,
Fair plant to flourish in a milder air,
And thus to bloom near that unfading Tree,
Whose fruits the beatific millions share.

From her short stay, I'll learn that here below,
No pleasure's lasting, no possession's sure,
That ev'ry cup is mix'd with dregs of woe,
And nought but heav'nly transports can endure.

Patient I'll wait, tho' anguish rends my heart,
Till that bless'd call shall summons me away,
Then gladly from this vale of woe depart,
To join my Agnes in eternal day.

MIRANDA.

Baltimore, Nov. 3, 1823.

METHODIST MAGAZINE,

FOR MARCH, 1824.

Divinity.

A SERMON ON THE SPIRITUALITY AND TRUTH OF DIVINE WORSHIP.

The substance of a discourse delivered at the dedication of the Methodist Church in Danville, Vt. Oct. 30, 1822.

BY THE REV. W. FISK, A. M.

God is a Spirit; and they that worship him, must worship him in spirit and in truth. JOHN iv. 24.

THERE is scarcely a people so rude and irreligious, but have some ideas of worship due to a Supreme Being. And most nations, in all ages of the world, have reduced their worship to some kind of a system; having prescribed forms, rites and places, of religious service. But none of the nations of antiquity, had so perfect a system of this kind as the Jews. And no wonder, for theirs was the form, theirs the ritual, theirs the ordinances prescribed and dictated by God himself. "As Moses was admonished of God when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern, showed to thee in the mount."

The Samaritans, especially in the days of our Lord, were not far behind the Jews in their forms of worship. Indeed they were much the same. After the king of Assyria had carried away captive, the ten tribes of Israel, he settled Samaria by a colony from Babylon and other places. These, at the first, were much annoyed by lions; which led them to conclude, that the tutelary god of that country was offended with them, "because they knew not the manner of the God of the land." To remedy this evil, a priest of the Israelites was sent among them, "who taught them *how* they should fear the Lord." That is, taught them the manner in which their predecessors, the Israelites, worshipped. It seems, however, they did not, at this time, entirely renounce their idolatrous worship; for though "they feared the Lord," yet "they served their own gods." But soon after the restoration of the Jews from the Babylonish captivity, these Samaritans renounced

idolatry altogether,—had them a temple built on mount Gerrizim, and attended to the same forms of worship with the Jews.

But both the Samaritans and the Jews at the time of our Lord's incarnation, had lost the substance in the shadow, the essence in the form. And now they were contending about the place of worship: the one maintaining that the mountain of Samaria: the other that Jerusalem, was "the place where men ought to worship." Christ came to correct their errors on this subject—to show them what the acceptable worship of God was, and how it was to be performed. This he does in a clear manner, in that discourse with the woman of Samaria, of which our text makes a part.

Your attention is invited to this subject at the present time, because, on several accounts, we think it suited to this occasion. It is certainly very proper in dedicating a house to the worship of God, that we should examine for our own direction, those principles that are to guide and influence us in the service of his house. And as we have sometimes been misunderstood by some, and misrepresented by others, it is perhaps a duty we owe ourselves, to state and explain the nature and manner of that worship, which we pay to "the God of our fathers." Besides, it is a duty which we owe to our neighbours of other denominations, among whom we have built a house to the worship of the God of Heaven, to state, with all frankness, our principles of devotion and system of worship; that they may be able to determine how far it will be consistent for them to own us, and have intercourse with us as Christian brethren.

The doctrine of the text is contained in two propositions.

First, The worship of God must be spiritual.

Second, The worship of God must be in truth.

And the doctrine of these two propositions, is confirmed and enforced by the introductory clause to our text, "God is a Spirit."

I. The worship of God must be spiritual. By this we are to understand,

1. That the worship of God consists in the right dispositions of the heart, and proper exercises of the mind, rather than in any outward peculiarity of time, form or place.

It is not meant by this, that no outward form is necessary. Neither Christ nor his apostles taught this. And such is the nature of man in this compound being of matter and spirit, such is the connection between the soul and the body, and such is the dependence of the former upon the latter, that outward exercise seems absolutely necessary to the reception of most of our inward sensations; and, in a greater or less degree, inseparably connected with their continuance. It is true, the exercises of the mind are sufficiently distinguished from those of the body, to convince every careful observer, that they are not the same; and yet so related, that every one must see they were designed to act toge-

ther. The soul is confined and cramped in its motions, and cannot move to such purpose and efficiency alone, as when there is a corresponding action in the senses and members of the body. This not only gives energy, but constancy to the exercises of the mind. So natural and habitual is it, for the mind to receive its ideas and carry them into operation, through an outward medium that it is difficult to fix the attention for any length of time, without this medium. And, in his worship, as well as in other things, God designed that men should act in their compound nature, having a connection with the material, as well as with the spiritual, world. If the soul and body were united, in so mysterious and wonderful a manner, merely for the purposes of this world, it would seem God encumbered the soul with a body, for a very unimportant object. But when we learn, that they were united that we might "glorify God with our *bodies*," as well as "with our spirits which are his;" when we are taught "to present our *bodies* a living sacrifice to God," we then see, that *these*, as well as our spirits, have a very important part to perform, in the service of God. And this must of course be by some outward form.

Further: since man is a social being, it is consistent to suppose, that God designed men should be associated together in his worship. And this is agreeable to the divine command, "Forsake not the assembling of yourselves together." But there can be no social worship, without some outward intelligible sign and form. Neither can there be social worship, without some place in which it is performed. Though it be not in the mountain of Samaria, nor at Jerusalem; though it be not in a consecrated temple, yet it must be somewhere, and at some time. And if the worship be stated, if it be not left to mere chance, it must be in a regularly concerted place, and at an appointed time.

From all these considerations it is very evident, that our Lord did not mean to prohibit outward forms, or the use of any established place of worship. But it was his design to show the impropriety of considering any place or any form, as constituting the essential part of his worship. The sanctity of no place, the perfection of no outward exercise, would render acceptable the service of an indevotional heart. On the other hand, if the heart were devotional, the worship would be acceptable, in whatever place, and under whatever form.

"He that worships God must worship him in spirit." As the body without the soul is dead, so the form of worship without the inward spirit of devotion, is dead also. As an attendance at court, and a punctilious observance of the ceremonies, in the king's presence chamber, does not make one that is a rebel at heart, a loyal subject; so an attendance at the place of worship, and a strict observance of the forms of religion, does not make a man of an indevotional spirit, an acceptable worshipper. He is

a "cloud without water." He is a "sounding brass, and a tinkling cymbal."

2. God's worship is spiritual, as distinguished from the speculative exercise of the intellectual faculties.

There is a clear distinction between a devotional mind, and a mind exercised about the things of devotion. A distinction, however, which many seem not to have been sufficiently observed. In this respect it is very evident the Jews and Samaritans were in an error. And it is certain, the Christian church has been more or less afflicted with this error, from the apostolic age to the present day. The Gnosticks first introduced it into the church, and the divinity of the schools has kept it alive. No part of Christendom perhaps, in modern times, has been so much afflicted in this way as New-England. We have reason to hope that we are reforming in this respect; but we are not yet wholly rid of a dry metaphysical divinity, which makes the best part of religion consist in abstruse speculations of the mind, and abstract decisions of the judgment. Hence we hear, in our worshipping assemblies, a great deal of "essay preaching," as it has been aptly termed. Instead of the marrow of the gospel, the people are detained to hear a long course of reasoning, on some dry unprofitable thesis in school divinity, ten thousand of which would not be instrumental in converting a soul. At one time, there is much labour to prove, that true saints will rejoice as much over the misery of the damned, as over the happiness of the saved. At another time, a long list of speculations and syllogisms is brought forward to prove, that the regenerate are possessed of "disinterested benevolence." Again, we are called to determine, by a laboured metaphysical investigation, whether the prayer of the awakened sinner before regeneration, is a holy or an unholy exercise. And men are taught that their characters, as true or false worshippers, are decided, according as they assent to, or dissent from, such propositions. Hence, when they are examined in relation to their experience, to determine whether they are suitable persons for church-membership, they are asked such questions as the following. "Do you love God, for what he is in and of himself, as for his supposed communications to you?" "Is your happiness in yourself, or out of yourself?" "Are you willing to glorify God by being eternally miserable?" And many others of a similar nature. Such preaching and such exercises are called spiritual worship. To investigate such subjects, and to understand such investigations, to ask such questions, and to answer them when asked, require, it is acknowledged, a vigorous exertion of the mind. It is not an outward form, but an inward exercise. It is, however, any thing else, but worship: and approximates but little nearer to true devotion, than mere outward form. The understanding may be informed, the head may be orthodox, when the flame of devotion has never been lit up in the

heart. A man may think closely, reason acutely, and decide correctly, on different subjects in theology, and yet *feel* nothing. In spiritual worship the heart is interested, the affections fix themselves on God, the soul goes out in holy aspirations after God, inhales the spirit of its divine original, and thus holds a spiritual and indescribable communion with the Father of spirits. And this frame of mind is so distinct from light in the understanding, that the latter may exist without producing the former. And if a theoretical knowledge of essential religious truths is not devotion, how much less so is that speculative knowledge of metaphysical divinity, against which we have been objecting. To such a system of worship, the declaration of our Lord will for ever stand opposed. *He that worships God, must worship him in spirit*—He must *feel* as well as *know*—must *love* as well as *reason*.

3. The spiritual worship of God includes something more than the excitement of merely animal feelings, or the flights of a warm imagination.

While the idea of worshipping God in spirit, implies much of warmth, of ardour, and of cordial affection, it is a holy warmth, a heavenly ardour, a pure affection. It is true, it takes the whole of man to worship God. The sympathies of our nature, and even the imagination itself, are called in to assist, in the work of devotion. But it is only to *aid*, not to *lead*, in this sacred employment. It is to be feared, the religious exercises of many are too sensual, in consequence of suffering their animal feelings to have an undue influence. In such cases, instead of being *spiritual* worship, it becomes *sensual* excitement. To correct this, the nobler faculties of the soul must be in exercise, as well as the affections of the heart, and the sympathies of our nature. Knowledge of God, and of religious truths, must be the exciting cause and regulator of the feelings; and then there will be no danger. For there is no danger of feeling too much in religion, provided that feeling is founded on a proper basis. Whoever knew the man that felt too humble, too penitent, too great a sense of his unworthiness and ill-deserts, in view of his sinfulness? Whoever felt too much love, too much joy, too much gratitude, from a scriptural view of Christ as his Redeemer and Saviour? Can a man feel too much reverence and awe, from the consideration that the eye of the Almighty is upon him, and that he is in the presence of the Jehovah of Hosts? Or can any one, in view of his own pressing wants and imminent danger, or in view of the wants and dangers of others, feel too much importunity in prayer? It is presumed, that, in all these cases, strong feelings are not only allowable, but commendable, and well suited to the worship of God. This then is spiritual worship, where the sympathies of our nature and the feelings of our heart, are excited and regulated by our knowledge of divine things. If there be knowledge without feeling, the devotion has neither life nor spirit. If there be feeling more than knowledge, or without

knowledge, the devotion is partly or wholly sensual, and not spiritual. "He that worships God, must worship him in spirit." Under this head it may be proper to notice a character, who, for the want of a more descriptive appellation, I beg leave to call, the *sentimental worshipper*. Him whose imagination or muse or sickly sensibility, supplies with all his devotion. I hardly know how to describe this character, and yet I would not fail to do it; for the feelings by which he is influenced, and which he communicates to others, are specious and deceptive, and therefore dangerous. You may know him perhaps by his descriptions. He talks of Heaven, but it is a Heaven of sense. In his opinion,

> "All goodly things that mark *our sphere*,
> Glow in diviner beauty *there*."

The Elysium of the ancient heathens, or the paradise of Mahomet, or the Heaven of Count Swedenborg, would suit him; but that Heaven of the spiritual worshipper, that consists in being where *Christ is* and *being like him*, would hardly make such a man happy. He talks of celestial spirits, but they are such as seem only suited, like the fabled Satyrs of the ancients, to dance in some sacred wood, or like their nymphs, to sport around their consecrated fountains. You may know him by the manner in which his devotional feelings are excited. This is frequently by reading romantic tales and poetic descriptions. Romantic scenes also, have a great influence on minds of this cast. Their devotional feelings are greatly excited when walking by moonlight, through some picturesque scenery, where gurgling streams, and branching trees, and amber clouds, unite their effects to soothe and soften the heart: and they are kindled to raptures in grand and sublime scenes:—when sitting, for example, under some craggy cliff of the mountain, they gaze upon the passing clouds, and listen to the roar of the careering storm. At such a time, even a Byron turns devotee, and sings of God, eternity and Heaven! Such feelings differ as widely from the true spirit of devotion, as the painted sun-beam differs from the sun itself. They are religion's counterfeit, and devotion's bane. True spiritual devotion is accompanied with a deep sense of the exceeding sinfulness of sin, the holiness of God, the spirituality of Heaven; but *this* has no sense of these things. Such devotion seems to be the effervescence of merely natural feelings, without making any reckoning upon the necessity of the atonement, or placing any reliance upon the Saviour: whereas the spiritual worshipper lays Christ as the foundation of all his devotion; and he loves and adores, not because outward scenes are beautiful and sublime, but because he has a spiritual view of the perfections of God, and a spiritual relish for divine things. But we pass to examine the next proposition, which, as it is intimately connected with the foregoing, will cast much light upon it.

II. God's worship must be in truth.

The truth of worship relates to what is to be believed; what is to be experienced; and what is to be done. And these are all intimately and inseparably connected one with the other. He that separates these does violence to the worship of God—He that swells one to the diminution of the other, disfigures the worship of God—And he that leaves out one, makes defective the worship of God. And in all and every such case, God is not worshipped in truth. "What God has joined together, let not man put asunder." In dwelling for a few moments upon these several particulars, we shall see their importance and their mutual connection.

1. The truth of worship relates to what is to be believed. In the word of God, faith is uniformly made the foundaton of all experimental religion. And well it may be; for unbelief is the foundation of all irreligion, and all false religion. It was by unbelief, that the first pair fell; and from that time till this, unbelief has been the root of all sin. And to bring man back from a sinful to a holy state, directly opposite means should be used from those by which he fell from a holy to a sinful state. His restoration is analogous to his fall by contrast. He fell by unbelief; and he must be raised by faith. He fell by rejecting in heart the truth of God; and he must be raised by rejecting in heart, the falsehood of sin and satan. He fell by believing a lie; and he must be raised by believing the truth.

Now if these sentiments be true, and that they are, he who credits the bible, cannot deny, it follows, that it is not a matter of indifference what a man's faith is. To worship God in truth, we must believe the truth. This doctrine of our text then, stands directly opposed to a popular idea of the present day, that it is no matter what a man believes, if he be but sincere. When it can be proved that this declaration of our Lord, "He that worships God, must worship him in truth," means the same as this, "He that worships God may worship him in falsehood and a lie," then and not till then, may the foregoing sentiment be correct. The idea, however, that "one religion is as good as another, if you are sincere in it," brings to its aid, the plea of charity. "You must be charitable, or you are unchristian." But modern charity, in many instances, is not founded in a love to all religions so much as in an indifference to any. Such charity would unchristianize the church, and turn even the unanimity of the Millennium, into a conspiracy of infidels. To be charitable, in this sense, is to believe every body right, and no body in danger except bigots; and against them, it is thought, to be a high proof of charity to be extremely bigotted. I am no friend of bigotry, properly so called. But I believe *that* is not our greatest danger, at the present day. The great adversary of the church has tried hard and long to injure Christianity by bigotry; and has succeeded too far. But he has now changed his mode and means of

attack; and bids fair to meet with much better success, by becoming a zealous advocate for charity. And all are aiding his crafty policy, who are saying, "It is no matter what a man believes, if he be but sincere." "But is it not enough for a man to be *sincere?*" Not in the general acceptation of that term. Sincerity as it now goes, is but another name for voluntary ignorance, or wicked prejudice, or earnestly sought for, and much desired, self-deception. Because men neglect to search after truth; or because the wickedness of their hearts leads them to reject truth; or because, by much exertion, they succeed in blinding their own minds, and settle down upon a system, which they are very desirous to have true; is it therefore as well with them? If so, why did God reveal a system of truth? Why not leave every man to choose his own way, and his own system? It would be just as well, according to the doctrine of modern sincerity. A sincerity this, which makes void the word of God, and renders useless the announcements of Heaven. But "let him that heareth understand," that, whatever may be the case, with those who have no revelation, yet to all who have, "the hour cometh and *now is*, when they who worship the Father must worship him *in truth*." And we wish to have it expressly understood, that this house is set apart and dedicated to the worship of the GOD OF TRUTH. Here we expect truth will be investigated; and here, as far as we understand it, we design it shall be preached; and here we hope many will be brought to believe and embrace it.

When we speak, however, of the necessity of believing the truth, in order to be true worshippers, we include only such truths as effect a spiritual experience, and produce a godly life. Many questions are violently agitated in the Christian world, on which some lay much stress, which do not materially affect man's salvation. These abstract metaphysical propositions, already hinted at, make no essential part of this system of truth, for which we contend. We do not hold it necessary to constitute a man a true worshipper, that he should know whether God's foreknowledge and predetermination are both one, or wherein they differ. Neither do we think it essential whether a man in baptism believe in little or much water. Men may take opposite sides in these and similar questions, and yet be true worshippers.

The essential principles of godliness, are few and plain. They are clearly revealed in the word of God; which is the only and sufficient standard for faith and practice. It is these *essential* truths, which we expect you will often hear insisted upon, illustrated, confirmed and enforced, from this pulpit.

They are principally as follow:

1. There is one God, eternal, unlimited, and indivisible; and yet, in the mystery of his incomprehensible existence, subsists in a distinction of three, called in scripture, the Father, the Word (or Son) and the Holy Ghost. This distinction is not merely nomi-

nal, ideal or official, but positive and substantial; and yet such as not to destroy the divine unity.

This God is the Creator and preserver of all things.

2. Man, the workmanship of God, was made pure and holy. But by his voluntary and unnecessitated act, fell from his state of holiness; and by this apostacy, the whole human race were involved in natural and moral depravity—so that man, unassisted by divine grace, has neither natural or moral ability to serve God, or fit himself for heaven. Not only is "the whole heart faint," but also "the whole head is sick."

3. The Word, the second in the Godhead, took human nature, "became flesh, and dwelt amongst us." And as "God manifest in the flesh," became by his sufferings and death, "a propitiation for the sins of the whole world." So that the provisions of the gospel are universal, and suited to the fallen and debilitated state of the whole human family.*

4. Man is convicted, regenerated and sanctified, by the efficient agency of the Holy Ghost, through the merits and righteousness of Jesus Christ; and thus prepared and made meet for the enjoyment of God and Heaven. But *repentance* towards God, and *faith* in our Lord Jesus Christ, are conditions, without which, this work will never be accomplished in the soul. This faith and repentance are really the acts of the creature; but they are performed by strength and assistance given, through the mercy of Jesus Christ; for we have already seen, that man's moral weakness is provided for in the gospel; so that all the glory of man's salvation from the foundation to the topstone, is secured to God in Christ; and yet man's agency is intimately and necessarily connected therewith. Hence his condemnation, if he neglect to repent and believe, will rest solely upon himself—Being the known consequence of his own voluntary and unnecessitated choice.

5. Man is kept in a state of acceptance with God by the exercise of faith. But it is abundantly evident from scripture, from experience, and from the very nature of faith and man's agency, that this faith may be lost; or, by neglect, become dead and good for nothing. Therefore the believer is in danger of apostacy: and hence the necessity, if we would preach the gospel in truth, of warning him to take heed; of pointing out his danger, and stirring him up to diligence and perseverance.

6. Without holiness no man can see the Lord. The law of God is exceeding broad, and requires truth in the inward parts. The doctrine, therefore, of entire sanctification, is a necessary article in the faith of a true worshipper. And since this work is

* To say the atonement is universal for all mankind, and yet deny, that the provisions of the gospel in their remedial and salutary nature, are not adapted to man's moral weakness, is to say, there is a sufficient and complete remedy, for a sick man, but he cannot receive it and be benefitted by it, because he is *so sick*. This is an absurdity which cannot be farthered upon the gospel.

not ordinarily completed at conversion, it must be done after—and as it is a preparatory work, it must be done in our preparatory state of existence, that is, in this life—and since it is effected through the cleansing merits of Christ's blood, by the operations of the Holy Spirit, it must be received by faith—Consequently to worship God in truth, we must preach and believe in a present and full salvation, not only from the condemning power and reigning influence of sin, but also from its indwelling and soul-polluting nature. And the same living faith in Christ, which gives this salvation at the first, will, if continually exercised, enable the soul "to serve God without fear in holiness and righteousness before him, all the days of his life."

7. There will be "a resurrection of the dead, both of the just and of the unjust."

8. There will be a general judgment; wherein all shall be judged and condemned or acquitted, "According to the deeds done in the body."

9. The misery of the wicked, and the happiness of the righteous, will be alike eternal. This appears from the very constitution of the gospel. For while it secures immortality and eternal life to the believer, its remedial influences and operations, are no where represented as extending to those who are found sinners in eternity. But on the contrary, many scriptural considerations go to limit them to this world. Besides, the express sanctions of God's law, and the plain declarations of scripture, clearly demonstrate, that after death, "he that is filthy shall be filthy still, and he that is holy shall be holy still." The wicked, at the judgment, shall be sentenced into eternal punishment, and the righteous shall be received into life eternal.

(To be concluded in our next.)

Biography.

MEMOIR OF THE LATE REV. DAVID SIMPSON, M. A.

(Concluded from page 54.)

We now come to the most extraordinary circumstance of Mr. Simpson's clerical life. He had long meditated the design of quitting the established church, and of casting in his lot among the dissenters. The reasons of this step were doubtless such as satisfied his own mind of the propriety and necessity of it: but as it is not the design of this memoir to introduce questions of dispute between churchmen and dissenters, the writer passes over the reasons Mr. Simpson assigned for his conduct, and confines himself to portray the feelings of his heart, with reference to this memorable crisis, from his own language: "I now re-

nounce a situation, which, in some respects, has been extremely eligible. I cast myself again upon the bosom of a gracious providence, which has provided for me all my life long. Hitherto, I must say, the Lord hath helped me. I have never wanted any manner of thing that has been necessary to my comfort. And, though I neither know what to do nor whither to go, yet

> 'The world is all before me, where to choose
> 'My place of rest, and Providence my guide.'

This extraordinary step the sacred dictates of conscience compel me to take. I am truly sorry for it. To me few trials were ever equal. I have loved the people among whom I have so long lived and laboured. . And I have every reason to be satisfied with their conduct towards me. Neither hath the great Head of the church left us without seals to our ministry. The appearance of fruit, at times, has been large; and there are some, no doubt, among the people of our charge, who will be our joy and crown in the great day of the Redeemer's coming. My friends must consider me as called away by an imperious Providence; and, I trust, they will be provided with a Successor more than equal, in every respect, to their late affectionate pastor. I think it necessary to say in this place, that the doctrines I have preached unto them for six and twenty years, I still consider as the truths of God. I have lived in them myself, and found comfort from them; I have faithfully made them known to others, as thousands can bear me a witness; we have seen them effectual to the pulling down the strong holds of sin and Satan, in a variety of cases; and I hope to die in the same faith, and to find them the power of God unto the salvation of my own soul, in eternal glory, by Christ Jesus. I mean to preach the same doctrines, the Lord being my helper, during the whole remainder of my life, wheresoever my lot may be cast. I am not weary of the work of the sacred ministry. I have, indeed, often been weary in it, but never of it. I pray God my spiritual vigour, life, and power, and love, and usefulness may abound more and more to the end of my Christian warfare."*

Speaking of his attachment to his Macclesfield connections, and the painful emotions he experienced in the thought of his separation from them, he says, "I prefer my present situation to most others I know of in England. If I had been disposed to leave it, I have not been without opportunity. Twenty years ago, the late John Thornton, Esq. of Clapham, near London, voluntarily offered to procure me better preferment, if I would accept of it; but I told him, after expressing my gratitude, that Divine Providence seemed to have placed me where I was, and I could not think of quitting my station, merely for the sake of a better

* Plea for Religion, p. 140, 141.

living, till the time came that the same Providence should call me away. That time seems to be now come; since I cannot any longer keep my church and retain my honour, in obeying the dictates of conscience. In my opinion, this is a providential call to quit my station, though I never expect to be so happily circumstanced again. I know well what pain such a determination will give my dear people; but, with all due regard to the feelings of my friends, I must consider, that I am amenable, in the first place, to the great Head of the Church, for my conduct, and must, on the highest considerations, endeavour to conduct myself agreeably to his pleasure. After a thousand defects, both in my public ministrations and private conduct, I can almost say, I have done my best to promote as well the temporal as spiritual interests of the town of Macclesfield; and I heartily wish my Successor may be more acceptable, more heavenly-minded, more laborious, more useful, and more successful, in winning souls to Christ."*

Mr. Simpson thus concludes his account of his feelings, in the contemplation of this momentous change. "My judgment has not been biassed by interest, by connections, by inclination, or by any human considerations whatever. I have thought much upon the subject; read on both sides of the question whatever has fallen in my way; conversed with various persons for the sake of information; suffered the matter to rest upon my mind for some years undetermined; have never made my fears, suspicions, and dissatisfaction known to any man; and now, when I bring near to myself the thought of quitting one of the most commodious churches in the kingdom, erected on purpose for my own ministrations; leaving interred by it many a precious deposit, who will, I trust, be my joy and crown, in the great day of the Lord Jesus, besides, a mother, a wife, two children, and a sister; and giving up various kind friends, whom I love as my own soul, together with a large body of people, that, if it were possible, would have plucked out their own eyes, and given them to me:—What shall I say?—All that is affectionate within me recoils. I am torn with conflicting passions; and am ready to say with the Apostle, I could wish that myself were accursed from Christ for my friends and brethren, whom I love in the bowels of Jesus Christ.

"But, then, various passages of Scripture urge on me the most imperious considerations, to renounce a situation, which I cannot any longer retain with peace of mind."† But how mysterious are the ways of Providence! About twelve hours before he was to have preached his farewell sermon, the supreme Arbiter of the world called him to join the church triumphant! Amidst the conflicts which agitated his mind as to his episcopal connections, and only a few days before the dissolution of his connection with the world, he was called to a severe trial in the death of his second

* Plea for Religion, 343, † 350.

wife. They were married in October, 1776, and had three children, one of whom died in infancy, and the eldest surviving, a daughter, died after a lingering illness, and a few months before her parents, giving good evidence of her personal interest in the salvation of the gospel. On this occasion, Mr. Simpson wrote the following interesting letter to his brother:—

My Dear Brother,

I have now to inform you, that my dear Betsy took her leave of mortal things on the 25th of last month, at eight o'clock in the evening, after a severe affliction of five months, during the whole of which time, she was patient and resigned, beyond what I have almost ever seen or known. Towards the latter part of her illness, however she was much more than resigned; she was all on the stretch for mercy and salvation. You may be sure it has been a severe trial to her mother and myself, and the more so, as we are now left childless at home, and as she was the only daughter of her mother. It has been a time of much fatigue to Mrs. Simpson, because she scarcely ever could be prevailed upon to leave our poor dear child by day, and never by night, for all the five months. She is however pretty well, thank God, and bears our loss with remarkable fortitude and firmness of mind. Indeed we have much reason to be both resigned and thankful, because we have no reason to sorrow as those who have no hope.

I am, my dear Brother,
Your's affectionately,
D. S.

Mrs. Simpson's attentions to her daughter were so assiduous and unremitted, that they very materially shook her own constitution. A change of air was tried, but without effect. She gradually became worse and worse, till she was unable to move out; and at length her dissolution appeared to be fast approaching. On the 27th of February, 1799, a physician was called in, who pronounced her complaint, a fever of a dangerous nature. On hearing this she said, "God is faithful, and has promised never to forsake them that trust in him:" and from that time she gave up all desire of life, and requested nothing of a worldly nature might be mentioned to her. She saw that her time was short, and felt the importance of an habitual and actual readiness for the decisive hour of her approaching dissolution. On the 7th of March, she was peculiarly exercised in mind, with harassing temptations from the powers of darkness, and under the influence of these temptations, she was hurried to the gloomy regions of despondency, and refused to be comforted; saying, she had deceived herself, that she had been in a deep sleep all her life, and was but just awakened to a sense of her misery. But the next

morning, in answer to her fervent and importunate prayers, the consolations of her Saviour's love were shed abroad in her heart, and she was restored to the joyful assurance of her right and title to the inheritance of the saints in light. From that time, although her bodily sufferings increased, the tempter obtained no further advantage over her. On the 10th of March, she was collected and happy, and spent the whole day in prayer. At the close of the day she repeated the following lines with peculiar ardour:—

> Give me a place at thy saints' feet,
> Or some fall'n angel's vacant seat;
> I'll strive to sing as loud as they,
> Who sit above in brighter day.

From the 10th to the 13th of March, she was very delirious; but, on the morning of that day she was blessed with returning reason, and, though in the agonies of death, spent her few remaining hours in prayer and praise. At six o'clock, she fell into a deep sleep, from which, at the close of the hour, she awoke in a blessed eternity.

While Mrs. Simpson was in the state of affliction above described, and two days before her departure, Mr. Simpson addressed the subjoined affecting letter to his son David, now of Bishopsgate Street, London:——

My Dear Son,

Your Mother and I have both been confined to our beds for above a fortnight. I can hardly tell you what my complaint is, but I am brought very low. Your Mother's complaint is a fever of the most dreadful kind. Her fate must be decided for life or death in two or three days. I would not have you come over, till you hear from me again, which shall be by to-morrow's post, God willing. If you were upon the spot you could have no communication with her, nor even be permitted to see her, as she is generally delirious. The Lord bless you, my dear son: you shall hear again to-morrow.

Your affectionate,
But deeply afflicted Father,
DAVID SIMPSON.

Not many days after Mrs. Simpson was confined, Mr. Simpson himself was taken ill, and complained of a hectic cough, accompanied with a slow fever, which, daily increasing, at length brought him to the house appointed for all living. But he was not unprepared for the event. All his affairs had been settled and wound up by the predisposition of a gracious Providence. The paralytic affections, with which he had been for some time afflicted, now returned so frequently, and had so much impaired his health, that, as he himself expressed it, his work as a minister appeared to be done. As a writer, he had just finished his last intended publi-

cation. He had brought to a close the numerous executorships in which he had been engaged, with only one exception of inconsiderable moment. His wife and younger daughter had been just removed to a better world; his elder daughter had shortly before been married; and his son was happily fixed in a situation very congenial to his wishes.

But, in other respects, his situation was affecting in the extreme. Mrs. Simpson lay in the helpless and dangerous condition we have described, in an adjoining room, while he was unable to afford her the least consolation by his presence. He had nevertheless, the satisfaction of hearing, that as she approached her last hour, her confidence in God increased; and, finally, that she closed an useful and exemplary life, rejoicing in the God of her salvation. At this painful juncture, he felt acutely; but his expressions evidenced the most perfect submission to the will of God. The religion which he had so many years zealously and successfully propagated, was his support. He said, "All *is* well. —All *will* be well. These dispensations of God are right and just. I have every reason to praise him." After he had taken finally to his bed, he was quite calm and happy, excepting that now and then he discovered some anxiety for Mrs. Simpson.— "God" said he, "is going to close up the scene at once, and end our lives and our labours together. It is an awful providence, but it is the will of God."

On Saturday the 16th, on being asked how he was, he replied, "very poorly." A hope being expressed that he would get better he said, "No, I shall never get better in this life. I have no desire to come back to life. Our work is done. We leave the great scene of things now passing in the world to you. Why should I wish to live?" That excellent hymn, which has so often brought comfort to the afflicted, was then read to him:——

> "Jesus, lover of my soul,
> Let me to thy bosom fly," &c.

When he appeared much affected with the verse beginning, "Other refuge have I none," &c. and said, it was very true of himself, and that he was a poor creature. The next day he desired a friend to read to him, saying, "I want some comfortable portion from the blessed scriptures; all human supports now fail me. Read some comfortable portion." That text was then repeated to him, "When my flesh and my heart fail me, God is the strength of my heart and my portion for ever." He said "That, and other comfortable passages, frequently occur to my mind, and support me." He afterwards said, "I consider all my eternal concerns as settled. All my dependence rests upon the great atonement. I have committed all my concerns into the hands of my Redeemer." He then called to the person who attended him: "Peter," said he, "tell the people I am not dying

as a man without hope;" and expressed his strong assurance of the happiness, that awaited him, and a desire to depart. In the evening he said, "this is a very serious dispensation. It appears severe, very severe; first the shepherdess is taken away, and then the shepherd, and both as by one stroke. But I am perfectly satisfied respecting it; and I know that this light affliction, which is but for a moment, shall work out for *me* a far more exceeding and eternal weight of glory."

His fever continued to increase, and his recovery became extremely doubtful. Every one but himself was, beyond expression, anxious for his life. Prayer meetings were appointed, and numerously attended. Many strong cries and tears were offered up; but the decree was gone forth. The supplications of the flock could not prevail for the recovery of the pastor. The approach of an enemy, which every one around him dreaded, he hailed with composure and joy. One day after a severe fit of coughing, he said to his attendant, "The way seems hard, but it is the way the children of God all go; and I do not wish to be exempted from it. I know that my Redeemer liveth. I feel him precious. He supports me under all. O that I was able to express all I feel." The doctor coming in soon afterwards, asked him, how he was? He replied, "partly here, and partly elsewhere." Another day he said to the person who attended him, "How awful a thing it is for a man to be brought to his dying bed, and to have no hope beyond the grave. It is truly awful—but, blessed be God, this is not my case."

On Tuesday morning, March 19th, he gave his most affectionate blessing to his son. "I hope," said he, "the Lord will bless you when I am gone. I trust he will; and I commend you to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. The Lord bless you—the Lord bless you."

As his strength declined apace, he was soon unfit to see any of his friends but his immediate attendants, who had now given up all hope of his recovery. The violence of the fever acting on his enfeebled system, had left only the ruins of what he had been; but they were the ruins of a noble mind. He spoke much of the glories of heaven, and the happiness of separate spirits; of their robes of righteousness, and their palms of victory; then, breathing his ardent wishes for the happiness of all who were present, he added, "Pardon, peace, and everlasting felicity, are desirable things." At length the thread of life was spun out, and, after a day of apparent suffering, on Saturday, the 24th of March, 1799, he fell asleep in Jesus, a little after midnight, and spent his sabbath in the regions of bliss. Thus, after an active and laborious life, of which twenty-six years were spent in the town of Macclesfield, this eminent servant of Christ finished his course,

and went to receive his reward. In the new church at Macclesfield, is a very handsome monument erected, with an inscription as follows:—

Sacred to the memory
Of the Rev. David Simpson, M. A.
The first minister of this church,
Who, after 26 years of laborious and uninterrupted service,
Departed this life, March 24, 1799, aged 54.
As a preacher of the gospel,
He was zealous, faithful, and affectionate;
A pattern of good works in his life;
Pure and incorrupt in his doctrine;
A friend to the poor and distressed;
A comforter of the sick and afflicted;
A father to the orphans;
A husband to the widow;
And, in his unusual charity,
The good Samaritan.

This monument was erected by an affectionate people, in grateful acknowledgement of the benefits they received from his ministry.

Such were the last moments of this excellent man. He lived to promote the happiness of others; he died with a humble hope that he had not lived in vain, and the joyful confidence of his eternal union with "the spirits of just men made perfect," in the holiness and bliss of the heavenly world. In his character there was a visible combination of the most interesting excellencies. Through every department of social life, he maintained all the virtues of a mind sanctified by the grace of God. The christian and the gentleman, piety and politeness, were united in his deportment. His industry in literary pursuits was indefatigable, and his attainments were such as to place him in the ranks of eminence. His person was pleasing; his eye bright and piercing; and his aspect uncommonly commanding. In the pulpit he shone with peculiar lustre. Few preachers had so happy and so natural a manner of delivery. His reading was singularly excellent; the modulations of his voice were so well disposed, and his emphasis so correctly laid, that illiterate people have expressed their opinion of his reading the lessons in the service, by saying, "that it was like an explanation of the chapter as he went along." His zeal for souls, and his endeavours to speak, as Baxter says, "like a dying man to dying men," made his sermons so interesting, that his church was always filled, and frequently thronged to overflowing. It was almost impossible for any one to be inattentive or trifling; a sacred awe generally rested upon the whole congregation. Every one saw that he was powerfully affected with the awful warnings, and encouraging invitations, he gave to others. He was plain and faithful; but his plainness was not

vulgarity, and his faithfulness was free from all that disgusting familiarity, harshness, and severity, which too often degrade the pulpit. Fear and ambition formed no part of his public character. He kept back no truth to avoid offence; he acted no part to gain applause. He had cultivated that style of preaching which he thought most calculated to rouse the careless, and comfort the distressed. His favourite, as an author of sermons, was Davies, whom he most resembled in his own style, and in his general manner of preaching. He had one notion which may be considered as peculiar; but which, I make no doubt, was formed from an attentive observation, as to the sort of style best calculated to arrest and fix the attention of the people; he would say, when reading any well composed tract, or short address, drawn up for the poor, "It is too well written, these finished things are not striking enough; a person must be content to forfeit some of his fame as an elegant writer, if he would be useful." Some persons who have read his last publication, may perhaps recollect passages, in which, they may see reason to think, he occasionally wrote under the influence of this opinion. And as his prevailing endeavour through life, was to be *useful* rather than to *shine*, it will be readily believed that he made some such sacrifices himself.

The Attributes of God Displayed.

REFLECTIONS ON VOLCANOS.

(Concluded from page 59.)

Klaproth and M. Vauquelin have conjectured that the colour of basalt might be ascribed to carbon; but to confute this supposition, we need only remark, that when a fusible mineral, even if it contains less than ten hundredths of oxide of iron, is heated to a high temperature in a crucible made of clay and pounded charcoal, *(crueset brasque)* a considerable quantity of iron is produced, as Klaproth has shown in the first volume of his Essays. Messrs. Gueniveau and Berthier assert, moreover, that there remains no more than from three to four-hundredths of oxide of iron in the scoriæ of highly heated furnances. Now, as lava contains a large proportion of iron, and as the basalt which has been analysed contains from fifteen to twenty-five hundredths of the same substance, it is not probable that carbon could exist in the presence of so large a quantity of iron without reducing it.*

Is it not possible that if hydrogen be disengaged from volcanos, metallic iron, the oxides of which have the property of reducing

* When these reflections were read before the Academy of Sciences, M. Vauquelin observed that he had found carbon in the ashes ejected by the last eruption of Vesuvius—*Annde Chim.* tom. xxiii. p. 195.

at a high temperature, may be found in lava? It is at least certain that it does not contain iron in the state of perioxide; for lava acts powerfully on a magnetized bar, and the iron it contains appears to be at the precise degree of oxidation which alone is determinable by water; that is to say, in the state of deutoxide. I have already shown, that if hydrogen be mixed with many times its volume of aqueous vapour, it becomes incapable of reducing oxides of iron.

The necessity which appears to me to exist for the agency of water in volcanic furnaces, the presence of some hundred parts of soda in lava, as also of sea-salt and of several other chlorides, renders it very probable that it is sea-water which most commonly penetrates into them. One objection, however, which I ought not to conceal, presents itself: namely, that it appears necessarily to follow from this supposition, that the streams of lava would escape through the same channels which had served to convey the water, since they would experience a slighter resistance in them than in those through which they are raised to the surface of the earth.—It might also be expected that the elastic fluids formed in volcanic furnaces before the ascent of the lava to the surface of the earth, would frequently boil up through those same channels to the surface of the sea. I am not aware that such a phenomenon has ever been observed, though it is very probable that the *mophetes*, so common in volcanic countries, are produced by these elastic fluids.

On the other hand, we may remark that the long intervals between the eruptions and the state of repose in which volcanos remain for a great number of years, seem to demonstrate that their fires become extinguished, or at least considerably deadened; the water would then penetrate gradually by its own pressure into imperceptible fissures to a great depth in the interior of the earth, and would accumulate in the vast cavities it contains. The volcanic fires would afterwards gradually revive, and the lava after having obstructed the channels through which the water penetrated, would rise to its accustomed vent; the diameter of which must continually increase by the fusion of its coats.—These are mere conjectures; but the fact is certain, that water does really exist in volcanic furnaces.

It is evident that the science of volcanos is as yet involved in much uncertainty. Although there are strong grounds for the belief that the earth contains substances in a high degree combustible, we are still in want of those precise observations which might enable us to appreciate their agency in volcanic phenomena. For this purpose an accurate knowledge of the nature of the vapours exhaled by different volcanos is requisite, for the cause which keeps them in activity being certainly the same in each, the products common to all might lead to its discovery. All other products will be accidental; that is to say, they will be the

result of the action of heat upon the inert bodies in the neighbourhood of the volcanic furnace.

The great number of burning volcanos spread over the surface of the earth, and the still greater number of mineral masses which bear evident marks of their ancient volcanic origin, ought to make us regard the ultimate or outermost stratum of the earth as a crust of scoriæ, beneath which exists a great many furnaces, some of which are extinguished, while others are rekindled. It is well calculated to excite surprise, that the earth, which has endured through so many ages, should still possess an intestine force sufficient to heave up mountains, overturn cities, and agitate its whole mass.

The greater number of mountains, when they arose from the heart of the earth, must have left these vast cavities, which would remain empty unless filled by water. I think, however, that De Luc and many other geologists, have reasoned very erroneously on these cavities, which they imagine stretching out into long galleries, by means of which earthquakes are communicated to a distance.

An earthquake, as Dr. Young has very justly observed, is analagous to a vibration of the air. It is a very strong sonorous undulation, excited in the solid mass of earth by some commotion which communicates itself with the same rapidity with which sound travels. The astonishing considerations in this great and terrible phenomenon are, the immense extent to which it is felt, the ravages it produces, and potency of the cause to which it must be attributed. But sufficient attention has not been paid to the ease with which all the particles of a solid mass are agitated. The shock produced by the head of a pin at one end of a long beam, causes a vibration through all its fibres, and is distinctly transmitted to an attentive ear at the other end. The motion of a carriage on the pavement shakes vast edifices, and communicates itself through considerable masses, as in the deep quarries under Paris. Is it therefore so astonishing that a violent commotion in the bowels of the earth, should make it tremble in a radius of many hundreds of leagues? In conformity with the law of the transmission of motion in elastic bodies, the extreme stratum, finding no other strata to which to transmit its motion, makes an effort to detach itself from the agitated mass, in the same manner as in a row of billiard balls, the first of which is struck in the direction of contact, the last alone detaches itself and receives the motion. This is the idea I have formed of the effects of earthquakes on the surface of the globe; and I should explain their great diversity by also taking into consideration, with M. de Humboldt, the nature of the soil and the solutions of continuity which it may contain.

In a word, earthquakes are only the propagation of a commotion through the mass of the earth, and are so far from depending on subterranean cavities, that their extent would be greater in proportion as the earth was more homogeneous.

The Grace of God Manifested.

A sketch of the life, with a circumstantial account of the sickness and death, of Mrs. Frances Cook, *who died Aug.* 17, 1823.

(Concluded from page 63.)

He instantly fell on his knees by her bed-side, and their united voices ascended to the throne of God, and made the house echo with praise and thanksgiving. After prayer was ended, they sung and shouted together until their bodily strength was nearly exhausted, and their happy souls filled with holy ecstacy and bliss. A new and glorious scene now opened to her view. Instead of doubts, anxieties, fears and perplexities, all was peace and joy. She frequently declared that she felt no longer a desire to live, nor the least dread of death, but rather a wish to depart and be at rest in the arms of her Saviour. She said, she felt such an unshaken confidence of her acceptance with God, through the death of Christ, that she considered her title to heaven and glory insured to her beyond the possibility of failure. Her brother was at this time, making preparations to go and preach the gospel in the state of Connecticut, whither he had been stationed by the Conference of 1823. This was to her a source of much sorrow. She had received so much comfort and instruction from his exhortations and prayers, that she felt unwilling to lose his company. The period of his departure at length arrived, and they took leave of each other with tears, little expecting to have another interview in this world. From this time her strength rapidly declined, her cough grew more continued and violent, her bodily pains became severe and almost incessant; yet amidst all these sufferings, she was so filled with the love of God, and had such bright and continual prospects of approaching glory, that she was constantly enabled to rejoice in the Lord, which she did in such accents of praise, and with such a cheerful and animated countenance, as astonished every beholder.

She soon, however, began to talk much about her brother, and said, "I must see him again before I die, and hear him pray *once more*, and then I shall depart in peace." This wish was opposed by the family, who represented to her the great difficulty of her brother's leaving his circuit, and travelling such a distance; but all dissuasives were unavailing. Her request was conveyed to him by letter, and he shortly after arrived. The interview between them was affecting beyond description. It was a scene in which the tenderest emotions of nature burst forth, heightened and exalted by the more powerful attractions of Christian love. While he was singing and praying with her, her soul was made unutterably happy, and after he ceased, she declared herself satisfied. The next day he was obliged to return for the purpose of fulfilling

his engagements on his circuit, and after putting his horse before the wagon, he went up stairs, where the family, and some of the neighbours were collected, to pray with his beloved sister, and bid her farewell. While attempting to sing a hymn before prayer, being deeply affected at the thought of leaving for ever, his dear, suffering sister, his voice trembled and faultered—he burst into tears and wept aloud. After a lapse of a few minutes he fell on his knees by her bed-side and attempted to pray, but after uttering a few unconnected and broken sentences, in a voice scarcely audible, he again burst into tears——— Once more he attempted to pray—and was again obliged to desist. He then arose, and stepped out of the room to compose his mind. In a few minutes he returned, and advancing to the bed, he took his sister by the hand for the purpose of saying something to cheer and comfort her in the approaching hour of death; but here again grief choked his utterance, and he could only articulate a faint farewell—then pressing her hand, he hastily left the room, and never afterwards beheld her more.

This scene of sorrow which so overwhelmed the feelings of her brother, and caused every one present to weep, she appeared to enjoy with the utmost delight. She fixed her eyes upon his face all the time he was singing, praying and weeping, with a look of satisfaction, and when he took his final leave, she never expressed the least concern at his departure. Here it may be proper to advert to that *firmness of purpose* mentioned in the former part of this narrative, as a distinguished trait in her character. Her friends now expected that this interview with her brother, which she so much desired, would only increase her anxiety to see him again; but not so. She had emphatically said, "If I can see him only *once more*, and hear him pray, I shall be satisfied and die in peace;" and so it was—for after this time she made no further inquiry about him. The Rev. E. Brown was now requested to visit her, which solemn duty he performed until her death, in the true spirit of a gospel minister, frequently calling three times a day, and administering such spiritual consolation, as the extreme sufferings of her situation required.

Finding her life fast drawing to a close, she commenced the arrangement of her temporal concerns, which she disposed of with great judgment and deliberation among her relatives, and in this distribution not one was forgotten, but from the oldest to the youngest, each received from her own hands some little token of remembrance, accompanied with a solemn and impressive charge to prepare for death, and meet her in heaven, where she assured them all, her happy soul would soon be conveyed. She next gave orders to have her grave clothes prepared, and insisted on having them made in the house at the foot of her bed where (her head being elevated by pillows) she could observe the work as it progressed. The persons whom she selected for making her

shroud, were two young ladies of her most intimate acquaintance; and, while they were making it, she looked on with much satisfaction, and frequently suggested alterations and improvements, until it was completed exactly to her mind.

She would not consent to have a mahogany coffin, but gave orders to have it made of common wood, and in the plainest manner. The muslin that she had prepared for her cap, she gave to her sister Badeau to make, saying, that no one else could make one to suit her. This proved too great a trial for her sister, and she got it made by another person; but when she brought it to her and tried it on, Fanny looked her full in the face, and said, "This does not look like your work—did you make it yourself?" Her sister was then obliged to confess the truth, and actually obliged to make the cap with her own hands.

She was very particular in giving directions for conducting her funeral throughout every part of it, in order, as she said, that no confusion, delay or mistake might take place. She pitched upon Brother WASHBURN to address the people at the house, and read the burial service at the grave; and brother BROWN to preach her funeral sermon,both of which requests were promptly complied with. Having thus made every preparation for the interment of her body, and disencumbered her mind from all earthly concerns, she made a full and entire surrender of both soul and body into the hands of the Lord, waiting with patience for all his holy will to be accomplished in her; and, though her sufferings grew more and more severe, yet such was her hope and assurance of a glorious immortality, that her soul daily derived new strength and vigour from the anticipation of that eternal rest which was every moment drawing nearer and nearer. She not only felt peace, joy, and comfort, on the bed of death, but her soul was filled with *all* the graces of the Holy Spirit. Patience under her sufferings—resignation to the will of God—gratitude to those who attended her, and a fervent love to all her fellow creatures—were all by turns fully exhibited, as the circumstances of her situation brought them into action. About two weeks before her death, she became so feeble as to be able to speak only in a whisper, and her fits of coughing became more long and violent. These paroxisms were followed by fits of swooning, which brought the family weeping around her bed several times in a day, in expectation that death would ensue every moment; but this was not her opinion, for she said, she had long prayed that the Lord would make known to her the immediate time of her departure, and she believed her request would be granted.

One day, after reviving from one of these fainting fits, lying in a composed state, with her eyes gently closed, and apparently in a slumber, she suddenly raised her hands and laughed; and, when one present observed, that she was dreaming something pleasant, she opened her eyes, while joy beamed on her

countenance, and said, "O no! I have not been dreaming; I was ravished with a view of the joys of heaven. My soul is filled with perfect peace." Though her devotions were constant and fervent at all times, yet when Brother Brown was singing and praying with her, her joy rose almost to rapture; and she would testify her happiness, by turning her eyes delightfully up towards heaven, and by raising, and feebly clapping her hands.

The most of her time, which the agonies of her body permitted her to improve, was spent in prayer, which she breathed out in whispers that could be heard only by those who were near her. At one time, when she was thus employed, her sister observing her lips to move rapidly, stole softly to her pillow, and laying her ear close to her mouth, heard her distinctly pronounce the following prayer.

"O blessed Jesus,—precious bleeding Saviour, come—come, and support and comfort thy poor suffering child. O come and take full possession of my soul. Release my longing, strugling spirit from this prison of clay, and take me to thyself, where my weary soul may rest forever in thine embrace. Yet, O Lord, grant me patience to wait thy own appointed time. If it is thy will that I should suffer still longer, O support and strengthen me, that I may endure thy afflicting hand without murmuring.

"O thou glorious and merciful Redeemer! thou hast redeemed my soul, and made me happy in thy love; and I long to soar away to those regions of bliss that now open in such delightful prospect before my eyes. O Saviour! delay no longer; cut the thread of life, and take me forever to thyself. O come, thou compassionate Saviour, and receive, at this moment, receive my spirit into glory."

Such was the substance of all her prayers; and while she breathed them out, her soul appeared to rise above the consideraton of all earthly objects, and to feast upon the substantial joys of heaven, before it was separated from the body. On the evening of the day before she died, the Lord was graciously pleased to restore to her the power of speech, when she suddenly, and to the surprise of every one present, exclaimed in an audible voice, that was distinctly heard through every part of the house, "Glory, glory to my blessed Redeemer! my race is almost run, my sufferings are fast drawing to a close; this poor wasting body will shortly sleep in forgetfulness; but O! what a glorious crown waits me in heaven! The power of the tempter is destroyed, and one bright, extensive scene of glory shines around me on every side. Come thou precious, precious, precious Saviour, O come and embrace me in thine everlasting arms of mercy." Then extending her hands above her head as high as she could reach, she exclaimed, in a voice of rapture, "Glory, glory, hallelujah, victory! O that I had wings to fly away and meet my Jesus," &c. Seeing the family stand weeping round her, with a look of deep concern,

she said, "O! do not weep! Why do you weep? This is no time for lamentation. I am just about to exchange a world of pain and sorrow, for a world of infinite and everlasting happiness; therefore, I beseech you, do not weep."

The next day, which was Sunday, about 8 o'clock in the morning, she said with a smile, "This is a blessed Sabbath of rest, and I think I shall this day enter into a Sabbath of eternal rest to my longing soul." Shortly after, she cast an inquiring look around her bed, and being asked if she wanted any thing, she replied, "I was looking to see if all the members of the family were present," and then quickly added, "Where is my dear mother?" Her mother, who had just recovered from a fit of fainting, was led to the bed, when she threw her arms around her neck, embraced her tenderly, and said, "Farewell, my ever dear mother, farewell! I must now leave you and go to my Saviour, who is waiting with open arms to receive me." She next called her husband, and after embracing him with a look of fond affection, she said, "Farewell, my dear husband, we have been permitted to live together only a little while, but do not grieve; for though I must shortly be taken from you, let it be your consolation, that I go to a place of endless rest, where I hope I shall see you again."

She then called every member of the family to her separately, took each one by the hand, and bade them all an affectionate and solemn farewell, charging them in the most impressive manner to prepare for death and meet her in glory. After resting a few minutes, she requested her sisters to sing the hymn, beginning with

"How happy ev'ry child of grace," &c.

and when they came to the line,

"We feel the resurrection near,"

she raised her feeble hands in a transport of joy, and exclaimed, "Glory, glory, eternal life, eternal life."

She now ceased speaking, her pulse fluttered, and was scarcely perceived to beat; her eyes grew dim and glassy, yet she appeared to turn and fix them upon the faces of two young women, who were excellent singers, sitting by the side of her bed. Believing now that the breath was fast departing from her body, they began to sing in a soft and solemn tone,

"Happy soul, thy days are ended,"

and by the time they had finished the second verse, which was exactly half past 10 o'clock, her head fell from the edge of the pillow that supported it, and she breathed no more. Thus gloriously terminated the life and sufferings of sister Frances Cook, who was happily reclaimed from the paths of vice, and brought back to the fold of Christ by the rod of affliction. She felt, and

acknowledged the goodness of God, in thus snatching her from the brink of ruin. Let all who have forsaken the fountain of living water, be encouraged to return again to the Lord, that they may in their last moments find the same comforts and support, and breathe out their lives in the full assurance of a happy and blessed immortality. WM. BADEAU.

Miscellaneous.

SOCIETY FOR THE PREVENTION OF PAUPERISM.

(Concluded from page 72.)

After stating a variety of facts and arguments to illustrate and enforce the general views submitted in the Report, it concludes in the following appeal to the inhabitants of this growing city:—

"From the views which they have thus laid before the society, your Committee cannot but cherish the lively expectation, that when the public mind comes to be impressed with the nature and importance of these various considerations, there will be but one opinion of the necessity and expediency of providing a place in this city, which shall serve as a real penitentiary to the younger class of offenders; as a refuge for the forlorn and destitute, who are on the confines of gross criminality; and as a temporary retreat for the discharged criminal, where he may find shelter, labour, and religious instruction, until some way can be pointed out to him of obtaining subsistence, without a recurrence to dishonesty and crime. If the actual situation of these several classes of criminal and destitute beings in this city, does not open a door for Christian benevolence, as inviting in its promises of good, as any of the various kinds of charity, either at home or abroad, which claim the attention of our citizens, your Committee think they might in vain seek to explore the miseries of their fellow-creatures, with the hope of exciting the feelings of commiseration, and the energies of active and unwearied humanity. Can it be right that we should extend our views to the wants of those that are thousands of miles from us, and close our eyes upon the condition of the worse than heathen, that wander in our streets?—Shall our hands be opened, with distinguished liberality, to the means of civilizing and reforming whole nations in the remotest quarters of the globe, and closed to the obvious necessities of the outcasts of our own society? Your Committee mean no reflection whatever on the schemes so actively prosecuted of doing good in distant parts of the earth;—but surely, if this we ought to do, the other we ought not to leave undone. As members of this great community, we ought assuredly, to be vigilant in applying the most effective remedies to our own evils, ere our strength is wasted

in healing the moral diseases of those whom we do not know. Shall it be said, in objection to the erection of another public edifice, that the funds of the corporation are inadequate to the undertaking,—that the city is embarrassed with a debt which its income is insufficient to extinguish? Is there no resource then in the public spirit of our citizens?—Is the safety of our persons and property,—is the tranquility of our streets,—are the decency and good order of our population,—are the wisdom and humanity of our penal statutes,—the promptitude with which crimes are justly punished, and the guilty made to atone by penitence and labour for the injuries they have committed,—are these no motives to the liberality of our offerings,—no stimulus to wealth, to impart from its superfluous stores that which will diminish nought of its own enjoyment, but which will stand as a monument of its beneficence to future ages? Shall it be said of the city of New-York that it is either too poor, or too contracted, to erect such a monument to justice and humanity? Shall the metropolis of a state which stands foremost in the great American confederacy, for its enlightened and liberal policy, and at a period too, when its high toned munificence is the theme of universal applause? shrink from such a discharge of duty to its poor, and of duty to itself? Your Committee cannot but believe that there are many, very many of their fellow-citizens, whose worldly exertions have been blessed with success, and who, regarding themselves as stewards of the gifts which a bountiful Providence has bestowed upon them, need only be convinced of the beneficent nature of such an institution, to bring forward, with unstinted sufficiency, the means of its ample establishment. Neither can we have a doubt, that when this question is proposed to the guardians of our city, and to the Legislature of the state, those bodies will promptly perform all that to them belongs, to encourage a measure, fraught with the salvation of hundreds and thousands of our common race!

"We have no belief that the contemplated institution need to be very costly. But whatever might be the expense of its erection and maintenance, we cannot doubt that in a short time it would prove to be a source of real economy to the city. No less a sum than $85,000 was last year expended in the support of the poor, and in the conviction and maintenance of criminals. Every culprit, convicted in our courts, and confined during twelve months in the prisons, subjects the city to an expense of $150; and while we have before us the fact that two hundred children are annually arrested and confined, and reflect for a moment on the inevitable connexion which subsists between public vice, and public poverty and misery;—no one, we think, who duly considers the proposition in all its bearings, will question the soundness of the opinion, that few of the eleemosynary institutions of the city, will more positively tend to alleviate the increasing burden which pauperism is enforcing, than an asylum, in which those

degraded outcasts from society—the juvenile depredators upon the property and the morals of the innocent, are coerced into habits of industry,—where their bodies and their minds may be so trained, as to justify the hope, that when discharged, they will become useful and respectable characters.

"We venture upon those remarks and indulge these anticipations, under the strongest impression of the importance of the subject upon which we have undertaken to dilate. Much more might be said in the way of elucidation and argument, but this is deemed unnecessary;—and we cannot terminate our report more to the satisfaction of our own minds, than by quoting the conclusion of the last year's report of the London Committee for the improvement of Prison Discipline and the reformation of Juvenile Offenders. 'We live in times in which extraordinary efforts are in action for the moral welfare of mankind; when the state of Europe opens channels of extensive usefulness, and presents occasions for immediate exertion, which could scarcely have been anticipated, and which it would be criminal to neglect. There seems, too, at the present time, to prevail among the benevolent of different nations, a unity of thought and design, which cannot fail to strike a considerate beholder; and he must be dead to sensibility who can contemplate, without emotion, the intercourse which now subsists between men of various countries who are labouring for the public good, and whom national differences have too long kept asunder. Enlightened principles and practical benevolence are taking deep root. Associations, originating in public feeling, and sanctioned by public authority, are forming in countries, where co-operation in deeds of mercy, has hitherto been but little known. The moral effects of these institutions will be vast, and indeed incalculable, not only by the accomplishment of that which it is their professed object to promote; but such associations call into action the latent seeds of public virtue,—bring together the pious and the good of every religious sentiment and political opinion, and eradicate those prejudices which too often alienate affection, and separate man from man. In the exercise of their duties, prison societies bring into benevolent contact the educated and the enlightened, with the ignorant and the debased; the great and the powerful, with the lowly and the oppressed; the pure and the elevated, with the abject and the guilty. They supply an important chasm in the widely extended circle of human charities; connecting those who most need, with those who most effectually can dispense mercy. To behold nation after nation thus catching the spirit, and engaged in the arduous struggle, of self-improvement; to trace the progress of civilization and refinement, by the establishment of institutions which have for their direct object the reformation of the vicious and the succour of the oppressed; to observe the rigour of antiquated custom, and the relics of barbarism yielding before the

advancement of knowledge, and the humanizing influence of Christian principles—this is a moral spectacle which it is indeed a privilege to witness, and in which it is a glory to share.

"'To diffuse principles, and cherish feelings, which are directly calculated to insure respect and obedience to the laws,—meliorate the state of society, and promote the present and eternal well-being of man—is the aim of the society for the improvement of Prison Discipline; and surely an object of greater importance cannot engage the attention or impress the heart. Of the various obligations due to the community, the prevention of crime, may be ranked among the most sacred:—whether regarded as a duty enjoined by religion, urged by enlightened policy, or impelled by benevolent feeling, it is one which involves the great interests of human nature, and demands exertions from which no man is entitled to consider himself exempt.' "

ON THE CIRCULATION OF THE HOLY SCRIPTURES, AND THE PAPAL BULLS AGAINST BIBLE SOCIETIES.

By the Rev. James Townsley.

(Continued from page 69.)

I now proceed to lay before the Reader the curious Documents,—so illustrative of the spirit of the Romish Church, and of its continued hostility to the free and unfettered circulation of the *pure* Scriptures,—to which I have referred in the preceding portion of my communication. They are as follow.*

1. *Bull addressed to the Aarchbishop of Gnezn.*

"Pope Pius VII.

"Venerable Brother. Health and apostolic benediction.

"In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this holy See, in the name also of the other Bishops of Poland, respecting what are called *Bible-Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of accumulating concerns have so pressed upon us on every side, that till this day, we could not yield to your solicitation.

"WE HAVE BEEN TRULY SHOCKED AT THIS MOST CRAFTY DEVICE, BY WHICH THE VERY FOUNDATIONS OF RELIGION ARE UNDERMINED; and having, because of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, IN ORDER TO REMEDY

* We omit the Latin Originals of the first, second, and fourth of these Documents, with which our Correspondent has furnished us; and content ourselves with printing the English Translations which accompanied them. Editor.

AND ABOLISH THIS PESTILENCE AS FAR AS POSSIBLE. In the mean time, we heartily congratulate you venerable brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the Apostolic See THIS DEFILEMENT OF THE FAITH, MOST IMMINENTLY DANGEROUS TO SOULS. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and oppose the impious machinations of these innovators; yet in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the House of Israel.

"For this end we issue the present letter, *viz.* that we may convey to you a signal testimony of our approbation of your laudable exertions, and also may endeavour therein still more and more to excite your pastoral solicitude and vigilance. For the general good imperiously requires us to combine all our means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most Holy Religion: and therefore it becomes an episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; *namely*, 'That Bibles printed by Heretics are numbered among prohibited books, by the rules of the Index, (No. II. and III.,) for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have through the temerity of men, produced more harm than benefit:' (Rule IV.:) and this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are affixed on the Church. It is, therefore necessary to adhere to the salutary decree of the Congregation of the Index, (June 13th 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or re-published with annotations extracted from the writings of the Holy Fathers of the Church.

"We confidently hope that even in these turbulent circumstances, the Poles will afford the clearest proofs of their attachment to the religion of their ancestors; and this especially by your care, as well as that of the other Prelates of this kingdom, whom, on account of the stand they are so wonderfully making for the faith committed to them, we congratulate in the Lord, trusting that they all will very abundantly justify the opinion which we have entertained of them.

"It is moreover necessary that you should transmit to us, as soon as possible, the Bible which JACOB WERIEK published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy Fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, what errors may lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

"Proceed, therefore, venerable Brother, to pursue the truly pious course upon which you have entered; *viz.* diligently to fight the battles of the Lord in sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for them to their everlasting ruin. The Church waits for this from you, as well as from the other Bishops, whom our epistle equally concerns; and we most anxiously expect it, that the deep sorrow we feel, on account of this new species of tares which an enemy is sowing so abundantly, may, by this cheering hope, he somewhat alleviated; and we heartily invoke upon you and your fellow Bishops, for the good of the Lord's flock, ever increasing spiritual gifts, through our Apostolic benediction, which we impart to yourself and to them.

"Given at Rome, at St. Mary the Greater, June, 29th, 1816, the seventeenth year of our Pontificate.

"POPE PIUS VII."

(To be concluded in our next.)

For the Methodist Magazine.

LETTER TO A JUNIOR PREACHER.

My Dear Brother,

You have been pleased to ask my advice. So many things have been written, and so much to the purpose too, on the subject of preaching, and the duties connected with the gospel ministry, that to add more seems almost needless. Besides other works to which you may have recourse for general information on these subjects, I refer you, as a Methodist Preacher, to the *Preacher's Manuel*, a little book published at the Methodist Book Room, which contains Dr. A. CLARKE's *Letter to a Preacher*, his *Clavis Biblica*, and Dr. COKE's four *Discourses on the gospel ministry*; and to those pieces published in the Methodist Magazine, on the *Importance of study to a Minister of the Gospel;* but do not forget the *Reformed Pastor*.

However, as I can hardly deny any thing to one whom I both love and respect, and in whose welfare and usefulness I cannot but feel a deep and lively interest, I will suggest a few thoughts which may not be unimportant to one just entering upon his ministerial work. As you have already taken a very consid-

erable range in the sciences, and have enriched your mind with a knowledge of some of the learned languages while at school, I need say nothing in reference to those subjects, only continue your studies with the same assiduity, having continually a higher end in view than when you knew not the Lord. The field of science, you know, is vastly amplified, and will admit of perpetual enlargement and profitable culture.

1. I advise you to be much in private prayer and meditation. In order to this, avoid all company except such as your duty as a Christian Minister calls you to mingle with. Only visit *as a Minister of Christ;* letting every inviter know that he must receive you in *that character*, or not at all. The *sick*, and the *poor*, you *must* visit or offend Christ.

2. Keep your own secrets, and let others keep theirs. The observance of this rule will save you much time, much trouble, and many heart burnings.

3. Rise early in the morning, not allowing the birds to be beforehand with you in praise to God.

4. Be always neat, not fine, in your clothing and person. A sloven disgraces the pulpit.

5. The moment you find any one to suspect your sincerity in conversation, stop talking.

6. Never ask the counsel of any man who envies you, or who entertains suspicions of the purity of your motives.

7. Never contradict a *low slander*. Let the slanderer have *all* the credit of his lying report.

8. When you find a person always contradicting you, resorting to dogmatisms instead of using arguments, leave him to himself. He acts not from judgment, but from a testy disposition, which Omnipotence alone can change.

9. When you find a person always finding fault, passing over a thousand excellencies with "frigid indifference," and seizing upon an infirmity or an accidental blunder, with the avidity with which a vulture would seize his prey, let him pass with you only as a *way faring man*. Never make him a *companion*. These two last advices apply only to those who consider themselves your equals. When called to instruct the ignorant, to reclaim the vicious or the wandering, you must persevere, whatever insults you meet with, until hope gives up to despair.

10. I have often thought of a saying of Cotten Mather, *that when you are most sincere and zealous, you will meet with the greatest opposition.* Let not this discourage you. He that proclaims war against hell must expect hell's rage.

11. Let the ignorance of others instruct you to be ashamed of their defects; the wise to be emulous of their virtues; the haughty to be meek; the avaricious to be benevolent; the indolent to be diligent; the disdainful to be kind and affectionate to all; the testy and clownish to be patient and gentle. There is one enemy

I would, above all, have you, if possible, keep at a distance. It is not the devil; he cannot hurt you unless you first hurt yourself. It is not your own heart, though that is sufficiently deceitful of itself to destroy you; and therefore you must pray mightily to God, to give you a constant victory over inordinate self-love. It is, then, a self-conceited, ignorant, dogmatical, overbearing, affected, envious, whining man, who would attempt to teach you, to dispute with you, or to inspire you with a contempt of self. If you will stand against such a fellow, and keep your temper without a flush, I'll pronounce you not a philosopher, nor an able minister, but what is incomparably better than either, a *Christian hero*, who has conquered self. But when you find such a person, (and they are by no means scarce) if you cannot run from him, I advise you to put a bridle on your tongue; and while he beats you over the head and eyes, suffer in silence; only lift up your heart to God for both yourself and him.

12. In certain companies, you had better be taken for a fool than to have it suspected that you have the least confidence in your own judgment. Choose the former, therefore, in most cases when so circumstanced; for if you must suffer from such kind of beings, you may, by letting them *think* you a fool, save them from the sin of *wilfully* slandering you *as such*, because they are determined, right or wrong, that you shall never have the reputation of a wise man.

In regard to preaching, I have only to say,

1. Select the leading idea in your text and make that the subject matter of your sermon, and not mingle up every doctrine of the gospel in each sermon.

2. Neither read nor memorize your sermons. Study all you can, write all you can, pray and meditate all you can, and you will not be at a loss for language to express your thoughts extemporaneously. Thus furnished, after maturing your subject, trust to your *judgment*, and not to memory. If a man of God, he will always help you by his Spirit.

3. Take it for granted, that your hearers know something as well as yourself, and therefore do not fatigue them with long sermons, dwelling on points of little or no importance, which they have heard a thousand times. Compress your thoughts in as few words as possible, and stop when you have done. Long sermons do no good by their length.

4. "Don't court a grin when you should woo a soul." Gravity is as essential as sincerity, to effect the objects of a gospel ministry. And affectation being the companion of ignorance, renders the latter doubly disgusting. Diffidence may prevent you from saying all you know, but affectation will make what you do say appear as the offspring of both pride and ignorance.

5. Study to be *good* and not to be *great*. If you must be *great* let it be the effect of *goodness*, and the unavoidable consequence of a conscientious discharge of all your duties.

6. Labour *for God*, and He will both help and reward you. You shall be fruitful in your own soul, and witness the beneficial results of your labours in others.

In respect to your general deportment,

1. Be serious and solemn. In your intercourse with families, do not entertain them with facetious anecdotes to excite laughter. "I have said of laughter it is mad." I have been tormented at being in company with some professed ministers, who, instead of inspiring respect for the character, by grave and religious conversation, have disgraced themselves by a perpetual round of trite and trifling remarks, perhaps even boasting of their dexterity in making a bargain, not knowing that these very exploits of which they boasted, evinced the disgusting frivolty of their minds. Never descend to this abominable trash.

2. Make the children of the families where you visit bless you, by kindly noticing every one of them, giving a word of instruction suited to their age and capacities, not forgetting them in your prayers. Never unnecessarily censure a child. And remember that they *are children*, and therefore you do not expect the wisdom and propriety of age and experience in them.

3. Never reprove a parent in the presence of his child, a husband in presence of his wife, and *vice versa*, unless it be for some crime that is notorious and flagrant; and even then it should, if possible, be concealed from each other; at least, *you* ought not to reveal it to them.

4. Eat such things as are set before you, not affecting a delicacy of appetite, as though you belonged to another race of beings. You may recommend, both by precept and example, cleanliness; but do not needlessly put any one to pain.

5. Be kind and affable to all; respectful to the aged, and to all in office, whether civil, military, or ecclesiastical; condescending to inferiors, instructing the ignorant, communicative with the well informed, bearing with the foibles of youth, and commiserating to those in servitude. *He that is greatest must be servant of all.*

6. Avoid that most fruitless and unprofitable of all ministerial traffic, foolish chit chat.

You hint about marriage. You will doubtless marry. If you think it most for the glory of God—and few ever thought otherwise—fix on a suitable person, and have done with it. Do not pay your addresses to half a dozen or more at once. Never thus trifle with their affections and your own. Piety, good sense, and industry in a wife, are essential to conjugal happiness. When married, let not your wife govern either yourself or the church. God has made you the head; and if you are not qualified for the station, it is her misfortune, and therefore she must submit to it with patience. Enough on this subject.

You wish to do all the good you can. Call to your aid, therefore, every auxiliary in your power. Circulate good books.

Our plan of printing and circulating religious books, is admirably calculated to aid the minister in his work. Let it be known that you do not do this on account of the profits of sale. A just suspicion of this motive will destroy your dignity and usefulness. You do this from the same motive that you preach the gospel, namely, to save souls. Take the Magazine and read the Missionary Intelligence to the congregation, and then recommend it to them; and make yourself acquainted with the contents of our books, that you may recommend them from a knowledge of their merits; and thus teach them the necessity and utility of a continual acquisition of Christian knowledge. This is so far from being incompatible with your character as a minister of Christ, that I cannot see how you can discharge your duty in striving to do all the good you can, by neglecting this work. Adieu. E.

January 25. 1824.

Religious and Missionary Intelligence.

REVIVAL AND PROGRESS OF RELIGION ON WEST-JERSEY DISTRICT.

To the Editors of the Methodist Magazine.

Dear Brethren,

The following sketches will give you some idea of our prospects, and the state of Religion on our district, and if you think they will please and edify the friends of Zion you may insert them. Jacob Moore.

The Lord is with us He is graciously reviving and carrying on his work in many parts of our district. Last Summer our first camp-meeting commenced, according to appointment, on the 18th of July, at Great Egg Harbour, for Gloucester circuit. The place was pleasant, and the weather agreeable; and during the whole course of the meeting the Lord wrought wonderfully in the awakening, conversion, and sanctification of the people. Since then the work has continued to progress rapidly at all the principal appointments on Egg-Harbour; upwards of two hundred have been added to the Societies; and on one occasion, at Wrangleborough, Brother Burrows baptised forty-five adults, and on another, at a neighbouring chapel, eighteen, besides children.

Our second camp-meeting was held in Upper Penn's Neck, the first week in August. At this meeting, also, the Lord poured out the Spirit of his grace.—The administration of the word was greatly blessed; and the awakening, converting, and sanctifying influences of the Holy Ghost were felt by many. The encampment and congregations were large—and on such occasions it is not common that order is preserved inviolate—but such unanimity of sentiment, design, and operation prevailed, both among preacher and managers; and such decision, perseverance, gentleness, and prudence were exercised in their efforts to preserve the tranquility of the meeting, that there was scarcely an instance of disorder. A solemn awe, generally rested upon the people. And on the Sabbath it is supposed that ten thousand sat under the word. They were almost still as night, and appeared to listen as for eternity. In the intervals the work went on and increased, until the mourners were prostrate in every direction, like men slain in battle. At the close of the meeting forty came forward and gave in their names to be received into the society, as members on trial.

The fruits of this meeting have not been so great as was expected; yet there is a good work in many parts of Salem circuit; and at this time the prospects are very flattering.

Wednesday, the 13th of August, was set apart, and kept, as a day of fasting,

humiliation, and prayer, for a revival of the work of God on the district generally, and in all the circuits and stations severally. The people assembled in all their places of worship once, twice, and three times during the day, for the special purpose of offering their united supplications to God; and in many places it was a solemn and profitable day.

There was a large camp-meeting held at Cross-Wicks, the first week in September, in which the Trenton, Burlington, and New-Mills circuits united. It was a profitable season, and we hope many were brought to experience the saving knowledge of the truth.

The week following a camp-meeting was held at Tuckerton, for New-Mills circuit. At that time I was sick and unable to attend it; but was afterwards informed that it was a time of great grace. Since then upwards of one hundred have been added to the societies on that end of the circuit: and on one occasion Brother DAILY baptised forty-three adults, and some children at Tuckerton.

There is a good work on Freehold. At our last quarterly meeting for that circuit ten were received on trial, and perhaps not less than a hundred have been added since conference.

During the last tour, the quarterly meetings have been attended with extraordinary manifestations of divine mercy. I will here instance the last one, which was held at Broad-Neck, for Salem circuit, as a specimen. On Saturday we had preaching at 11 o'clock, prayer meeting in the afternoon—in the evening preaching again, and prayer meeting. Several mourners came to the altar, and after spending some time in prayer, they were invited to go to Brother COLEMAN's, where they continued in prayer all night. About the breaking of the day the Lord manifested himself as sudden, and more powerful than a shock of electricity. God's people were filled with transport, and some who had wept and made supplication all night, obtained power over the Angel and became prevailing Israels. In the lovefeast the house appeared to be filled with the melting power of God: and it was a solemn refreshing time in the public congregation. After preaching in the evening the brethren continued in prayer until 12 o'clock, and several professed to find peace.

On Cumberland circuit there has been some work; and about forty have been added to the societies since conference.

There has been a gradual, but gracious work in Bridgetown, principally among the young men. Between forty and fifty have been received into the societies since conference, and many more are under awakenings.

The accounts from Burlington circuit are flattering. The flame is kindling in the different villages and neighbourhoods; awakenings are numerous and conversions frequent. I have been recently informed that scores crowd to the altar, present themselves before God, and implore mercy: and that almost whole nights are spent in labouring with those who are seeking salvation. It is lately announced that the Lord is reviving his work in the village of New-Mills. This seems to be a time of pretty general excitement in this section of the country; and we hope the Lord will increase it, and make his name glorious among the people.

The preachers on this district, have found it difficult, if not impossible, to discharge their duty as it relates to instructing the children, according to the extent of their wishes. They therefore, after having duly considered the matter, have judged it proper, to carry into effect a system of instruction, in some degree, by proxy. After having classed the children according to their circumstances, and places of abode, they have appointed catechists and instructors to the different classes, and the children are doing well. The excitement which it produces, in both parents and children, augurs, not only favourable, but glorious consequences. We find that we are deficient in catechetical books—our small Catechisms and Instructions are most excellent as far as they go—but they are so small, that they furnish the children with only a few weeks employment. If we could obtain larger ones, suited to the different ages of the children, it would, no doubt, greatly facilitate their progress in Religious knowledge.

P. S. About the first of November last, I was down on the lower part of the peninsula, and the Lord was carrying on a gracious work there. A letter from my sister dated December 29th, informs me that it is progressing gloriously.

Squaminson, Jan. 17, 1824.

REVIVAL OF RELIGION ON SUSQUEHANNAH DISTRICT.

DEAR BRETHREN,

ONE means of promoting the cause of Christ is the diffusion of religious information. It is due, therefore, to the church and to posterity, to record the gracious dealings of God to the children of men. This duty I cheerfully perform; believing that you and the numerous readers of your Magazine, will rejoice to learn that the Lord is building up Zion on Susquehannah District. Although circumstances necessarily connected with my appointment, produced in my mind many anxious fears, yet I think I never engaged in duty with more confidence in God, or greater expectations of seeing good. Two camp-meetings held in September, were rendered a peculiar blessing to many souls. The order and harmony which prevailed, and the good effects evidently produced in the conversion of sinners, reconciled the feelings of many to meetings of this kind, who before had strong prejudices against them. The work so graciously commenced did not cease with the dispersion of the multitudes, but spread into different towns, and continues still to increase, especially on

CANAAN CIRCUIT. A communication from Rev. E. BIBENS states, that the work commenced more than a year ago, with several young men who attended a camp-meeting on Wyoming Circuit; probably with few desires for religion, but who returned rejoicing in the knowledge of sins forgiven.—"From this," says Br. B., "the work of religion began to revive and spread round the circuit, especially in Mount Pleasant township, where the Lord has done wonders in saving souls from sin. The grace of God was manifested not only in changing the more moral members of community, but in causing the stout hearts of many careless ones to bow submission to the cross of Christ.

"Prayer meetings were attended in different parts of the town, and serious multitudes crowded the places of worship to witness the marvellous works of God; and many became its happy subjects. Those who had long loved the Saviour took to themselves new strength, and ventured forward to the altar of grace, supporting in the arms of ardent prayer, the souls of mourning penitents. In this revival between forty and fifty gave evidence of a divine change, and were added to the church of God.

"At the camp-meeting held on this circuit, commencing 13th September, the Lord was pleased to revive his work afresh; and although the weather in many respects was disagreeable, yet we enjoyed a most gracious and affecting season. Not less than fifty souls were made the subjects of converting grace. Our friends from Sterling township, returned home strong in faith, giving glory to God. A goodly number, strangers to religion when they went with them to the meeting, returned with songs of praise to the Saviour of sinners. The People of God entered immediately into the spirit of reformation, and instances of conversion occurred at almost every meeting. The work spread from family to family, and parents and children were seen to mingle their tears of penitence, and unite their fervent prayers at a throne of grace. In the south part of the settlement, there is scarcely a family but has been visited by the refreshing influence of the Holy Spirit.

"Some of every age, from the child ten years old, to the father of sixty-five or seventy, have witnessed the power of divine grace in changing their hearts. The amiable daughter of Mr. B. came forward with others, to unite her sighs of penitence with the prayers of God's people. Her father, who witnessed this moving scene, drew near to his daughter to listen to what she said. How was he surprised to hear from the lips of his weeping child a petition in behalf of himself! 'Lord have mercy on my unconverted father', was her language.—This alarmed him, and it was not long before he could pray for himself; nor did he rest till he obtained a knowledge of salvation. Not less than seventy have been changed in heart and life in this revival; and glory to God, the work still progresses, and we most ardently pray that it may spread throughout our land and country."

TIOGA CIRCUIT is reaping a rich harvest of souls. A most gracious work commenced at a camp-meeting held on the circuit in September. As it was the first meeting of the kind ever held in that part of the country, many were drawn to the place merely to satisfy their curiosity, or confirm the prejudices they had conceived against such means of grace. But they were disappointed; they were pleased; they were benefitted. Souls were awakened, converted, and returned rejoicing in the

Lord. The flame thus kindled retained its ardour, and extended into different parts of the circuit, especially on Tioga river. Here the work gained new strength at our second quarterly meeting, and since that a letter from one of the preachers informs me, that the revival still progresses.

After speaking of the camp-meeting above alluded to, he says, "from this meeting many went home rejoicing in the Lord; old professors were quickened, and brought to feel the need of full redemption in the blood of Christ. The work of God soon broke out in various places, and the cry of penitence was succeeded by the song of joy.—The north-west part of the circuit has been the most highly favoured; especially for seven or eight miles on Tioga river, including the village of Lawrenceville, where the work has become very great and glorious. A cloud of witnesses has been raised up where a short time since but few individuals feared the Lord. The subjects are principally young persons; and it is pleasing to observe, that in their conviction and conversion they give the clearest evidence of a genuine work of grace.—About fifty souls have already been united to the church as the fruits of this revival, and the work for a few weeks past has been much on the increase."

Wyoming Circuit is in a prosperous state. A work of grace has lately commenced in Pittston, and a number have been brought to rejoice in the knowledge of a reconciled God. At our last quarterly-meeting on that circuit the preachers informed me that the prospect was generally good; the attention of the people much awakened, and many in different places, inquiring what they must do to be saved. The fields, indeed, appear already white for the harvest.

On a late visit to Bainbridge Circuit, I found much to encourage the friends of Zion in that region. Revivals have commenced in some places, and several have given evidence of a change of heart.

Be assured, my dear brethren, that amidst many labours and some trials, I have much to encourage me. I cannot forbear mentioning that the preachers are generally quite disposed to conform to the *primitive fashion* of holding class-meetings and lovefeasts; and it is hardly necessary for me to tell you that the *good effects* are visible. May God prosper our Zion, and spread the glorious news of salvation to the ends of the earth.

Yours in the bonds of the gospel,

F. Reed.

Owego, Jan. 17, 1824.

REVIVAL IN WILMINGTON, DELAWARE STATE.

Wilmington, Del. Jan. 5, 1824.

Dear Brethren,

Presuming that religious intelligence is always acceptable to the readers of your miscellany, I send the following, for insertion on its pages, if you think proper.

Yours affectionately,

John Potts.

During the last Summer and Autumn, we frequently experienced indications of an approaching revival of religion among us; but nothing extraordinary occurred until Sabbath evening November 23d, when, after the usual exercises of the evening (preaching and prayer meeting) were concluded and the people about to retire, their attention was unexpectedly arrested by the cries of two or three persons, apparently in deep spiritual distress; but as the most promising appearances had frequently passed away without producing any lasting good effect, our expectations were not highly raised.

The blessed work, however soon began to assume an interesting aspect, and induced the hope (though not without anxious doubt and trembling solicitude) that the Lord was indeed about to revive his work. Our hopes have been already realized in the addition of forty-five to our society in this place; almost all of whom have been enabled to rejoice in God their Saviour.

The gracious change wrought on these, has generally been effected in public, and attended with evidences of the power and grace of God, sufficient to put infidelity itself to the blush.

A number are still inquiring what they shall do to be saved; and some who have been truly converted to God in our meetings are prevented from joining our church by the opposition of un-

godly relatives. But what I consider one of the most important results of what may now with propriety be termed a "revival," is its salutary influence on the hearts of the members of our society who have individually (almost without exception) derived spiritual benefit from this season of grace; the weak are strengthened, the wavering confirmed, the feeble minded are comforted, and faith and love and holy joy are increased in the hearts of those who have long and earnestly prayed for the prosperity of Zion.

Our congregations are large and deeply attentive. A sense of the awful presence of Jehovah seems to rest on every heart and banish dissipation from every mind. Thus far we have witnessed nothing that would indicate a declension of the work; and we trust that the Lord is about to do still greater things for us.

MISSION AT ST. AUGUSTINE.

Extract of a Letter from Mr. GLENN, *dated St. Augustine, Dec.* 29, 1823.

"IT will no doubt be gratifying to hear of the success, however small, of the mission in this place. I came here under many discouraging circumstances, partly owing to my youth and consequent inexperience, and partly from the moral state of the people among whom I was appointed to labour. A feeling sense of my responsibility, made me tremble for the fate of the mission, as I knew that a failure of success, however unavoidable on my part, would, by many at least, be attributed to some fault of my own. But, trusting in the God of mercies, I went forward, hoping and praying for the aid and direction of the Holy Ghost.

"On my arrival, and announcing my errand among them, many flocked to hear the word; and contrary to my expectations, I found some truly serious, though there was only a solitary woman belonging to our church. I preached as often as circumstances would permit, and soon commenced weekly prayer-meetings. By the blessing of God, I soon saw the fruit of these meetings in the tears of penitent sinners, and the general solemnity which apparently rested on our assemblies.

"Our small number gradually increased until the 21st of this month, when a more general attention was excited by the arrival of my presiding elder, Bro. TURNER, on his second visit to this place. The Lovefeast which was held at this time, was made a peculiar blessing to many. At the close of this refreshing meeting, the ordinance of baptism was administered to ten adult believers; and in the evening we gave the Lord's supper to forty-eight communicants, forty-two of whom are members of classes among us.

"From the whole, the prospects are good and pleasing; and we indulge the hope of witnessing an extension of the Redeemer's kingdom in these parts. We have access to many of the coloured population, and the prospect of doing them good, is quite flattering. Considering all circumstances, I cannot but give "glory to God" for what he has done and is now doing in St. Augustine. Yes, we hope yet to see the Floridas—which, not long since were completely barred against the intrusion of a protestant minister, but which law is happily removed by the cession of those provinces to the United States—blooming like the "Rose of Sharon," and producing, under the culturing hand of the Redeemer, fruit which shall redound to the glory of God."

Extract of a Letter from Rev. WM. CAPERS, *dated Milledgeville, Geo. Jan.* 23, 1824.

"OUR mission at Asbury realises much of God's gracious blessing in the awakening and conversion of the children. All the missions undertaken by our conference, are very prosperous. Our next missionary report, will I think be an interesting one.

"The missionary system of our church both with respect to the original stalk, and all its branches has in me a warm admirer, and hearty friend. I believe that it exactly corresponds with the genius of the church; and is admirably calculated to fulfil upon out-posts and exterior places, the same blessed work, which the itinerancy so excellently well performs at home. Our missionary society should never desire to institute a separate authority. It should not, and I trust never will presume, that such an authority might better promote its interests, or secure its objects than the well appointed, well conducted administration of the itinerancy."

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

In the course of my daily reading, I came yesterday to "David's Lamentation over Saul and Jonathan." I had often read it before, with strange emotions of delight; I now consulted Benson's Notes on the passage, and was more than ever struck with the inimitable beauty of this sacred elegy. This morning I was regaling myself with some fragments of sacred poetry, and amongst others found Dr. Watt's paraphirase of the above pathetic ode; I could not forbear sending you a copy for insertion in the Magazine, if you please, with the Doctor's prefatory remarks.

"If the Greeks had been acquainted with the songs of Moses, or the Romans had ever known the Odes of David, and amongst the rest, this admirable Elegy, they would never have spoken of the Jews with so much contempt, as a rude and barbarous people; at least I am persuaded their poets would have conceived a much better opinion of them, when they found them so far exceed any thing that their own nation had ever produced. I believe I might fairly challenge all the antiquity of the Heathens to present us with an Ode of more beautiful sentiments and greater elegancy, than this lamentation over Saul and Jonathan.

"Had Horace or Pindar written this Ode, it would have been the endless admiration of the critic, and the perpetual labour of rival translators; but it is found in the Scripture, and that gives a sort of disgust to an age which verges too much towards infidelity. I could wish the muse of Mr Pope had chosen out some few of these pieces of sacred psalmody, which carry in them the more sprightly beauties of Poesy, and let the world know what a divine poet sat on the throne of Israel." Thus far Dr. Watt's. Mr. Benson's remarks are, "There is nothing more elegant and passionate to be found in all antiquity. The bursts of sorrow are so strong, so pathetic, so short, so various, so unconnected, that no grief was ever painted in such living and lasting colours."

I am, &c.

Your constant reader,

GEORGE COLES.

THE PARAPHRASE BY DR. WATTS STANDS THUS:—

Unhappy day! distressing sight!
Israel, the land of heaven's delight,
How is thy strength thy beauty fled!
On the high places of the fight,
Behold thy Princes fall'n, thy sons of victory dead.

2.

Ne'er be it told in Gath, nor known
Among the streets of Askelon:
How will Philistia's youth rejoice
And triumph in her shame,
And girls with weak unhallowed voice
Chant the dishonours of the Hebrew name!

3.

Mounts of Gilboa, let no dew
Nor fruitful showers descend on you:
Curse on your fields through all the year,
No flowery blessings there appear,
Nor golden ranks of harvest stand
To grace the altar, or to feed the land.
'Twas in those inauspicious fields
Judean heroes lost their shields:
'Twas there (ah base reproach and scandal of the day!)
Thy shield, O Saul, was cast away,
As though the Prophet's horn had never shed
Its sacred odours on thy head.

4.

The sword of Saul had ne'er till now
Awoke to war in vain,
Nor Jonathan withdrawn his bow,
Without an army slain.
Where truth and honour mark'd their way,
Not eagles swifter to their prey,
Nor lions strong or bold as they.

5.

Graceful in arms and great in war
Were Jonathan and Saul,
Pleasant in life, and manly fair,
Nor death divides the royal pair,
And thousands share their fall.

Daughters of Israel melt your eyes
To softer tears, and swell your sighs,
Disrob'd, disgrac'd, your monarch lies,
On the bleak mountains, pale and cold:
He made rich scarlet your array;
Bright were your looks, your bosoms gay
With gems of regal gift, and interwoven gold.

6.

How are the princes sunk in death!
Fall'n on the shameful ground!
There my own Jonathan resign'd his breath:
On the high places where he stood,
He lost his honours and his blood,
Oh execrable arm that gave the mortal wound!

7.

My Jonathan, my better part,
My brother, and (that dearer name) my friend,
I feel the mortal wound that reach'd thy heart,
And here my comforts end.
How pleasant was thy love to me!
Amazing passion, strong and free!
No dangers could thy steady soul remove:
Not the fair virgin loves to that degree,
Nor man to that degree does the fair virgin love.
To name my joys awakes my pain,
The dying friend runs cold through every vein.
My Jonathan, my dying friend,
How thick my woes arise? where will my sorrows end?

8.

Unhappy day! distressing sight!
Israel the land of heaven's delight
How are thy princes fall'n, thy sons of victory slain!
The broken bow, the shiver'd spear,
With all the sullied pomp of war,
In rude confusion spread
Promiscuous lie among the dead,
A lamentable sight o'er all th' inglorious plain."

THE

METHODIST MAGAZINE,

FOR APRIL, 1824.

Divinity.

A SERMON ON THE SPIRITUALITY AND TRUTH OF DIVINE WORSHIP.

The substance of a discourse delivered at the dedication of the Methodist Church in Danville, Vt. Oct. 30, 1822.

BY THE REV. W. FISK, A. M.

God is a Spirit; and they that worship him, must worship him in spirit and in truth. JOHN iv. 24.

(Concluded from page 90.)

THESE are some of the principal doctrines which we deem necessary to be preached and believed by those who would worship God in truth. We do not say, however, that all who are not believers in all those doctrines, as *expressed* above, will miss of Heaven. Yet we know of no one of them, that can, *in substance*, be dispensed with or denied, without *endangering* the salvation of the soul. Men may, and many do, from a fortunate inconsistency, bring into their experience and practice, many truths which they do not admit into their creed. For example, there are many that deny, in their creed, the defectibility of believers; yet, feeling their danger, they are careful to "keep their bodies under, and bring them into subjection," lest they should be finally cast off. Thus their experience and practice happily correct their creed. The same may be said in several other cases. Nevertheless, it remains a general truth, that a man's system of faith has a great influence upon his heart and life; and hence, "Take heed and beware of the leven of the Pharisees and Sadducees," take heed and beware of errors in doctrine, is a very important and necessary caution. But,

2. The truth of God's worship relates, not only to what is to be believed, but also to what is to be experienced.

The adopting a set of articles into our creed, or giving our assent to them as truths provable from scripture, and according with the dictates of reason, is not sufficient, separately from a personal application of them, to effect any man's salvation. It is

one thing to believe a proposition, in morals or religion, and another thing to believe it *with the heart.* Not only must the judgment decide in favour of a doctrine, but the heart must feel it. When the man, not only believes the general truths, that men are sinners by nature, and exposed to the wrath of God, and that "Christ Jesus came into the world to save sinners," but also *feelingly* believes that he himself is the chief of sinners; that he is condemned by the law, and exposed to the wrath of God; and that, in Christ and in him only, he may find pardon and salvation, then his faith will be likely to have its desired effect upon his heart. He will repent of his sins, fly to Christ, plead his merits, abandon himself into his hands; and then, the Holy Spirit will seal the pardon of his sins, renovate his affections, and adopt him into Christ's spiritual family. This is what we call Christian experience. Now, and not before, the man is prepared to become a true worshipper of God. He has now that faith that works by love, that purifies the heart, that conquers the spirit of the world within, and the temptations of the world without. Consequently, his heart does not now give the lie to his creed nor to his profession. His creed says he is a sinner; his heart responds, I am the chief of sinners. His creed tells him, Christ is a Saviour; his heart replies, he is my Saviour, I feel him to be mine. He presents himself in the place of a worshipper, and his heart worships; his soul lies prostrate before God; and all within him loves and adores. He unites to sing, and his vocal praises are the true expressions of his inward joy and gratitude. In short, his body becomes the temple of the Holy Ghost, Christ is in him the hope of glory, truth is written on his inward parts, and the very nature of devotion is stamped upon his soul. He need not now ascend up on high, nor descend into the depths, to find Christ, for he is nigh him, even in his heart. He need not now go to Jerusalem nor to the mountains of Samaria to worship; for he fully comprehends this scripture, "He that worships God, must worship him in spirit and in truth."

If the man, who has had this experience, continue faithful to the grace given, his views of the provisions of the gospel will be enlarged, his faith will be strengthened, and all his Christian graces will be proportionably increased: till finally all that is sinful, all that is false, in his heart, will be purged out by the leven of truth, and his whole soul will become sanctified thereby. This is agreeable to that prayer of our Lord for his disciples, "Sanctify them through thy truth; thy word is truth."

It is not contended, that every one who begins, in Christian experience, does persevere and increase in this experience, to the perfect grace just mentioned. It is a lamentable truth, that by far the greater proportion of professing Christians, and even of experienced christians, live much short of their privilege and duty. This is partly owing to a deficiency in their creed. They set

the standard of Christian experience too low. They do not believe in that perfection of Christian graces mentioned above. And since it is faith that purifies the heart, that purification will not, *cannot*, be effected, to any degree, beyond the extent of faith. This shows the necessity of a correct system of faith, in order to secure a complete and genuine gospel experience.—But another reason why this advancement in experimental truth is so seldom realized, is deficiency in practice. Which brings us to add,

3. The truth of worship relates, not only to what is to be believed and experienced, but also to what is to be done. And unless this part is connected with the other two, the golden chain of gospel truth, that binds the worshipper to his God, is broken. Neither his faith nor his experience can be perfected; therefore his worship becomes defective and false. Here we see the close connection between all parts of the system of devotion; and their mutual dependence upon each other. Without faith we can have no true experience, without experience we can have no true practice, and without practice we cannot perfect or retain, either our faith or experience. This is agreeable to the word of inspiration "How can ye believe, that receive honour one of another, and seek not the honour that cometh from God only?" "Faith, if it hath not works, is dead, being alone." Seest thou how faith wrought with his works, and by works was faith made perfect?" "Seeing ye have purified your souls by *obeying* the truth," &c.

If the sacred waters of truth flow into the understanding, and stop there, they all evaporate in a set of notions. If they are received into the heart by an experimental faith, and are stopped there, they become stagnant, and soon putrefy; but, if they flow out into the life, emptying themselves through all the different channels of Christian duties and active performances, then the spiritual circulation is complete—the purifying stream cleanses the soul, and by its constant flow, preserves it pure. Thus, as God is the source in which the springs of all true devotion are found, and from which they are communicated to the soul, so in acts of loving obedience, they must be returned to him again: for this is the requirement of God, that we "work out our salvation with fear and trembling," in the same proportion as he "works in us, to will and to do, of his own good pleasure." And in this way, all our acts must be done to the glory of God. "Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God." So that in a certain sense, all the acts of a devout soul are acts of worship. They are performed with a devotional spirit.

But we cannot now speak of the acts of justice and mercy; of the various personal, relative, social, and moral duties of a religious life.

We come to speak of worship, properly so called. By which we mean, not merely that spirit of devotion with which the godly heart is possessed, but *that* spirit going out in *acts* of worship—the exercises of active devotion. For we have already seen, that active exercise is necessary to the reception and continuance of the spirit of worship. And the requisition of God in his word, makes such acts necessary. It is impossible, therefore, to worship God in truth without these.

Worship divides itself into private, social and public. I can dwell upon the two former but a moment.

By private devotion is understood those seasons, consecrated from all other employments, in which the soul in secret, engages in meditation, prayer and praise. The necessity for this is found in that command of our Saviour, "Enter into thy closet, and pray to thy Father which seeth in secret." For this there should be set times; for what is left for any time, will probably be performed at no time. "Stated seasons," says one,* "for indispensable employments, are absolutely necessary, for so desultory, so versatile a creature as man." On this part of worship, I can only add, that in secret devotion, the heart should be honest before God; should seek to get near him, and hold communion with him; should be fervent, persevering, believing.

The propriety and necessity of social worship, is founded on that Old Testament scripture—"They that feared the Lord, spake often one to another;" and on that encouraging declaration of our Lord, "Where two or three are gathered together in my name, there am I in the midst of them;" and on many other scriptures. This worship is performed in families, in private circles, and in social meetings for religious conversation, prayer and thanksgiving; and affords the advantage of mutual edification, by the united devotion of a number of individuals. The principal thing to be observed peculiar to social worship, is a union of design, of feeling, of faith and of exertion. Unless this union can be secured, social worship cannot be performed in truth; for indeed, without this it is not social—it is disunited, it is discordant. Such devotion gains nothing, but rather loses, for being performed in the presence of a number. But when this union is effected, the time, the place, the mode, are of but little consequence.

But we hasten to speak more largely upon public worship. We have already seen that the worship of God consists in the right dispositions of the heart, and proper exercise of mind, rather than in any outward peculiarity of time, form, or place. But we have also noticed, that, though the acceptableness of worship was to be determined by the frame of the heart, yet this did not render any outward form or place useless. And that form must be a concerted form, that place must be a concerted place, that time must be an appointed time.

* Miss H. More.

So far as the form of worship is not clearly pointed out in the scriptures, so far every church has a right to fix its own forms, and establish its own regulations. And it is worse than vain—it is wicked, in Christians, to have uncharitable contentions and variances with each other, about forms which they only *infer*, are fixed in the scriptures. It is very evident that the Holy Spirit left many things of this nature undefined, that the church, among all nations, and in all ages of the world, might, in some measure, accommodate its forms of discipline, and modes of worship, to the peculiar circumstances in which it might be placed. But it may be observed, that, since the form is serviceable only as it tends to keep up the spirit of devotion in the heart of the worshipper and extend it to others, that form which will best secure these objects is the best. The leadings of God's providence, corroborated by the test of experience, ought to direct in this matter. These have been the guide in establishing the forms of worship in our church. And since we have found our course a profitable one, we are not disposed to alter it, though it may be thought objectionable by some. Our lively exercises in devotion on the one hand—our fervour and zeal—our hearty accordance of soul, and sometimes of voice, may be thought by some to savour of enthusiasm; but this is to preserve us from dead formality. Our regularity, on the other hand—our strict attention to order and method, may be thought by others, to savour of bondage; but this is to preserve us from disorder and confusion.

It is for the reasons given above, viz. the guidance of God's providence, and the test of experience, that we still continue our warm and zealous method of preaching—our frequent appeals to the passions, and direct assaults upon the heart of the hearer. This was the method so successfully practised by Wesley and Whitefield, and which has been crowned with so much good, in the hands of their successors. Not that we exclude from our theory or practice, the necessity of enlightening the mind, and informing the judgment. Our ideas on this point have been sufficiently explained, in our first proposition. But experience proves, that the passions, like a strong man armed, keep the palace of the soul, even when the mind is well informed. So that the plainest and most experimental doctrines, proved by a course of cold reasoning, are not apt to affect the heart. You may convince men's understandings a thousand times, and if you do not make them feel you have gained little or nothing. The heart is bound up in the world—it is settled down in its own corruptions—it is bound to earth by numerous sensual ties, and carnal attachments; and can light in the understanding move it? No: the citadel itself must be attacked. The *sharp two edged sword* must be *piercing*—it must not only *divide asunder the soul and spirit*, but also *the joints and marrow*—it must cut its way to the *thoughts of the heart*.

The stupid feelings must be aroused, the fears alarmed, the sympathies touched, the false foundation shaken, the prospect of a better good exhibited, and the hopes of escape encouraged. This course of preaching, when directed and assisted by proper instruction and sound doctrine, will not fail of success—it has not failed of success—it cannot fail of success.

If others do not choose to follow our forms, we do not reprobate them. We only wish the privilege of worshipping in that way in which God owns us. We cannot however, forbear expressing our increasing confidence in our method, when we see others, so generally, beginning to copy our example. Our forms are now substituted or closely copied, by those who once were strongly opposed to them. Those who complained that our strict method was a yoke of bondage, are now becoming *methodical* themselves; and those who condemned our lively devotions and peculiar forms, as irregularities, are adopting the same in their own worship. This leads us to conclude, that our forms are founded in the fitness of things; and are found useful by the common experience of Christians.

Public worship must not only have its form, it must also have its place. What this place shall be is not pointed out in the word of God. We learn however, from the subject before us, that the place is not essential. Our Lord and his apostles, preached in the grove, the temple, the synagogues, the public schools, in private houses, upper chambers, by the water side, and in every place where they could get hearers. Convenience, however, requires that there should be some place properly fitted up for this purpose. This has a tendency to cause a more general attention to public worship; and to make that attention more regular and uniform. The Jews, after their restoration from their Babylonish captivity, had synagogues erected in every city, where the law was regularly read and expounded. This, it is supposed, more than any other means, contributed to preserve them from falling again into idolatry; a sin to which they had before been extremely prone. And it is this regular attention to public worship in our land, that preserves us, if not from pagan idolatry, at least, from an indifference to all religion: which indifference is worse than some of the better modifications of paganism.

The first Christians, it is true, had not regular houses of worship. This, their outward circumstances, their poverty, and the malice of their persecutors, would not permit; but at a very early age of the church, we hear of their having houses of worship. And they have been common among Christian worshippers ever since.

Houses of worship should be comfortable, but they should be plain. All useless show and parade about a house of God, is so far a departure from simplicity and truth. They have a tendency to divert the mind from what is spiritual, and interest it too much in outward things. The dedicated temple is worshipped, and the

God to whom it is dedicated is forgotten. The pride of the heart is fed, and the flame of devotion is put out. This is not all, such needless expense might be better laid out. Houses might be built, and the gospel supported, in destitute places. Charitable institutions might be aided. Missionary operations among the heathens might be assisted. It is a truth, that ought to be spoken to the shame of the Christian world, that there has been expended uselessly, and worse than uselessly, on houses of worship, money enough, with the ordinary blessing of God, to evangelize the whole pagan world. And is God pleased with such costly devotion? No: "Dearer to him is the prayer of the poor."

I would not however, advocate the cause of indolence and covetousness, in building houses of worship. They should be finished, and comfortably finished, and kept in repair. To withhold what ought to be appropriated in building, or finishing, or keeping in repair, the house of God, is idolatry—for "covetousness is idolatry." Yea, in this case it is worse—it is sacrilege. It is taking what of right belongs to the temple of God, and dedicating it to mammon, that great idol of the professed Christian world. If I were to describe a house in a few words, that I think would be suitable for the worship of that God, who "dwelleth with him that is of a contrite and humble spirit," it should be, not showy, but decent and plain; not sumptuous, but comfortable; not rough and uncouth, but neat and well constructed—in short, to give you a specimen at one view, having a suitable reference to the size of the congregation, it should be much such a house as this, which we are now consecrating, save that, if the habits and liberality of the people would permit, I would leave off the doors from these seats, and invite in from the highways and hedges, the poor, the halt, and the maimed, to come and hear the gospel, "without money and without price."

Once more. The public worship of God must have its appointed time. And for this purpose, God, from the creation, set apart one day in seven. It is true, the Christian churches, though they observe the same portion of time, are not sure that they observe the same day of the seven, with the ancient institution. The universal practice of the primitive church, and the general practice of the church in all ages, authorize us to observe the first day of the week, as a day of worship. This is the weekly festival of our Lord's resurrection; and is hence called the Lord's day.

On this day especially, men ought to calculate as certainly, as regularly, and as promptly, to attend the public worship of God, as they calculate to go about the concerns of the world on the other days of the week; and, as far as circumstances will permit, they should, on this day, have their families at the place of worship. Many people among us are culpably negligent in this respect. The impiety of some keeps them at home generally;

their indifference and irregular habits keep others at home frequently; and the sloth and indolence of many, make them tardy and behind the hour at the house of God. Is this worshipping God in truth? We may here add, that the public worship of God is not confined to the Sabbath. Paul exhorted Timothy in preaching the word, "to be instant in season, and out of season." That is, not only at stated and regular times, but at every time when the situation and circumstances of the people should permit or require it.

III. We come in a few words, to confirm and enforce the doctrines of the two foregoing propositions, by the introductory clause in our text—"God is a Spirit." A clause that conveyed no new truth to the woman of Samaria—nor did our Lord design this. He only made use of this acknowledged truth, to prove and enforce the doctrine that he was now teaching. For the same purpose would we now use it.

1. "God is a Spirit," and therefore cannot be pleased with any of the outward forms and circumstances of worship, in themselves considered. They are serviceable only as they are calculated to assist the spiritual worshipper himself, or produce an effect upon the minds of others. So far God is pleased with them. But, abstractly considered, what are outward things to a spiritual being? If he were a God of a material form, if he were a God of sense, then his senses might be delighted with sensible objects and sensible exercises; but not otherwise.

2. God is every where, and since he is a Spirit, he is every where with his spiritual presence; and therefore every where as an object of worship. Of this, the ancient Israelites seemed not to be fully aware. God, in their estimation, was only there as an object of worship, where he made himself known by some outward and extraordinary sign. Hence, after Jacob had had those remarkable visions, when he slept at Bethel, he exclaimed, "Surely, the Lord is in this place, and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!" He thought there was something peculiar in the place, in consequence of which God ought more especially to be worshipped there. So the Jews worshipped in the tabernacle, and afterwards in the temple, because God visibly revealed his glory there in a pillar of cloud or of fire; and because the divine Shekinah, or visible glory of God, constantly beamed forth from underneath the wings of the cherubim over the mercy seat. So the Samaritans worshipped in mount Gerrizim, because there the ancient patriarchs built altars to God, and because there, when the children of Israel had passed over Jordan, six tribes stood to pronounce the blessings of God upon the people.

Indeed, God's more usual method of revealing himself to his people under the former dispensation, was by some outward manifestation; by some extraordinary visible sign; and this was

necessary to prepare the way for that extraordinary manifestation of God in the flesh, in the person of Jesus Christ; who was God with us—who was Divinity miraculously revealed, through a human medium; and this put an end to manifestations by signs. Now a new system of worship was introduced. And hence, Christ says to the woman—"The hour cometh, and now is," already the bright, the spiritual dispensation is opening, "when the true worshippers shall worship the Father in spirit and truth." That is, shall worship him by a direct communion of Spirit, without any outward sign; and because his spiritual presence is every where, shall worship him every where. Every place may now be a Bethel, may be the "house of God, the gate of heaven," to the soul; and every soul may be the temple of the Holy Ghost.

Now the outward senses are not affected by outward manifestations, but the senses of the soul are more clearly opened. "All (spiritual and true worshippers) with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." "The Spirit itself beareth witness with our spirit, that we are the children of God." The communication between God and the soul is direct. God only speaks to the soul; and the soul holds sweet converse with God. And thus the devotion of the soul is spiritual. "Impossible," say you, "for the mind to receive impressions, except through an outward medium?" By no means impossible; for "God is a Spirit." This is the reason why the worship of God *can* be spiritual; and it is the reason why it *must* be spiritual and true.

3. "God is a Spirit," and therefore cannot be deceived by any outward ceremony, or formal pretence of worship, in which the heart is not interested. Neither can he be deceived by any intellectual exercise, or sympathetic excitement, which does not spring from a spiritual experience. Such *apparent* devotion, such *specious* exercises, do but deceive the worshipper, not God. "Man looketh on the outward appearance, but the Lord looketh on the heart." And he clearly discerns and accurately distinguishes, all the different workings of the heart. If that is right, all is right; but if that is wrong, all is wrong. Finally, we maintain and enforce the necessity of all that we mean, by inward religion, experimental grace, spiritual devotion, and communion with God, from this one position—"God is a Spirit."

To conclude. I have given you, as far as I understand them, and as far as was practicable in one discourse, the general outlines of these principles of worship, which will be insisted upon, and practised in this house. You, who are expecting to make this your stated place of worship, will now be able to judge

whether you shall be satisfied therewith. We hope that you will not reject these principles, till you have given them a candid and careful examination. This is an age of novelty and of innovation in religion. But we wish to adhere to the *old way*, and walk in the *old paths*. It is true, Methodism is a modern name, but we stand ready to vindicate the principles here laid down, as the principles maintained in the orthodox church, in all ages. Principles, in the preaching and practising of which, thousands have been saved. And we hope those who worship in this house, will be added to the number. It is for this purpose it has been erected. And we hope this will be the aim and design of all who assemble here. If any assemble here for any other purpose, we expect they will be disappointed. We have no splendid forms, to gratify the pride or please the fancy of our hearers. We cannot entertain you long with mere theoretical divinity, which only gives exercise to the intellect, without affecting the heart. We cannot encourage you, that the deadness of the form, and the coldness of the manner, will make our chapel a comfortable place, in which to doze away an indolent hour, on the Lord's day. In short, we enter into no engagements, on the score of splendid sermons, and learned harangues; but we promise to do what we can to follow the heart through all its deceptive windings, and drive it from all its lurking places. We wish to tear away all your vain excuses; to invite you to action, by all the *terrors of the Lord;* and allure you by all the promises of the gospel. We would "set before you, life and death, blessing and cursing;" and urge you, by every consideration, to "choose life that you may live." And if, as we confidently hope, any or all of you should become true and spiritual worshippers, we will endeavour to aid you, together with all who may now be of that character, through all the course of true and spiritual devotion—to help you to higher and still higher attainments in grace, till we can "present every man perfect in Christ Jesus."

Finally; in the name of that God, to whose worship we now dedicate this house, and whose aid we humbly supplicate, here we erect the standard of *Christ crucified;* and, by the grace of God, while we occupy this consecrated pulpit it shall never be removed.

Biography.

MEMOIR OF THE REV. LOUIS R. FECHTIG.

BY THE REV. JAMES M. HANSON.

Louis R. Fechtig, the subject of this brief memoir, was born October 23, 1787, in the city of Philadelphia. His parents were respectable members of the Lutheran Church. While in his child-

hood, the family removed to Hagerstown, Washington county, Maryland. At a suitable age, Louis was put to school, where he acquired all the rudiments of a good English education. Like youth in general, he was carried forward in the career of vice by the impulse of corrupt nature; seeking pleasure in the deceitful and seductive objects and scenes of a wicked world. His youthful sports and follies, however, were not permitted to pass without occasional and timely interruption from the Spirit of God. He was repeatedly and powerfully convicted for his sins, and induced to form resolutions of amendment. But being ignorant of God's method of saving sinners, or of the true nature of gospel salvation, his firmest resolutions were broken almost as soon as formed. Thus held under the empire of the prince of darkness, did our brother remain until in the sixteenth year of his age, when God caused the light of his glorious gospel to break in upon his youthful mind, delivered him from *the bondage of corruption*, and *translated* him *into the kingdom of his dear Son*. It was on a Sunday afternoon, when he and several of his companions had set out upon a thoughtless excursion into the country, that he was met by the merciful Friend of sinners, and an effectual check given to his further progress in vice. In passing along the street, their attention was arrested by the sound of preaching.* They mutually agreed to turn in and listen for a few minutes, and then proceed on their way into the country. But God had other designs in regard to young Fechtig; the word was carried home to his conscience, by the power of the Divine Spirit. It exposed to his view the horrible turpitude of the very thoughts and intents of his heart. While he felt that he was a lost sinner, he saw that the precious blood of Christ held out the only means of escape from the insulted justice of God; and that there was no time to lose in resorting to the means thus presented. He left his companions to pursue their contemplated excursion, while he returned home, to weep in secret before his God, on account of his sins.

For some time he remained in deep distress of mind, pouring out his soul at a throne of grace, in *strong cries and tears*. He read the word of God, and availed himself of every opportunity he could, of attending the preaching and prayer meetings of the Methodists; but found not the peace he so ardently sought. The light of divine truth continued to shine upon his mind with increasing evidence, but seemed only to lead him into fuller discoveries of the depth of his corruptions, the enormity of his guilt, and the imminency of his danger. He read that by grace he must be *saved through faith*. He was told to believe on the Lord Jesus Christ, and he should be saved; but that peculiar act of the mind which he saw the Scriptures required, to which he had been frequently exhorted, and which he acknowledged to be indispensably

* The preacher was Rev. Robert R. Roberts, now one of the Bishops of the Methodist Episcopal Church.

necessary, he could not comprehend. He at length began to pray to God to show him what was implied in *believing with the heart unto righteousness*, and it was not long before his prayers were answered. Under the preaching of the word by the Rev. Wm. Ryland, the scales were removed from his eyes, and he saw that Christ was willing to save him—to save him even now; and in this view he was enabled to throw himself into the extended arms of Divine Mercy.

Having thus obtained *redemption in the blood of Jesus, even the forgiveness of sins*, our beloved brother conferred not with flesh and blood as to the most proper and effectual means, by which to retain and perfect the work of God in his soul, but as a dutiful child of grace, immediately attached himself to that religious denomination, through whose instrumentality he had been brought to the knowledge of the truth, and whose members were in possession of *like precious faith* with himself. The members of the Methodist Church, were at that time in Hagerstown, few in number, and feeble in influence. Vanity held them in contempt—bigotry cast out their names as evil, and blind malice persecuted them. They had no house of worship, but like the primitive Christians, they assembled in each others private dwellings, where they *prayed and sang praises to God*, and strengthened each others hands in the good cause in which they had embarked. While they were thus employed, Satan and his agents were not idle. Their meetings were much thronged with curious spectators; some merely to gratify an idle curiosity, some to laugh and mock, and others to gain the greater credit to the slanderous tales which they were in the habit of propagating: nor were there wanting *sons of Belial*, to annoy and threaten those unoffending professors of religion, who were striving to *worship their God in the beauty of holiness*, and to walk before Him in simplicity and truth. For a youth at the time of life when the world is rising to his view in all the freshness of its charms, and before his heart has been assailed by the arrows of adversity, to forsake at once all the sinful pleasures and enjoyments within his reach, and to attach himself to a people despised for the purity of their principles, and the strictness of their lives, argues that he must be in possession of a large portion of that Spirit that moved the leader of God's ancient people to *choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* When the deceitful attractions of the world were the most powerful, and most fitly calculated to draw him into the habitual practice of every vice, he gave up all for Christ, and rejoiced that he was accounted worthy to suffer reproach for *His name.* It was not long after he attached himself to the little Society in Hagerstown, before he was appointed their leader; in which capacity he acted until the Great Head of the church called him to act in a sphere of more extended usefulness to his fellow creatures.

While attending to his duties as a Class leader, he was suitably exercising and maturing those gifts and graces which were afterwards to be employed in the awakening of many, and to the edification and comfort of thousands. Such was the correctness of his deportment, the steadiness of his habits, the devotedness of his life, and the zeal which he manifested for the glory of God, that while he secured the highest confidence and esteem of his class mates, he induced some of his bitterest enemies to respect his Christianity. His brethren witnessing in the effects of his zealous efforts, encouraging signs of future usefulness, applied and obtained for him from the preacher in charge, a license to exhort; and not long after he was recommended to the Quarterly Meeting Conference, as a proper person to be licensed to preach the gospel of Christ. The recommendation was received unanimously, and he was licensed accordingly, March 16, 1811.

Being now at liberty to extend his labours, he soon evinced that loving ardour for the salvation of souls, by which he was afterwards distinguished. His Sabbaths, with every hour he could conveniently spare from the duties of his secular calling, were taken up in holding prayer meetings, meeting class, and dispensing the precious word of life to the people of different neighbourhoods. Alike indifferent both to the applause and the censures of the world, he, like his Divine Master, *went about doing good.* He set his face against vice in all its forms, and reproved it both in public and in private, in a tone which, while it showed the deep abhorrence in which he held it, sometimes provoked the resentment of the ungodly, and drew from them threats which they never were permitted to execute. Thus did our brother continue for about twelve months, labouring with his own hands—ministering to his own wants—contributing a liberal share of pecuniary support to the cause of Christ, and publishing the *glad tidings* himself *without money and without price.* But becoming fully persuaded in his own mind, that he could be much more useful by giving himself up exclusively to the work of the ministry; and being strongly urged to that course by some of his ministerial brethren, he offered himself to the Baltimore Annual Conference, held in Leesburg, March 20, 1812; and was received, and appointed to labour that year on Connelsville Circuit.

From the year 1812, until the year 1819, he was appointed to labour in the following places:—Connelsville, Pittsburg, Baltimore and Annapolis. His active spirit, his deep piety, his burning zeal, and indefatigable industry, not only secured for him the lasting friendship and esteem of the *friends* of Zion, but rendered him a most useful instrument in extending the interests of the Redeemer's Kingdom. As a proof of the high consideration in which his talents for usefulness were held by the Conference, during the first seven years of his labours as a travelling preacher,

we have only to reflect that those seven years were devoted to four places, three of which were equal in importance and respectability, to any within the gift of the Conference. In March 1819, He was appointed to the charge of Greenbrier (now Winchester) district. With his usual zeal and industry, he entered upon the duties of his laborious appointment. On this district he spent four years of excessive labour and toil. Not satisfied with performing the labours expected from him at his regular appointments, he would often employ the intermediate days in assisting the Circuit preachers at their appointments, or in making and filling appointments for himself. How he acquitted himself as a Christian, a Minister, and a Presiding Elder during the above four years, thousands who still deeply mourn his death, could now be called to testify. Well does the writer of this imperfect sketch remember how forcibly he was struck with an observation made by a young preacher, concerning our departed brother, while his character was passing the ordinary course of examination before the Conference. "Brother Fechtig's zeal and industry" said he, "know no bounds; he goes like a burning torch around the district." In 1821, making up his mind to exchange a single for a married relation, he paid his addresses to Miss Alunda Harris, living in the neighbourhood of Shepherdstown, Jefferson county, Virginia, a respectable young lady, and member of our church, to whom he was joined in matrimony, February 26, 1822. Theirs was an union of hearts, and of interest, an union productive of the highest state of connubial happiness; but it was also of short duration. It was but a little over eighteen months after their marriage when death severed the cord which bound them together, and thus deprived the church of one of her brightest ornaments, and left a widow to mourn the loss of the best of husbands.

At the Conference in 1823, he was appointed to succeed Brother S. G. Roszell in the charge of Baltimore district. To this appointment he had serious objections; but regarding the voice of the Conference as the voice of God, he consented. Immediately after Conference, he removed Mrs. Fechtig to Baltimore city, and with firmness and zeal, entered upon the duties and labours of the most weighty and important district belonging to the Conference. As on former occasions, his labours were in most places crowned with success—his zeal appeared to increase with the increasing demands which were upon him. His labours were such as a constitution less vigorous than his own could not have sustained, and to which a mind less determined on its object would not have submitted. His camp meetings, of which he held several during the summer, were made a peculiar blessing to the district. His pious and zealous efforts on those occasions, were particularly owned and blessed by the Great Head of the Church; and while he was eminently contributing to the joy and comfort of thousands, the Head of the Church did not neglect

to reward him richly in his own soul. At one of those meetings in particular his spirit seemed to be almost carried out of its earthly mansion, when to a friend he observed, "I feel as though it would not be long before I shall join the blood washed throng, in praise to God and the Lamb for ever and ever." Whether this was uttered from some strong presentiment of an early removal to the Church triumphant, or whether he spoke from an ardent desire to participate in the joys of the saints in light, we do not pretend to say; but one thing is certain,—the event has remarkably verified the prediction.

Early in the month of September he went with Mrs. F. on a visit to her father's, intending to leave her for a few days to enjoy the society of her friends, while he should return to his district and attend to one or two appointments. But God had otherwise determined. When he reached Washington city, where he had a Quarterly meeting appointed, he was heard to complain of unusual weariness and fatigue, which he attributed to the jolting of the carriage over the rough road that he had travelled, but which was perhaps a premonitory symptom of the fatal disease which ended his laborious and useful life. The indisposition of the stationed preacher left our brother to perform nearly all the labour of the Quarterly meeting, which tended perhaps considerably to accelerate the progress of a disease that had already taken hold upon the system. On the Sunday of this meeting he preached twice, held the lovefeast, and administered the holy sacrament to a numerous crowd of communicants. In every part of the service his spirit seemed to be raised to the highest pitch of devotion; but especially while distributing the consecrated elements, did he appear to be in a rapture of joy. His countenance, his language, and his attitude, all bespoke a happy soul, standing as it were, on the threshold of glory, and only waiting the divine summons to join the songs of the blessed.

Some of his expressions on that occasion will never be forgotten by those who heard them. After ascribing glory to God repeatedly, he added, "O, how I love the word glory; to me it is one of the sweetest words in the English language." Again pointing down to the altar on which he was standing, he exclaimed, "O what a good place this would be to die, and from here go straight to heaven;" and then added, "My brethren, I feel as if I wanted to drink the new wine of the kingdom with you around our Father's throne." When the sacramental service closed, he returned to Brother Palmer's, at whose house he had put up, apparently much fatigued, and somewhat complaining. The family learning that it was his intention to preach again in the evening, endeavoured to dissuade him from it. His reply was, "there is no one else to do it, and I cannot neglect my Master's business." He accordingly preached, and it was his last sermon. On his return from the meeting he was taken with a slight chill; but not apprehend-

ing a serious attack, he retired to bed without using any remedy. In the morning, though he still continued somewhat indisposed, he insisted on accompanying Brother Palmer on a visit to two sick persons. With some degree of hesitancy, Bro. P. consented, and thus gave him an opportunity of discharging his last friendly office as a Christian Pastor, in pouring out his prayers by the bed of affliction. On their return it was found that his fever had considerably increased, and that the disease had assumed an aspect calculated to excite some degree of alarm. Brother P. now proposed to call in a Physician, and kindly offered to procure the best medical assistance which the place would afford; but not being himself aware of any great danger, the call for a physician was postponed for some hours longer. At length Dr. Simm was sent for, who exerted his utmost skill and industry to preserve the life of this esteemed servant of God, and for some days the effects of the treatment were highly flattering; but such was the violence of the disease as to resist the power of medicine. If the unremitted attentions, the prayers, and tears of the pious family where our brother lay, could have prolonged his useful life, he had yet lived; but God had determined that he should *rest from his labours.*

In his severest sufferings he was patient, composed and resigned; and his confidence in God was unshaken. The inward witness of the Spirit was clear and direct, and he viewed death as the entrance to an eternal weight of glory. A near friend, while beholding his sufferings, observed to one who was sitting in the room, that it must be an exceedingly difficult thing to repent on a dying bed. This remark he overheard, and not knowing but it might have been intended to have some allusion to him, he smilingly replied, "O, sir, that's not to do now, that was done years ago." To a female friend who was sitting near him he said, but a short time before his departue, "I feel like living for ever;" and just before the welcome messenger arrived, he called one of the preachers, who had called to visit him in his afflictions, to his bed side, whom he addressed to this effect, "You have been my true yoke fellow—we have laboured together—I am now about to leave you. Such is the nature and state of my disease, that I find I must sink beneath it. But I can assure you that that gospel which I for years have been striving to preach to others, is now my comfort and support." After this he spoke but little. His strength continued to fail—his countenance, though placid and joyful, began to assume the image of death.

While his weeping friends stood around his bed, he sweetly sunk into the arms of death, in full hope of immortal blessedness, September 25, 1823, between three and four o'clock, P. M.

"Soldier of Christ, well done,
Rest from thy lov'd employ;
The battle's fought, the vict'ry's won,
Enter thy Master's joy."

To those who were personally acquainted with our Brother Fechtig, there will appear nothing in the preceding account like exaggeration. While they retain any sense of the value of true religious and ministerial worth, they cannot but fondly cherish the memory of their departed friend, and adore that Almighty and Paternal Goodness which bestowed upon the church for twelve years, the labours of so good and faithful a servant. As a Christian he was strict and examplary in his life, deep in experience, and truly devoted to God. In the whole of his deportment the graces of the Divine Spirit shone with peculiar lustre. His heart ever seemed to beat in perfect unison with every precept of the word of God. In private and daily intercourse with his friends, he was mild, courteous, affectionate and unassuming. In conversation he was chaste, easy, intelligent, and unobtrusive. In touching upon the characters of absent persons he was remarkably guarded, always acting under the wholesome authority of that much neglected precept which says, *speak evil of no man.* In families where he lodged he affected no airs of conscious superiority, nor was he ever known to be guilty of a fawning and dastardly acquiescence in any thing he knew to be wrong. He received the attentions of his friends, with such marks of modest and undissembled gratitude as always left upon their minds a favourable impression, and made his company not only agreeable but highly desirable.

As a Christian preacher he was sound in the faith, pre-eminent in zeal, and indefatigable in efforts. It may truly be said of him that he was *mighty in the scriptures;* a workman betraying no cause of shame in his sacred profession, *rightly dividing the word of truth.*

He was deeply read in Ecclesiastical history, a subject of which he was particularly fond. In practical and experimental divinity he was excelled by few of his brethren. Religious controversy he viewed as highly dangerous to that divine charity which more than any other principle ought to characterize the true minister of Christ; yet where the cause of sacred truth was thought to require it, he never declined bearing the fullest testimony against error, in whatever shape it might appear, or from whatever quarter it might proceed. In study he was close, systematic, and persevering. In reading he showed great industry, and a just discrimination and taste in his selections; and thus was he enabled in a few years, to acquire a greater fund of useful knowledge than superficial and desultory readers generally do in half a century. His principal trust, however, as a preacher, was not in book knowledge, but the unction of the Divine Spirit. He fully believed that the faculties of the true minister of Christ were in a high degree dependent upon direct and immediate assistance from above; and hence to much reading and deep thought, he united much fervent prayer. From his closet, when it was practicable,

would he repair to the pulpit, to shed upon his audience that light, and warm them with that heat, which he had just derived from the Sun of Righteousness.

As a Presiding Elder in the Methodist Episcopal Church, he will be held in affectionate regard by those of whose labours he was called to take the oversight. Instead of betraying any symptom of that lordly superiority to which some might have been tempted by superiority of office, he was always particularly careful to let his brethren see and feel that he was willing to be *the servant of all.* To the young preachers in his district he was a pattern of ministerial gravity, zeal, and disinterestedness. To the aged preachers he was respectful, attentive and indulgent, ever evincing a readiness to appreciate former services, and to sympathize with present infirmities. In the administration of discipline he was cool, deliberate and mild, yet firm and fixed in his decisions. As a member of the Baltimore Conference he was highly and deservedly esteemed by his brethren. To the eye of the Conference, as well as to the eye of the public, he, throughout his ministerial life, presented the pleasing picture of a blameless reputation; a reputation that shall live and be respected while memory holds its seat in the minds of the present generation. That he should have been cut down in the vigour of life, and in the most flattering prospects of unusual success, has appeared to many of his friends an unaccountable dispensation. But let none arraign the wisdom of Divine Providence, nor presume to say to the Great Disposer of events, *What dost thou?*

The Attributes of God Displayed.

LOSS OF THE SHIP PARIS.

The loss of the ship Paris, from this port, on the French coast, has excited much interest, and we are pleased to furnish from a late Connecticut paper, the following particulars of the event, as related by one of the passengers to his brother.—*Religious Chronicle.*

Paris, Nov. 20, 1823.

"Long before this reaches you, you will have heard of the dreadful catastrophe which terminated our voyage—want of time more than any thing else has prevented my writing to you before. From the time we left New-York until the 29th of October, we had more or less adverse winds, with the exception of eight or nine of the first days, during which the wind was tolerably fair. In the night of 29 to 30, we succeeded in beating round the Scilly Islands, and getting into the channel, when we had a fair though light breeze, which lasted a great part of the day. In the evening we had rather squally weather, the wind more ahead: however, we expected to get into Havre with the morning's tide of Friday

31. But how vain are human calculations.—About midnight commenced one of the most violent gales which has been experienced on this coast for twenty-five years. I had been sometime in bed as well as the passengers—about two in the morning, E**** awoke me, saying it blew very hard, and I found the ship rolled most terribly. Nothing was heard at that time (for the passengers were generally asleep) but the most terrific howling of the wind, as it passed the spars and rigging of the ship, and the already hoarse voice of the Captain, (hardly distinguishable) repeating every moment, "how does she head?" I dressed myself as quick as possible and ran upon deck; nothing was to be seen, so totally dark was the night. The rain, accompanied by heavy hail, fell in torrents: our good and brave Captain, who was obliged to face the storm, had his face cut with the hailstones, and was perfectly drenched with the salt as well as fresh water; while standing in the companion-way, a blast more severe than before struck the ship, and parted the fore and mizen topsail sheets which were connected by heavy chains—for a moment the light emitted by the breaking of these chains, permitted me to see the sea in all its terrific majesty. A wave at that moment broke over the ship, and to avoid a second drenching, I went down into the cabin to await the morning; there I found most of the passengers already out of their births, some cheerful, others crying. Our Captain came down a moment, wrung out his coat, took a glass of porter and a biscuit, told us not to be afraid, as it was only a slight squall, and again hastened upon deck. The gale however continued to increase, and early in the morning I assisted E**** in going up into the companion in order that she might have an opportunity of seeing what I had never before seen, "the waves rolling mountains high." She was soon satisfied with the sight, and went below, where we remained till about ten o'clock, when I again went up and was immediately ordered down by the Captain, who said he wanted no passengers upon deck. This a little frightened me, and I looked about me—what was my astonishment, when I saw as it were towering over our heads the high rocks of Alderny! I then went down to inform E**** of our situation—the Captain followed me, and examining the chart, thought it could be no other than the island of Alderny, for the weather was, and had been so thick that we could hardly discern for more than a mile. He told me our case was a most desperate one; the storm, together with the current, had forced us into the worst situation—that there was a passage round the island between it and the Casket rocks, but that a vessel larger than a small fishing boat had never passed before. Not to attempt the passage was inevitable death —on the contrary, to attempt it might possibly be successful. He did not hesitate—the ship was put before the wind, with what little sail she could carry—all the gentlemen passengers were now on the deck, viewing what to them appeared to be their tomb;

for the eye could discover no possible passage after having passed the first rocks, over which the sea broke with ungovernable fury. Our good Captain, (and I shall never forget him) from the moment of our entering the passage, had taken his stand upon the mizen topmast shrouds, from which he overlooked the rocks and saw some prospect of escape, and did not for a moment lose his calmness and fortitude; he had now become so hoarse that his orders were conveyed by one sailor to another, until they reached the helmsman.

"About midway the passage, a rope from the spanker struck and twisted itself round the wheel, and the rudder for a moment became unmanageable. At this critical juncture, as we were about striking the rock, the steward ran with an axe, and with one blow freed the wheel: the ship obeyed instantly, and (as we afterwards found,) rubbed up a small piece of her copper upon the rock which would otherwise have terminated our mortal career. Behind us was a brig in much the same situation with ourselves, but in endeavouring to follow us struck upon one of the rocks, and it is presumed all on board perished; we were fortunate enough to escape them all, and getting between the island and the main land, our Captain came down and went into the cabin, where he was greeted by all the passengers, the ladies in particular, jumping upon his neck to give him the affectionate kiss of gratitude. However, before all had finished, the first officer came running down, saying there was high land ahead, under the lee bow; from its situation, the Captain immediately recognized the point of Cape La Houge, and said 'then our voyage must terminate; for it was impossible to gain the centre of the channel and go to sea.' When she came near enough we saw two vessels already on shore. The Captain ordered all sail to be set that could, in order that she might go up higher than otherwise, thinking there was more hope of saving our lives by being near in shore; accordingly she was put head on, and struck with a tremendous crash, about 5 o'clock in the afternoon. Thanks to Providence, we were in a good ship, commanded by a first rate officer. The tide was at its utmost height, which was a bounty unforeseen except by Him, who orders all things wisely.—Every moveable in the cabin, except trunks, &c. went to pieces; crockery, &c. disappeared from the shelves, and was seen scattered over the floor. Here we lay until about 9 o'clock, when a man from the shore came on board, and said we were high and dry, for the tide had left us—about a dozen of us left the ship with him, and arrived at midnight at his little hut, where we found persons from other vessels which had been lost. My wife upon reaching the shore (although she had strength to walk some distance upon the rocks,) fainted away, her courage having left her, and she being no longer agitated by the fear of danger. About two o'clock in the morning other passengers arrived, and at four the

Captain and crew left the ship. We were received with more than expected hospitality—the beds were given up to the ladies, their former occupants sleeping with the gentlemen upon straw on the floor. The next day being All-Saints, we went to church with hearts filled with gratitude towards that Great and Good Being, who had so wonderfully and in so special a manner preserved our lives. Although a Catholic church, and the service in Latin, it did not prevent us from silently and fervently offering up our prayers of thanksgiving and praise. The next day, Sunday, we again went to church and heard a most impressive sermon from our worthy fellow-passenger, the pious Bishop Cheverus—I was sorry my wife could not understand him, but he made a short and pathetic address, in English, to the Captain and passengers, after the church service was over. All the inhabitants of the village (called Audeville) seemed to vie with each other which should be the most hospitable; although we have had little else than bread, milk, butter, and cabbage soup, yet it was all they had, and was given with a cheerfulness which made it equal to the most kingly fare. We left these good people on Tuesday morning for Cherbourg, twenty to twenty-five miles distance, some on horseback, some on foot, and the ladies, with the old and lame, on the carts which transported our baggage, for carriages could not go down to the cape. At the end of five or six miles, I found my wife so uncomfortable that I took her on behind me, having made a sort of pillion with a great coat and cloak, upon which she rode to Cherbourg very comfortably. Here we remained two days to recruit our strength, and then proceeded to Paris, where we arrived on Monday the 10th, about two o'clock."

The Grace of God Manifested.

For the Methodist Magazine.

MEMOIR OF THE LATE MR. JOHN CORRY.

(A Scotch Emigrant.)

In newly settled countries, amidst the complicated scenes which attend their progress and settlement, in respect to *civilization* and the introduction of *Christianity*, characters of peculiar worth can only be fully estimated, when we are brought by sad necessity to feel the shock which society has sustained by their death! Such is the case in the present instance.

Surrounding this place, where we have endeavoured to erect the standard of the Redeemer's kingdom in the wilderness, there is a greater contrariety and peculiarity of character than is to be found in the United States, or perhaps in the world! About twenty-five miles below this, on the east side of the Wabash, we

have a singular society formed by a German, (Mr. Geo. Rapp.) called "The Harmony Society." We cannot now, nor would it be proper for us here, to enter into a description of this people, or their place of "enchantment." A mixture of many excellent with many superstitious things, seems to be the briefest expression we can use in relation to their government. Fifty miles above us, on the same side of the river, is a settlement of *Shakers*, but too well known to require any description of them. From sixteen to eighteen miles west of us, we have an *English* settlement, *originally* projected by the English emigrant, Mr. Morris Birkbeck. This settlement is composed chiefly of those of the *Unitarian* sect, formed pretty much like that of Dr. Priestley on *Wyoming* in *Pennsylvania*, about twenty-five years ago; and no doubt, like that, composed of that class of European population, not calculated in the general, to do well for themselves, or for the country which they have adopted. In addition to this contrariety of religious character, we have Baptists, two sets of them; Presbyterians, the General Assembly, and Cumberland; some Episcopalians, and many Newlights; some Universalists, and a settlement of French, of the Roman Catholic faith. To this may be added our church, which is tolerably numerous.

The notes by Mr. Birkbeck, on his travels through the Atlantic and Western States, and his "Letters from Illinois," giving a glowing description of the country, particularly this part of it, induced several, among others, perhaps, Mr. Adam Corry, a Scotchman, and a gentleman of considerable estate in England, to make some large purchases of lands near this, with a view of forming a Scotch settlement. The subject of this memoir, Mr. John Corry, brother of the former, took an interest in a part of the land, and became the first "Scottish pioneer," of that settlement; which is situated about fifteen miles north of this place. He was born in *Dumfrieshire*, and married his amiable companion in *Galloway*, where he resided till he embarked for America, the 19th June, 1819, with his companion, one son, four daughters, two nephews, and a servant girl. He landed in New York the 24th of August, and arrived at the falls of the Wabash, 20th January, 1820. On the way, he lost his youngest daughter. On their arrival at the place of destination, the spirit of the family was very much depressed. None but those that have left *ease*, the *comforts* and *conveniences* of *life* and *society* behind, with a view of fixing a residence in the wilderness, can imagine what sensations arise in the minds of the young, especially females, on such occasions. Here was a spectacle, and interesting too, in the highest degree. A family, whose whole deportment had marked them out as persons who had maintained a high rank in society in their own country, well educated, and refined in their manners, here in the wilderness of America, about to meet and encounter the most serious difficulties in forming a new settlement! A vast

country before them; and, although cheered by nature, in her grandest *attire*, abounding in beautiful *prairies* and *groves*, it was only here and there a solitary *cabin* pointed out to them the habitation of *man*. However Providence appeared specially to provide for them. Old Brother Jacob Schrader, once a member of the venerable Mr. Otterbein's church, in Baltimore, who had removed to Tennessee, where the Pastor of his church died, on the special direction of Mr. Otterbein, with all that society, joined the Methodist church. Brother Schrader had subsequently removed to Indiana: being better satisfied with Illinois, he had again removed and settled near Mr. Corry's lands. In Brother S. and his amiable family, Mr. Corry and his family, conceived that they had found friends indeed; and they truly proved to be such. Brother Schrader had opened his doors for preaching, and there was both circuit and local preaching at his house. A class was soon formed, which became large and respectable. It was here that Brother Corry and his family, on Sabbath, or on week days, attended preaching regularly; and what was singular, it was here for the first time that they had ever heard a Methodist Preacher! Though strictly educated under the auspices of the church of Scotland, this family no sooner heard the doctrines of the Methodist church, than, upon serious reflection, they pronounced them to be the doctrines of the gospel.

In 1819—20, a Mr. Stone rode this circuit. In 1820—21, a Mr. John Stewart was our travelling preacher. On going the first round in the fall of 1820, Brother Stewart was very strict in his attention in reading the discipline and rules of the Society. At Brother Schrader's Mr. Stewart read them, and as was usual with him made remarks thereon, and was very particular in impressing the duty of *family prayer* upon the *professors* of religion. Mr. Corry and family as usual, were present. Brother Schrader remarked to the writer, that previously to this, he thought it very singular that his friend and neighbour Corry would not permit a professor of religion, known as such to him, to visit him without requesting of them to have *worship* with his family before their departure. Oh! what a reproof this to many of us! and what also astonished and delighted him was, that his youngest son, Samuel, going one Sabbath morning to bring up his father's milch cows, informed him, that when he passed Mr. Corry's he saw the three young ladies pass by into a *hazle grove* near at hand, and all kneel down to secret prayer! The writer himself was highly pleased with the appearance and deportment of this amiable family when attending divine service.

In the month of August, 1821, a *Camp meeting* was to be held near Mount Carmel. Mr. Corry signified his wish to Brother Schrader to attend that meeting with his family, (neither of them I presume had ever been at one) and requested Brother S. to ask

his wife (Sister S.) to come over and give his family proper directions as to what was to be prepared, and sent two of his boys to assist Brother S's sons in erecting a tent for their accommodation. A brief account of this Camp meeting was published in the Magazine, Oct. No. 1821, p. 392, in a letter from Mr. W. Beauchamp to the Editors, in which he mentions that seven out of eight of that family experienced religion at that meeting. It was at this meeting that Brother Corry was powerfully awakened, and embraced religion. This deeply affected the young people. They were also awakened, and embraced religion, all of them perhaps in the course of about an hour! (the old lady having previously professed religion.) They then returned home, and not one of them now but what was rejoicing, except the eldest daughter, who began to doubt. When the glad news was proclaimed on their arrival, the poor servant girl began to weep bitterly. She had continued at home to take care of the house. Immediately the whole family fell upon their knees and continued in prayer alternately the whole night. When about break of day the servant girl obtained an evidence of the pardon of her sins—the doubts and fears of the eldest daughter were removed, and there was a general *family* rejoicing!

I had never visited Brother Corry till after this happy occurrence, and when I then entered his house I felt such a degree of my own unworthiness, that I could not forbear expressing the sensations of my soul, flowing from the "abundance of my own heart." I found him to be indeed the *Christian* and the *gentleman;* and never till now had I seen so fully exemplified the outward deportment corresponding with the *inward man.* Here, so recently a wilderness, were springing up a large settlement and society. Though myself an early settler of both Kentucky and Ohio, this exceeds any thing I ever saw; and here a family who lived as it were in a *little heaven* on earth.

Brother Corry did not realize his expectations in forming a settlement of his *own* countrymen; the alarm of sickness which prevailed through Illinois and Missouri, in the fall of 1820, and which has subsequently been general through the United States, so alarmed even those who had landed in America, that they stopped at various places by the way. From the first it appeared to be Brother C's disposition to become wholly American in every thing that he conceived to be praiseworthy in their character. His scrupulous regard, however, to a proper observance of the *Sabbath;* his refusing to buy *meal* or *flour* ground, or *meat* slaughtered, on that *holy day,* had already marked him out as a very singular character, in the view of some of the wild *frontier settlers,* who like the poor Indian I once saw on White River, (Capt. White-eyes) say "we know no *Sabbath;*" yet by those and all others he was universally beloved and respected.

The account that Brother C. gave of himself to Brother Schrader, (his yoke-fellow, for as such the writer used to term them) at the meetings, was to this effect:—"At the time that I was a child my father impressed upon me and all his children, the propriety of secret prayer. This was done urgently and in such a manner as not well to be evaded. When I grew up to man's estate, I married; he also then impressed upon me the propriety of taking up *family* prayer. To secret prayer I had strictly attended, but this was a cross too heavy for me. However, to meet my old father's requests and get along with the cross as well as I could, my wife and I would kneel down by the bed side, and sometimes I prayed vocally. My wife," continued he, "had embraced religion at an early period of her life, and she too impressed upon me the propriety of *family* prayer. I still thought myself too weak to undertake it; but after I heard Mr. Stewart read the discipline and rules of the Methodist Society, and make the appropriate remarks in relation to family prayer that he did on that day, on my return home I took up the cross, and from that time have strictly attended to it." I have remarked that this has been general with the family. They take it by turns, and are the most *praying* people that I ever saw. Once, twice, perhaps thrice a day you may hear prayer and supplication "vocally" poured out from the fulness of the heart by the young men, from out-houses or different parts of the farm, addressing a throne of grace; they indeed were in secret, but to hear the *voices* of persons thus engaged in prayer, produced the most solemn sensation! These youths, (Bro. Corry's son John and his two cousins) have ever continued very zealous. John, though quite young, has been licensed to *exhort*, and may yet be a preacher of the gospel. In the month of September, 1822, Brother John Corry's Brother William Corry, his wife and six children. and son-in-law (Mr. John Milligan) arrived from Scotland. All of them, except the old gentleman, soon after their arrival, embraced religion and joined the society, and are patterns of piety.—What people could stand against such praying relatives! The society thus planted by these two venerable Europeans, one from Germany, the other from Scotland, has flourished very much; both of whom had opened their houses for preaching and prayer meetings—their sons alike zealously engaged in the cause of God. They have now upwards of sixty members in that class. What an interesting scene, to behold them congregated from various and remote parts of the earth, and some of different languages, here in the wilderness, worshipping that God who hath said that, "from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. lxvi. 23.

The writer has now to turn his attention to a more serious part of the subject. On his return from Ohio and Kentucky, sometime about the first of December last, he was informed of his

friend's indisposition. Repeated requests were sent to him to visit him, but from the complicated concerns in which he was engaged, he was prevented from doing so, till some time in March or April last, he sent on an appointment at the request of the circuit preacher, (Bro. Hull,) and was desired to sift out some little disturbance that had taken place among some of the members of the society. He then called on his friend Corry, preached at his house, and found him labouring under great debility from a severe attack of the *dyspepsia*. His disease had baffled the efforts of his physician to remove it. Though emaciated and much worn down, his soul was devoutly engaged in the cause of God. His most anxious care now was for the prosperity of Zion. Brother Corry was a man of a weakly constitution, yet of an unusually fine personal appearance: his countenance manifesting a free, open, and benevolent disposition, possessing a heart touched with all the finer feelings that adorn the *Christian*, or the man of *taste*, whilst modesty and humility, the *characterestic* of both the families, appeared to give him particularly so prepossessing a deportment, that we would be led, *irresistibly* led to grant him, on all occasions, a high place in our esteem and affections. He lingered on for some weeks in May—every occurrence that broke in upon that sweet harmony that reigned in his society, went like daggers to his sensitive soul. The last time he rode out, as one of the brethren informed me, was on one of those "errands of love;" and one of his last efforts on his dying bed was to exhort some to keep and maintain peace and tranquillity in the society. How blessed is the office of *peace makers*, for they are verily "the children of God."

On Wednesday morning before he died, Brother Corry called his son, "his only son" John to his bed side, and in the most affectionate manner addressed him, told him that he was about to die, and committed to his care and charge, his family; and exhorted him to live in the fear of God. At times he appeared a little restless, but when asked by his tender family and watchful companion if he experienced any pain, he replied that he felt none. Physicians from a distance were called in, but all to no purpose—this he did not desire. Our dear Brother Corry was now about moving fast to a land of rest, "where weary Pilgrims sleep," free from care, where sorrow, sighing, sickness and death can never come, and where tears are wiped from the weeping eye. Oh!

> "Blest Jesus! what delicious fare!
> How sweet thy entertainments are."

Early on the morning that Brother Corry died, Brother Schrader called to see him as he had hitherto done, and with all the sincerity of a Christian brother, asked him if he was *fully resigned* to die? He replied that sometimes he thought that he was *fully* resigned, but that at times his family laid with weight upon his

mind. Brother S. then told him that he must give up all to the Lord—that his family was grown up, and his children had arrived to years of discretion, and were well provided for—that they could help one another, as they had been ever disposed to do so. Soon after this the family sat down to breakfast, when Brother CORRY broke out into great transports of joy, and praised the Lord. Those present then joined in singing, (for he kept them much employed in *singing and praying*) and frequently joined them in this holy exercise, sometimes a *verse*, or a *part* of a hymn, as strength would permit. He sang,

"My suff'ring time will soon be o'er,
Then I shall sigh and weep no more;
My ransom'd soul shall soar away,
To sing God's praise in endless day."

and

"Jesus my all to heaven is gone." &c.

and

"Jerusalem my happy home!"

and as the verse would suit his case, he would join and sing in an audible voice, whilst his whole countenance was beaming with the joys of heaven. Thus expired our beloved and highly esteemed friend and Brother JOHN CORRY, without a sigh or groan, about 8 o'clock of the morning of Friday, the 16th of May, 1823, in the fifty-first year of his age, whilst his corpse after the spirit had left its earthly tenement, appeared as if it yet slumbered in the embraces of the blessed Jesus. His funeral sermon was preached on Sabbath following, by Rev. ROBERT DELAP, from 2 Cor. v. 1, to a numerous, respectable and weeping congregation, and his last remains on that day committed to its mother earth,

"*And there* to slumber in the ground,
Till the last joyful trump shall sound;
Then burst the *grave* in sweet surprise,
And in *its* Saviour's image rise."

THOMAS S. HINDS.

Mount Carmal Falls, Wabash, July 2, 1823.

Miscellaneous.

RELIGIOUS THOUGHTS OF A DEAF AND DUMB MAN.

THE following thoughts were dictated by Mr. HAZIEL SMITH of this city, to his mother, who wrote them down at his request. This young man has never spoken nor heard a word. He is, nevertheless, a professor of religion, and gives every scriptural evidence of his having a genuine experience of divine grace in his heart, as far as can be collected from his general deportment, and from the communication of his thoughts and feelings by signs.

New-York, Jan. 1, 1824.

THIS first day of the year I meditate on the purity and holiness of God. Then I view sinful man. How exceedingly sinful and depraved! not one good thought of his own can he claim!

but he is wicked by his very nature, and more, and more, by practice continually; his very will is corrupted, and an enemy to God and his holy law. I consider that we poor miserable sinners, should know nothing of salvation only as it is written in the book of God, and revealed to those who read it, and pray too. Then the Spirit of God shows it unto them; but all the rest of mankind who do not read it, or do not seek by faith and prayer, are all wicked and abominable in their ways and practice, to the eyes of a holy God. I find that those who have been blessed by the knowledge and practice of this blessed book, the bible, and fall into sin again, and are entangled, if they look again in the book with attention, and are sorry for their sins, that they will again find virtue, and be restored to God's favour! O what a blessed record the holy scriptures must be, to be attended with such power! But there are some men that have not been contented with the virtue of the bible, but would have added some of their own wisdom to it; by constructing the useof images in their places of worship which they must have imagined would bring an awe on the minds of their audience. Such have not made a good use of the bible; they have laid it aside, and compiled other books, and distributed them among their people; but they have failed in their attempt. Very few, if any, have ever learned the lessons which the bible teaches, and no wonder the Holy Spirit will not attend with its divine efficacy any other book but the bible, to reform men's lives and correct their vicious habits. I understand that wheresoever this blessed book is deposited and read with attention, whether in the church or in the house, people of every description will be blessed and instructed in the salvation of their souls, and in their duty one towards another. It needs no invention of men; it is perfect in itself. All the good that has ever been found out in this world, comes out from the knowledge of this blessed book. All the good books are mixed with portions from this holy book. It appears to me that every other book is blank in comparison. It corrects all errors, settles all disputes; it unites churches together. All the good that is done, is completed and confirmed by its holy precepts. One little portion of it will serve a man for years for instruction and direction. O how precious it must be for one to know the value of it properly.

God has given wisdom and knowledge to some of his faithful ministers to unfold and open some of its treasures, but will it ever be all unfolded? It is a spring of life, and the little streams run out and give life to all who drink of them; and all those who are deprived of the benefit of those streams, either by their wilfully neglecting, or for want of knowing it, are dead and barren, and cannot bring any fruit of righteousness acceptable to God.

15th. I consider again that this gift of God, the holy bible, is wonderful in its operation on the minds of men in general; for they read it over and over, and many learn whole chapters and

repeat them, and yet are none the better in their lives or manners. The understanding of it to edification for the salvation of the soul, is a second gift of God, in order to receive a full fitness to dwell with him in his glorious kingdom hereafter. All the kings and nobles, the great men of the world, who despise this precious book and its holy precepts, and continue so to do to the end of their days, will be as chaff. Although they have been so great in the world, their grandeur on earth will avail them nothing, because they did not adhere to the book which God sent to instruct all the world. The poor have an equal share in it, and the good man who makes it his daily study, gains wisdom for all things. It makes him happy in his mind, steady and contented in his daily employment, firm in his faith, and he does prosper in his undertakings, because he daily remembers the commandments that God has given him in his book; and this man is blessed in the morning and in the evening; and he will be blessed in a better life after death.

HAZIEL SMITH.

ON THE CIRCULATION OF THE HOLY SCRIPTURES, AND THE PAPAL BULLS AGAINST BIBLE SOCIETIES.

By the REV. JAMES TOWNLEY.

(Concluded from page 111.)

2. *Bull addressed to the Archbishop of Mohilow, or Mohiloff.*

"POPE PIUS VII.

"To our venerable Brother STANISLAUS, Archbishop of Moghiley, (or Mohiloff.)

"Venerable Brother. Health and Apostolic Benediction.

"1. We are borne down with poignant and bitter grief at hearing of the pernicious design, not very long ago entered upon, by which the most holy books of the Bible are every where dispersed in the several vernacular tongues, and published, contrary to the most wholesome rules of the Church, with new translations, and these craftily perverted into bad meanings. For we have perceived, from one of those versions which has been brought to us, that it tends to destroy the sanctity of purer doctrine; so that the faithful may easily drink deadly poison, from those fountains whence they ought to draw the waters of salutary wisdom.

"2. But we were still more deeply grieved, when we read certain letters signed with the name of you, our Brother; wherein you authorized and exhorted the people committed to your care, to procure for themselves modern versions of the Bible, or willingly to accept them when offered, and carefully and attentively to peruse them! Nothing, certainly, could more aggravate our grief than to behold you, who were placed to point out the

ways of righteousness, become a stone of stumbling. For you ought carefully to have kept in view, what our predecessors have always prescribed; *viz.* That if the Holy Bible in the vulgar tongue were permitted every where, without discrimination, more injury than benefit would thence arise.

"3. Further, the Roman Church receiving only the Vulgate edition, by the well-known decree of the Council of Trent, rejects the version in other languages, and allows only those which are published with notes, properly selected from the writings of the Fathers and Catholic Doctors; lest so great a treasure should be subject to the corruptions of novelties, and in order that the Church, scattered over the whole world, might be of one lip and of the same speech. Truly, when we perceive in a vernacular tongue very frequent changes, variations, and alterations, proceeding from the immoderate licentiousness of Biblical versions, that immutability would be destroyed; nay, the divine testimonies, and even the faith itself would be shaken especially since from the signification of one syllable the truth of a dogma may sometimes be ascertained.

"4. Wherefore, by this means, Heretics have been accustomed to bring forward their corrupt and most destructive machinations, in order that they might insiduously obtrude each their own errors, dressed up in the more holy garb of the divine word, by publishing the Bible in the vulgar tongue, though concerning the wonderful variety and discrepancy of these they mutually accuse and cavil at each other. For heresies arise only, saith St. Augustine, when the excellent Scriptures are not well understood.

"5. But, if we lament that men, the most renowned for piety and wisdom, have often failed in interpreting the Scripture, what may not be feared, if the Scriptures, translated into every vulgar tongue, are given to be freely read by the ignorant common people, who usually judge not from any preference, but from a sort of temerity? 'Is it so,' exclaims St. Augustine properly, 'that you, untinctured by any poetical skill, do not venture to open Terence without a master; but you rush without a guide upon the Holy Books, and dare to give an opinion upon them without the assistance of an instructer?'

"6. Wherefore our predecessor Innocent III., in his celebrated epistle to the faithful of the Church of Metz, most wisely commanded these things: The hidden mysteries of the faith are not every where to be laid open to all people; since they cannot every where be understood by all men, but by those only who can comprehend them with a faithful mind: on which account the Apostle says, (1 Cor. iii. 2,) 'To you who are the more ignorant, as it were babes in Christ, I gave milk to drink, not food; for strong meat belongeth to the elder.' And as he himself said to others: 'We speak wisdom among the perfect; but among you I determined to know nothing but Jesus Christ, and him crucified.'

For so great is the depth of the divine Scriptures, that not only the simple and illiterate, but even the prudent and learned, are incompetent fully to discover their meaning. Because many who have diligently searched have failed, it was rightly ordained of old in the divine law, (Exod. xix. 12,) that the beast which shall touch the mountain should be stoned; lest truly any simple and unlearned person should presume to reach after the height of Sacred Scripture, or even proclaim it to others: for it is written, 'Mind not high things.' Therefore the Apostle commands, not to be more wise than is becoming, but to be wise soberly.

"7. Yet not only the letter of INNOCENT III., just quoted, but also the Bulls of PIUS IV., CLEMENT VIII., and BENEDICT XIV. are very well known; in which they forewarned us, lest, if the Scripture was unreservedly laid open to all, it would, perhaps, be despised and disregarded, or being improperly understood by persons of low capacities, it would lead them into error. But you, our brother, may know plainly, what is the opinion of the Church concerning the reading and interpretation of the Scripture, from the famous Bull Unigenitus, by another of our predecessors, CLEMENT XI.; wherein are expressly refuted those opinions which asserted, that it is useful and necessary at all times, in all places, and for all descriptions of persons, to know the mysteries of the Scripture, the reading of which was intended to be for all,—that it is pernicious to keep it back from Christian people; yea, that the mouth of Christ was closed against the faithful, when the New Testament was taken out of their hands.

"8. But what caused even still greater grief is this; that you have gone so far, when transcribing the Decree of the Council of Trent, concerning the Canon of Scripture, as to omit those things respecting traditions, which are sanctioned by the same context. For, whereas these Holy Fathers openly declare, that the word of God is contained, not merely in the written books, but also in the most indubitable traditions of the Church, relating both to faith and to morals; which as proceeding either from the mouth of Christ, or dictated by the Holy Spirit, and preserved by continued succession in the Catholic Church, this most Holy Synod receives, and venerates with equally pious affection and reverence:—You, venerable brother, have not feared entirely to garble this passage, with the same artifice with which we observe you have quoted the letter of PIUS VI., our predecessor, to MARTINI, Archbishop of Florence! For when that most wise Pontiff, for this very reason, commends a version of the Holy Scriptures, made by that Prelate, because he had abundantly enriched it by expositions drawn by tradition, accurately and religiously observing the rules prescribed by the Sacred Congregation of the Index, and by the Roman Pontiffs; you have suppressed the part of that letter in which, these things are related: and thus not only have you excited the strongest suspicion of your judgment on this sub-

ject, but also, by not fully quoting both the context of the Holy Synod, and that of our aforesaid predecessor, you have given an occasion to others to err, in an affair of so great importance.

"9. For what else, venerable brother, can these mutilations mean, but that either you thought not rightly concerning the most holy traditions of the Church, or that these passages were expunged by you for the purpose of favouring the machinations of innovators, which certainly tend to deceive the faith of the readers, and to make even the common people themselves read with an unsuspicious mind those versions which, as we showed above, must to them be much more injurious than profitable?

"10. Moreover, if this would by no means be lawful for any Catholic person, what shall we say of a holy Prelate of the Church, whom pastoral dignity has constituted the guardian of the faith and doctrine committed to him; and who is strictly bound, by the force and obligation of the oath he has taken, both strenuously and diligently to remove from the people what may lead them into the danger of erring, and to observe and maintain the laws and regulations of the Church?

"11. You see, therefore, venerable brother, what ought to be our mode of acting toward you, if we were disposed to enforce the severity of the Canon Laws. For, said St. Thomas of Canterbury, he, who does not come forward to remove what ought to be corrected, gives his sanction to error; nor is he free from suspicion of secret conspiracy, who evidently neglects to oppose mischief.

"12. But we, for the love we bear you, insist only upon that, from which, since it must be enjoined upon you by divine authority, we cannot refrain; namely, that you would take away the scandal, which by this mode of acting you have occasioned. Hence we most earnestly exhort you, our brother, and beseech you by the bowels of our Lord Jesus Christ, that you will strive to repair, by a due and speedy amendment, all those things which you have improperly taught or done concerning the new versions of the Bible.

"13. It is to be wished, venerable brother, that, emulating the example of illustrious men, which procured for them such honour, you would consider how you might reprobate these your deeds by a solemn and formal retractation! We cannot, however, avoid exciting you, and by virtue of your sacred vows of obedience, we even command you, to do at least what is necessary for preserving the purity of doctrine and the integrity of the faith: namely, that in a fresh letter, addressed to the people, containing the whole contents both of the decree of the Council of Trent, and of the letter of Pius VI. on this subject, you should sincerely and plainly teach, that the Christian truth and doctrine, as well dogmatical as moral, are contained not in the Scriptures only, but also in the traditions of the Catholic Church; and that

it belongs to the Church herself alone to interpret each of them. Moreover, you should declare, that you did not intend to recommend those versions of the sacred books, in the vulgar tongues, which were not exactly conformable to the rules prescribed by the Canons and Apostolic Institutions. Lastly, you should make known and declare, that, in advising and recommending the perusal of these divine Scriptures, you had not respect to all the faithful indiscriminately, but only to ecclesiastical persons, or at most to those laymen who, in the judgment of their pastors, were sufficiently instructed.

"14. If you shall truly perform all these things, as we trust in the Lord you will, and which we promise ourselves most certainly from your prudent and tractable disposition, you will afford great consolation to our mind, and also to the Church universal.

"Filled with this hope, we permanently impart to you, venerable brother, and the flock committed to your care, the Apostolic benediction.

"Given at Rome, at St. Mary the Greater, on the third day of September, 1816, the 17th year of our Pontificate.

POPE PIUS VII."

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3. *The Edict of the Hungarian Government.*

"—— Considering that the London Bible Association has caused the establishment of several affiliated societies, particularly in Germany, and that several such associations in the Imperial Hereditary dominions, particularly among the Protestants, have a more intimate connexion in view; his most sacred Majesty has been graciously pleased to ordain, that care be taken that printed copies of the Bible be not circulated gratis, nor at low price, by such foreign associations and societies in his Majesty's hereditary dominions, nor the establishment of a Bible Association allowed. For the rest his sacred Majesty is graciously pleased to allow the trade in Bibles, as in all other books, by booksellers, according to the ordinances published on this subject.

"The Royal Government hereby publishes this his Majesty's resolution, that the most punctual care may be taken to observe it in every point.

"Given at Buda, the 23d of December, 1816, in the Assembly of the members of the Royal Hungarian Government."

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4. *Declaration of the Bishops of Hungary.*

"That the Bible Societies not long ago formed among the English, and which it is attempted to promote in all the world, have failed to produce that general good for which they are extolled, the most clear-sighted English themselves now perceive, and openly acknowledge. And therefore it becomes us to be peculiarly grateful for the very provident care of our Government,

which has hindered the entrance of these societies into the empire of the illustrious House of Austria: for, the old adage truly says, 'It is more infamous to turn out a guest than not to admit him.' But, that these Bible Institutions, although they have a plausible appearance, by no means agree with the principles of the Catholic Religion and Church, the Sovereign Pontiff. Pius VII., has already declared; and indeed, by an apostolical Letter, addressed to the Archbishop of Gnezn himself, on the very day of the holy Apostle Peter and Paul, June 29th, 1816, praised his exertions and also those of the other Bishops of Poland, because they combined with might and main to repel the attempts which, by means of the Societies called Biblical, its enemies have made for the utter destruction of our most holy religion: especially in so depraved an age, when our holy religion is assailed on all sides with subtlety, and the most grievous wounds are inflicted on the Church. Likewise, in another apostolical Letter, dated September the third in the current year, sent to the Archbishop of Mohiloff, his Holiness speaks thus: 'We are worn down,' &c..... [See Bull inserted in the preceding pages for this extract ending with "read therein with profit."]

"The Sacred Congregation for propagating the Faith, by the like authority of his Holiness the Pope, on the third day of August in the current year, sent letters to the Vicars Apostolic and Missionaries in Persia, in Armenia, and in other eastern countries; wherein he cautions them against a version of the New Testament into the Persian tongue, recently made, as if canonical, but yet dispersed very widely, by means of the English Bible Society, even among the infidels: and he warns them against all connexion with these Bible Societies, speciously pretending to promote Christianity. Thus the provident and most holy Chief of the Apostolic See, and the provident and most august Sovereign of this kingdom, by uniting their care, watch lest any injury should in our days befal religion and the republic."

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5. *Circular Letter to the Irish Prelates against Bible-Schools.*

"Rome, Court of the Sacred Congregation for the propagation of the Faith, Sept. 18th, 1819.

"My Lord.—The prediction of our Lord Jesus Christ, in the Parable of the Sower, that 'sowed good seed in his field; but while people slept, his enemy came and sowed tares upon the wheat,' (Matt. xvi. 24,) is, to the very great injury indeed of the Catholic faith, seen verified in these our own days, particularly in Ireland: for information has reached the ears of the Sacred Congregation, that *Bible-Schools*, supported by the funds of the Catholics, have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandish-

ments and even gifts of the masters, and infected with the fatal poison of depraved doctrines. It is further stated, that the directors of the Schools are, generally speaking, Methodists, who introduce Bibles, translated into English by 'the Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith.

"Under these circumstances, your Lordship already perceives with what solicitude and attention pastors are bound to watch and carefully protect their flock from the 'snares of wolves, who came in the clothing of sheep.' If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares; soon will the tares be seen growing among the wheat and choke it.

"Every possible exertion must, therefore, be made to keep the youth away from these destructive schools; and to warn parents against suffering their children, on any account whatever, to be led into error. But for the purpose of escaping the 'snares' of the adversaries, no plan seems more appropriate than that of establishing Schools, wherein salutary instructions may be imparted to paupers and illiterate country persons.

"In the name, then of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence, and all due discretion, from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray: and mindful of the forewarning of PETER the Apostle, given in these words, *viz.* 'There shall also be lying masters among you, who shall bring in sects of perdition,' (2 Pet. ii. 8,) do you labour with all your might to keep the orthodox youth from being corrupted by them,—an object which will, I hope, be easily effected by the establishing of Catholic Schools throughout your diocese. And confidently trusting, that in a matter of such vast importance, your Lordship will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all-good and omnipotent God to guard and preserve you safe many years. Your Lordship's most obedient humble servant,

"F. CARDINAL FONTANA, *Prefect.*
"C. M. PEDICINI, *Secretary.*"

ANECDOTE.

A godly minister of the gospel occasionally visiting a gay person, was introduced to a room near to that wherein she dressed. After waiting some hours the lady came in, and found him in tears. She inquired the reason of his weeping. He replied, "Madam, I weep on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, and in adorning my soul." The rebuke struck her conscience. She lived and died a monument of grace.

Religious and Missionary Intelligence.

REVIVAL IN ELIZABETH-TOWN, NEW-JERSEY.

To the Editors of the Methodist Magazine.

Elizabeth-Town, February 15, 1824.

DEAR BRETHREN,

IF you think the following narrative of the state of religion in the Methodist Episcopal Church in this place, would subserve the interests of the Redeemer's Kingdom in any degree, it is at your disposal. SAMUEL S. KENNARD.

AT the Conference last May I received my appointment to this place; and from a recollection of past occurrencies in the Society, I came with extreme reluctance. The Society was small; the Classes by no means in a good state;—and it could not with propriety be said, that a prayer meeting existed among us. The attention of the Society was immediately called, and in a pointed exhortation, the importance and necessity of an immediate revival of religion was insisted on. It produced the desired effect, and in all the classes a covenant was entered into, to pray for an out pouring of the Holy Spirit. Immediately the word preached was heard with deep and earnest regard, and some were unable to resist the divine influence with which it was attended; and not unfrequently would two or three be set at liberty in one meeting. This visitation had presented us an increase of about twenty, and was progressing in a pleasing manner until all our meetings were interrupted by the commencement of sickness which prevailed to a great extent.

On the return of health we did not perceive the deep seriousness which had formerly characterized our meetings. We again resorted to the covenant, and about the close of the old year, it was evident days of prosperity were at no great distance; and with the commencement of the new year, again the awakening influence of the Holy Spirit was felt in many hearts. In a class meeting about the middle of January, the power of the Lord was mightily manifested, and souls converted. Since that time about thirty have professed to be new creatures, nearly all of whom have been admitted on trial, and the work is rapidly and orderly progressing. Our increase since the last Conference to this date, is about fifty, forty-five of whom have been admitted as probationers. I do not know that I ever have seen convictions more pungent, conversions clearer, or order more strictly preserved. May the Lord at this time restore the kingdom to his spiritual Israel.

STATE OF RELIGION ON THE MISSISSIPPI DISTRICT.

Extract of a letter from the REV. WILLIAM WINANS, *Presiding Elder of the Mississippi District.*

"THERE has seldom occurred any instance of a revival of such a marked character in this country as to be deemed worthy of public record. The progress of religion has been noiseless, gradual, and in some instances imperceptible Prejudices of a very stubborn character have been slowly undermined and weakened, and religious impressions have insinuated themselves into the minds of the people like the evening dew, though they have been productive of much spiritual fruit. Latterly, however, the showers of grace have been more sudden and powerful, particularly at some of our camp-meetings. At some of these meetings we have flattered ourselves of a plentiful effusion of the Holy Spirit, as from twenty to fifty, and even seventy, have professed to receive justification by faith in Christ, at these peculiarly favoured seasons, and even a greater number have attached themselves to our church.

In the service of the sacrament of the Lord's Supper, which we have administered generally on these occasions, we have witnessed distinguished displays of the grace of God in awakening sinners. Hundreds who had continued unmoved through all the other exercises, I have seen melted to tenderness while behold-

ing this solemn ordinance administered. The doctrine of *holiness*, or of the necessity of *perfect love*, which we have lately insisted upon as the privilege of God's people more than formerly, has tended, we believe, to revive the work of God. This, together with a more strict enforcement of discipline, we hope, will greatly advance the cause of pure religion among us.

"In consequence, however, of a variety of causes, which we hope will have but a temporary existence, the work has somewhat declined. Temporal calamities, embarrassments in pecuniary affairs, seem to irritate the minds of the people, instead of leading them to adore the Hand which smites them. But I humbly trust that these things will subside, or ultimately subserve the interests of religion."

REVIVAL IN TRENTON, NEW-JERSEY.

To the Editors of the Methodist Magazine.

Long-Branch, Feb. 13, 1824.

Dear Brethren,

When I communicated to you an account of the revival of the work of God, on West-Jersey District, I did not know what were the prospects in Trenton station, consequently it was not mentioned. Since then I attended a quarterly meeting there, and found that the Lord had been carrying on a gradual, but gracious work, for more than two months. Some have been converted, and many seem to be under awakenings. God's people are built up, and there appears to be an increasing attention to the word. More than a score have been added to the society on trial.

I am yours in haste,

Jacob Moore.

WESLEYAN METHODIST MISSIONS.

Southern Africa.—It must be matter of joy to every friend of humanity, to learn that the gospel tidings are received by the inhabitants of this portion of the globe. In addition to other stations on this extensive continent, accounts of which we have occasionally given, another has been lately commenced under very favourable circumstances, in South Africa, which embraces a very extensive and populous part of the country.

From the Wesleyan Methodist Magazine, we select the following extracts of a letter, dated July 1, 1823, from Messrs. Hodgson and Broadbent, of the Boschuana Mission.

It will give you pleasure, while it is to us a cause of much rejoicing, that the Lord has enabled us to form a Missionary Station, which, after three months' experience, promises to be a permanent one; and with a Chief and people, by whom we were received with open arms, and whose conduct uniformly denotes a desire for our continued residence among them.

The *Maquasse* Mountains, in the neighbourhood of which we reside, and which give the name to this Boschuana town, are situated, we believe, about three degrees east of the junction of the Craddock, and one day's journey north of the Great or Yellow River. Our houses stand near a small fountain; and the cattle, we are informed, will always have a supply of water from two small rivers near us, and abundance of grass from an extensive plain, by which the mountains are surrounded. The air is most salubrious, and the soil evidently capable of improvement by cultivation. In respect to situation, we are where we wish. Sibunel, the name of the chief with whom we are, is the person mentioned by Mr. Campbell, (see his Travels, vol. ii. p. 357,) whose former residence was Kwattaba, or, as Mr. C. names it, Yattaba, from which he retired upon the approach of a Commando out of Caffraria. At present, he and his people are here in temporary houses; but we have the most solemn assurances that their permanent ones will be built here, as soon as the country is relieved from the confusion in which it yet remains, from the terror excited by the operations of their enemies.

Sibunel is of considerable consequence among the different tribes around us, and, from the attentions shown by the small parties who have occasionally visited him, apparently respected. Though a heathen, he is shrewd and sensible; rules his people with authority; possesses abundance of cattle; and shows friendship for us, and confidence in us, on all occasions. We cannot give a correct estimate of the

people attached to him, as they are scattered at the different cattle-posts; but on one occasion we found his village to consist of five hundred houses. The population around us is, as far as we have seen and heard, considerable;—several villages may be visited on horseback; and all, from whom inquiries have been made, state the population, east of us, to be immense. We are, thank God, *in* the Boschuana country, amongst those whose language is spoken by many tribes, and where a door is opened to a large field of usefulness for missionary exertion, among a people, who will, when the Gospel prevails amongst them, greatly excite the interests of the religious world. The people are absolute heathens; for though some of them admit the existence of both a good and a bad being, superior to themselves, yet they candidly confess that they know nothing relative to the soul, or a future state of existence: but the Gospel has not the rubbish of idolatry to remove before its foundation can be laid, for we have not seen the smallest vestige of religious worship amongst them. It must not, however, be expected, for some time, that the Gospel can be made known to them; for although Brother B. can converse upon common subjects, we have not one interpreter who can be employed in explaining the Gospel to them; and indeed we fear the language is yet to form, as far as it respects the introduction of terms to convey to their minds, the simplest spiritual truths. Our interpreter is only a boy, of about fourteen years of age, sadly depraved in his disposition, and manifesting much aversion to any subject connected with religion. He was, however the best, and indeed the only one we could obtain. We have built two comfortable houses, and are far advanced with two smaller ones, for our people; and though we are too late in the season to attempt sowing corn, we hope in a few months to benefit by the productions of a garden. In accomplishing our object, we have met with many difficulties; we have been exposed to a few dangers; and we have felt most strongly the necessity of a patient, persevering, and resolute spirit; especially as we approached the seat of war, where also no Europeans had been before us. and we were attended by mere hirelings uninterested in our object, and whose cowardly spirit was often difficult to manage. Nothing of importance, occurred to us till we reached the Great River, over which we were floated by men kindly sent to our aid by Mr. Sass, the Missionary at Campbell, where, as well as at Griqua, we were received with the greatest affection. After leaving Campbell, all our people, dissatisfied without cause, and accrediting the idle rumours spread by the Corannas, who wished to detain us amongst them on account of our guns, &c., resolved to return, and actually left us a whole night. At the next village the same insubordinate spirit appeared; and even till we had our oxen yoked, and ready to travel, we had much reason to fear that we must drive our own wagons, or desist from our purpose. The Lord, however, at the time of our extremity, interfered, and enabled us to influence one of the men, which led to success with a second; and as we could, under these circumstances, command the interpreter and sheep-watcher, who attempted to conceal themselves, we gladly left a third, who had been the chief promoter of the disaffection that appeared. Soon after this the interpreter fled, influenced to do so by some wicked Corannas, who were envious at the preference we gave to the Boschuanas; and we were obliged to retrace our steps in order to recover him. After getting back the interpreter, and journeying eastward a few days, we narrowly escaped the main body of the Caffrees, being met by a small party of observation, as we supposed, by which circumstance we were cautioned to alter our course. Meeting with two Boschuanas, whom we engaged as guides, we determined upon another attempt; and proceeding in a north-west direction, we travelled on the banks of the River No, until the night of the 31st of January, when all our oxen and cows were stolen by some natives residing in the bushes not far from us. Our people went in search of the cattle; but, from cowardice and mismanagement, they were unsuccessful. A second effort was made, but when we arrived at the werf, to which the oxen had been traced, the robbers fled, leaving the skins, &c. of two of the oxen which they had slaughtered, and the rest of the cattle were dispersed. It appeared afterwards that the natives had fled, fearing an attack from us, and had suffered the oxen to roam at large. Our situation was indeed trying; with a murmuring people, without the means of removing our wagons, our food daily lessening, and not knowing the extent of the danger to which we were exposed from the Commando. A communication was however opened with Sibbunel on the 9th of February;

and on the 17th we were visited by him, with twelve of his attendants, bringing a cow for slaughter, thus kindly anticipating our want of food, and an ox, as food for himself and people during his stay with us.

On the following day, while we were arranging to send our men to Campbell for the oxen we had left there, those which we had lost appeared in sight, driven by three of SIBBUNEL'S own people, who were stationed at a cattle-post, and who had found them all wandering at large, except six, which had probably been devoured by lions. On this occasion we were overpowered with gratitude to our heavenly Father, who had so wonderfully interposed in our behalf, and given sufficient proof of his approbation of our efforts by restoring our oxen; thus preventing the inconvenience of sending our men a tedious journey, and enabling us to join the Chief with whom we wished to be, at the same juncture of time.

It is premature to solicit assistance by additional Brethren for this Mission; but as we may not have an opportunity of writing again for many months, we shall not be accused of being too sanguine in putting in our claim to be kept in mind in this respect, particularly as a Missionary, when properly settled, can be supported at as little expense here as in any part where we are likely to have stations in Africa. We are only one day's journey from a party of Corannas, (and in a line with Caffraria,) where a desirable station might be formed, and where a Missionary will always have a people, amongst whom to itinerate: for, though the Corannas are a most unsettled tribe, this situation will, we think, always attract a population; and if one of the pious men from the Khamiesberg station would consent to live there, and act as interpreter, the Gospel might at once be preached to this people. At present, we believe the Corannas are without the Gospel, as the London Society have withdrawn their last Missionary in Mr. SASS: and, indeed, we are under a pledge to one of the Coranna Captains, who anxiously desired our residence with him, to mention his case to you: a promise which was extorted from us when his anxiety led him to drive off our cattle to the place he intended residing at; and when, finding us determined to seek the Boschuanas, he followed our wagon as if determined to abide by us, and stated, that "He had long had a desire for the Word, and that if we would not remain with him, he would sigh his life out." Whatever motives may have given rise to this man's conduct, it sufficiently indicates that no difficulty then existed in remaining with him. In apportioning out the various presents sent for the general use of the Missions, perhaps we shall be favoured with a few axes, adzes, picks, hammers, files, garden-rakes, hoes, light blacksmith's tools, and other useful kinds of cutlery; and should this mission be extended, a small printing-press would be of incalculable use, to provide us with elementary books for any school which may be established; particularly as being so far from Cape-Town, it is impossible, and would, if practicable, be very undesirable, frequently to visit it. The latter hint is suggested from the great advantage which will arise from the introduction of letters amongst the natives as soon as possible. Be assured that it is our wish to meet your approbation, while serving the Lord in the great and good cause in which we are engaged.

MR. SHAW has long been employed as a Missionary in Africa, and has witnessed, in the midst of his labours and privations, some success among the natives. The following are extracts of recent letters received by the Mission Committee from him, in which he states the commencement of the Caffre Mission.

"*Graham's Town, Aug.* 28, 1823.

"WITH the view of arranging with the Caffre Chiefs, and of selecting a situation for our first Missionary station in Caffreland, I took a journey into that country, the latter end of July, and returned in the beginning of this month. Of the particulars of my journey you shall hear shortly, by means of my detailed journal for that period, and which I will transcribe as soon as I can obtain a little leisure; but I am anxious to send this, that you may be acquainted with the general result. Through the good hand of God upon me, not only my life was preserved while travelling on horseback among barbarous and savage men, and wild beasts; but my health also, notwithstanding my generally sleeping on the ground, in the open air, and experiencing very heavy rains during the journey. These, however, are small mercies, compared with the more important particular of having, through the blessing of God, succeeded in my object far beyond my most sanguine expectations."

Obituary.

DIED,—On the 11th of Dec. last, near Birmingham, England, in the 64th year of his age, Rev. HENRY FOXALL, of Georgetown, District of Columbia. Mr. FOXALL had gone on a visit to England, the land of his birth, and expected to have returned to America, his adopted country, this spring. He died as the good man dies, tranquil and happy.—Death was to him but the portal of life, and he entered it as he had often encouraged others, during the course of a long and a sincerely faithful ministry in the Methodist Church, to enter it.—Mr. FOXALL was blest with both the means and disposition to be useful, and he was never found wanting in what was required of him as a neighbour, citizen, or friend. His benevolence was of that discriminating character which gave to it so much usefulness. It was when other resources failed the enterprising and honest man, that Mr. FOXALL'S hand was put out to uphold his fall;—nor was this extreme period waited for, but such helps as prudence demanded beforehand, and which he believed would be useful, were never withheld. The Methodist Church, in America, has lost one of its firmest supporters, and most useful members. His house was the home of the ministry. His purse, in various ways, was their auxiliary support. In Washington City is to be found a monument to his bounty. The *Foundry Chapel*, so called, was built by him, and presented to the society.

Poetry.

Lines written by MRS. MARGARET HOLMES, *late of Belle-Ville, just before her death, and addressed to her Brother, the* REV. JOHN DOW.

Farewell, Dear Brother, cast your care on God,
For I am call'd to meet death's cold embrace,
Be patient still, endure affliction's rod,
And trust your Maker's providence and grace.

View the rich mercies which have been bestow'd,
In years which have already pass'd away,
Your Saviour still in all his ways is good,
Then wait with patience a more joyous day.

While you are upright both in heart and life,
You may with safety lean upon the Lord;
Let worldly minds pursue the ways of strife,
God will a living to his saints afford.

With food and raiment let us be content,
Man was not made to live by bread alone;
In doing good let all your days be spent,
And look by faith to your eternal home.

If God is pleas'd to call me first away,
From pain and sorrow and affliction here,
We hope to meet again in endless day;
O may the blessed hope our spirits cheer.

From early infancy our joys were one,
We shar'd each other's happiness and wo;
In riper years when grace around us shone,
Our mutual fondness did not cease to grow.

When keen conviction did my conscience wound,
My Brother sympathized and felt the same;
Unitedly we sought and quickly found,
Redemption through the blessed Saviour's name.

Then hand in hand together we agreed,
To follow Jesus, our exalted head,
Who had our souls from sinful bondage freed,
While at his table we together fed.

Oft have I sat to hear the gospel sound,
Of free salvation from a Brother's tongue,
When saints were fed, and mourners comfort found,
A word in season both to old and young.

Oft has he broken to my hungry soul,
The bread of life, commissioned from above;
Oft have I felt the sacred pleasures roll,
Which flow'd from Christian fellowship and love.

Oft when affliction my weak flesh assail'd
With scorching fevers, or with racking pain,
My Brother's prayers in my behalf prevail'd,
My Saviour smil'd and bid me live again.

But now his prayers no longer can retain
This feeble wasting tenement of clay,
But still while here, my ardent soul doth claim
His faithful prayers, to help me on my way.

And may my Brother persevere in grace,
And to his calling faithful prove, and true;
With cheerfulness the will of God embrace,
Till he is call'd to bid this world adieu.

My tender-hearted Jesus, now look down
Upon my Brother and his partner dear;
Dispel the clouds which may around them frown,
And every dark and gloomy prospect clear.

O may the children thou to them hast given,
Who oft have been the subject of their prayers,
Follow their footsteps in the way to heaven,
And prove a staff to their declining years.

Hasten the happy period, God of love,
When we shall soar from every trial here:
Fully prepare our souls to dwell above,
And from our weeping eyes wipe every tear.

THE

METHODIST MAGAZINE,

FOR MAY, 1824.

Biography.

MEMOIRS OF MR. LANCASTER B. DUSINBERY, AND HARRIET HIS WIFE,

The latter of whom departed this life, February 6th, 1824, and the former the 23d of the same month.

As the death of this pious and happy couple happened so near together, the funeral discourse for both was preached at the same time, namely, Feb. 29, 1824, in John-street church. We shall, therefore, in these Memoirs, present the reader with the substance of the discourse as then delivered, enlarging a little the extracts from HARRIET's Diary and Letters, and also inserting a few items in relation to LANCASTER, which were not in possession of the writer at the time the discourse was delivered. The following words were selected as the foundation of the funeral discourse:

2 SAMUEL i. 23.

Lovely and pleasant in their lives, and in their death they were not divided.

THE circumstances which suggested the choice of these words as the foundation of our present discourse, seem to justify their use on the present occasion. The premature, in human estimation, deaths of our sister HARRIET, and of our brother LANCASTER B. DUSINBERY, which happened within seventeen days of each other, and which were so unexpected to their friends, excite sensations similar to those which moved the sorrowful heart of David when he received the news of the death of Saul and Jonathan, especially in his touching apostrophe to Jonathan:—"O my Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me."

If it might be ever said in truth of any two persons, that they were *lovely in their lives*, it may certainly be affirmed of our departed brother and sister DUSINBERY; whether they be considered as individuals—whether in respect to their personal appearance,—their mental accomplishments,—their intercourse in society—their spiritual attainments—Or whether they be considered in the most endearing of all other relations, that of HUSBAND and WIFE.

That we may be convinced of the truth of these remarks, let us inquire,

I. What is requisite to constitute real loveliness in life.

A person may be said to be lovely when he is possessed of those accomplishments which are calculated to excite the love and esteem of others. Hence we say of a beautiful object, it has a lovely aspect. The face of nature, clothed in the sprightliness of spring, presents a lovely appearance—The fragrance of the rose, the beauty of the tulip and the pink, the opening blossoms of fruit-bearing trees, the verdure of the fields, the freshness of the mountain tops, all enlivened by the rays of the setting sun after a vernal shower, present to the eye of the admirer of nature a beautiful and therefore a *lovely* aspect; and in admiring nature in those glowing and lively colours, the Christian spectator extends his views to Him who 'made the round world and all things therein;' as possessing all those excellencies which render Him lovely and beloved by all who truly behold Him as He is.

But it is to human beings chiefly that the present subject, and much more the present solemn occasion, directs our attention. Were we to describe a person every way lovely, we should say it is one possessed of a mind well informed by science, enlightened and sanctified by religion; and whose person is free from those deformities of nature which render personal appearance disgusting. Much of personal charms may appear, arising from a cultivated mind, from a truly Christian temperament and religious deportment, where merely bodily charms are wanting. But where all these are united, and are made to display themselves in gentleness and meekness of deportment, in obliging and affable conduct; and more especially in acts of justice and mercy, and true zeal for the honour and glory of God; there especially are found those charms which make their possessor every way lovely.

But there is a station, which, being filled with suitable candidates, and its duties religiously performed, reflects a still brighter splendour around the heads of those who fill it, and which, on this account, renders them doubly beautiful and lovely—I mean the station of married people. If there be any one station on earth more enviable than another, it is that of a married couple, who have been united from reciprocal attachment, who love and are beloved—whose hearts glow with love and gratitude to God, and to their fellow men; who strive to make their mutual attachments lasting by mutual endeavours to please—to discharge all duties with fidelity—and who bear each other's infirmities without exposing them;—who steadily draw each to other by reciprocal acts of justice, and affectionate conduct.

> 'Here virtue thrives as in her proper soil;
> Not rude and surly, and beset with thorns—
> But gentle, kind, by culture tam'd, by liberty refresh'd,
> And all her fruits by radiant truth matur'd.'

In the domestic circle, enlivened, sanctified, and directed by such a head—I say head, for 'they twain shall be one flesh'—there is found every ingredient of human happiness. If an offspring crown the union, the tie of connubial affection binds them still closer, while an increase of duties and cares, only tends to keep alive a recollection of the mutual bonds of increased and perpetual attachment; and while the temporary pains and continual cares and burdens of the wife and mother accumulate, the tenderness of the husband and father, softens and tempers the stern inflexibility of a ruler, and blends the imposing dignity of authority with the sympathy of a kind and tender nurse.

On the other hand, while the necessity of maintaining the dignity and authority of a Husband and a Father increases with the multiplication of dependent children and domestics, the softness and tenderness of the female, the conjugal and maternal virtues, blend with the sterner virtues of parental authority, and produce an amiable and lovely mixture of firmness and meekness, which insures order and tranquility in the family circle. On such a family God looks down with approbation, imparting peace and happiness, and all that wisdom and grace essential to direct in 'all time of need.'

While the conscientious husband and wife thus endeavour to mix their souls together, that they may unite in one all the virtues essential to constitute a wise and faithful Head, a sense of their many infirmities, proves the necessity of mutual forbearance, and a conscious dependence on divine aid makes them assiduous at the throne of grace. Hence the altar of God is not the last thing, nor the least valued, as an article of their household furniture. The morning and evening sacrifices are not forgotten, nor offered with a frigid indifference, but with a feeling heart, and with a fervency of devotion.

Nor is attention to business considered unessential to domestic happiness. Industry and economy are the inseparable companions of piety and good sense; and they are no less essential to domestic peace and prosperity, than fervency of devotion is to the growth of the soul in grace. Indeed both the one and the other marks the conduct of those whose usefulness in society is known by probity of conduct, by justice in contracts, or by munificence in deeds of charity. I think a husband and wife, a father and mother, characterized by these virtues, must be *lovely in their lives.* Must it not have been the contemplation of such a household, that inspired the poet when he penned the following lines?

> 'Domestic happiness, thou only bliss
> Of Paradise, that has survived the fall!
> —Thou art the nurse of Virtue, in thine arms
> She smiles, appearing, as in truth she is,
> Heav'n-born, and destined to the skies again.'

On the present occasion, we think we can present you with an example of persons, in whom were concentrated those excellencies which are supposed necessary to constitute real loveliness. That you may be able to judge of the truth of this remark, we will present you with a sketch of their characters, whom we shall simply distinguish by the names of Harriet and Lancaster, introducing the former first, because she first took her flight to glory.

Harriet, was the daughter of James and Catherine Donaldson, and was born Nov. 10, 1802. Her parents gave her an early and a pious education, blending the habits of industry with intellectual improvement. Her diligence in acquiring knowledge in all the useful and ornamental branches of a female education, enabled her to make that progress which qualified her, in a very eminent degree, to discharge those duties in a more mature age, which resulted from her filial, social, conjugal and maternal relations. In all these relations, she indeed shone with a lustre which sets off the excellence of the female character to the greatest advantage.

Though always possessed of an amiable disposition, and was early taught the obligation and utility of religious worship, to which she constantly attended; and was also remarkable for her filial duty, so much so that her father remarked to me, he was never under the necessity of resorting to correction to insure obedience; yet we do not find any thing special in her religious views until at the age of fourteen, when she was awakened at the funeral of her Grand-Mother. Being now convinced of the necessity of justification by faith in Christ, she earnestly sought with many prayers and tears, until she found *redemption in His blood, the forgiveness of sins, according to the riches of his grace.* This was in October of 1816. She immediately joined the Church, walking in the fellowship of the saints, and in the comforts of the Holy Ghost. Indeed, such was the fervency of her piety, the gentleness of her manners, the purity of her morals, as well as the amiableness of all her deportment, that she gained the confidence and fellowship of all who had the happiness of her acquaintance. On this subject I can speak from personal acquaintance, having often witnessed, in the commencement of her Christian pilgrimage, her struggle of soul, and the spirit of devotion and sound discretion, by which she was actuated. Her peace and joy were not of a transient nature, quickly hot and quickly cold again, but they were steady and calm as a summer's evening, emitting a constant beam of pure light and heat.

But we shall best be able to judge of the exercises of her mind from her own words; for it seems that she occasionally recorded, having her own benefit in view, the exercises and progress of her mind in religious things.

Nov. 10, 1818, she says, "I desire to be truly thankful to my heavenly Father for his goodness in sparing my unprofitable life to the present time. This day I have completed my sixteenth year. And what have I done to glorify my Maker? Nothing! I have spent much of my time in seeking for honours and pleasures in the world; but did I ever find them? No! They were like phantoms which eluded my grasp. I have enjoyed more real happiness during the few weeks that have elapsed since I was brought to the knowledge of sins forgiven, than I ever did before. O what sublime enjoyments are the portion of the sincere Christian."

It appears that this notice was made not long after her conversion; and that she had not yet ventured to acknowledge Christ in His ordinance; for on the 27th of the next month, we find the following item, which, while it shews the tenderness of her conscience, exhibits a mind deeply impressed with the duty of commemorating the dying love of the Lord Jesus:—

"This day, after many doubts and fears, I ventured to approach the table of the Lord. I drew near with fear and trembling. My heart almost sunk within me lest I should partake unworthily. I did indeed halt between two opinions. I dared not disobey the pointed and dying command of my Lord and Master; and yet I hardly knew how to obey, feeling such a deep sense of my unworthiness. A sense of duty, however, prevailed; and God fed me with the manna of His love."

Having thus publicly acknowledged her Lord and master at His table, she found her spirit greatly strengthened to do His will. But it was not only in the use of this profitable means of grace that she found spiritual benefit. She greatly relished the word of God, and was always punctual in her attendance, honouring those who announced it as the servants of Christ. This is evident from the following extracts from her private diary:—

"Feb. 28, 1819. O how has my soul been refreshed this day while waiting before the Lord in the appointed means of grace. This morning brother B. spoke from these words, "Knowledge puffeth up, but charity edifieth." He shewed how necessary knowledge was in many things, and how useful when used to the glory of God; and he also spoke in a beautiful manner of the blessed effects of charity on Christian communities. He afterwards administered the Lord's supper. O! what a glorious season. Surely it was none other than the house of God and the very gate of heaven to my soul. In the afternoon brother C. spoke on the Parable of the Vine. He exhorted us in a very feeling manner to abide in Christ at all times—O what a faithful labourer is he in his Master's cause. Many, no doubt, will date their awakening and conversion from hearing him preach. O may the services of this day be deeply impressed on my mind."

The following remarks will shew with what godly jealousy she watched over her spirit, and that she also was sometimes in *heaviness through manifold temptations.*

"March 21. I went to the house of God this afternoon; but fear I was but little benefitted. I felt an unusual deadness and coldness. I prayed the Lord to remove it, which He in a measure did. O merciful God! forbid that I should feel such stupidity of mind again.

"In the evening I heard brother B. on these words, *The Lord God is a sun and a shield. The Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly.* I felt pleased when I saw him ascend the pulpit, because his preaching has always proved a great blessing to my soul; but when I heard the words of his text, my feelings were inexpressible. Last evening when I opened my Bible, these words were the first on which I cast my eyes. They were peculiarly appropriated to my feelings, and were deeply impressed on my mind."

After giving a general outline of the sermon, as was her usual method in noticing such seasons, and observing the blessed effects it had upon her soul, she says,

"O Lord! Help me to walk uprightly. Help me to eye thy glory in all I do and say."

Nor was it under the preaching of God's word only that she took such delight, and received such benefit. She also speaks of the spiritual consolation which she derived from attending her class-meeting, making honourable mention of her leader, as a man deeply devoted to God. But we have not room to extend our extracts much farther. The following, however, will shew how ardently she thirsted after a *full redemption*, after *perfect love*.

"God has, of late, been calling me *to cut off the right hand, and to pluck out the right eye.* My rebellious heart was almost ready to refuse; but I have been enabled to bring my mind to this resolution—That all my spiritual foes shall be slain at the feet of my Redeemer. Since then the enemy of my soul has suggested a variety of difficulties and discouragements; but I desire to be thankful to God that He gives me strength to resist, and that He supports me under them all; and I find a secret satisfaction in doing the will of God. Although He may see it proper to withhold the *joys* of His salvation, yet peace—heaven-born peace, is the portion of those who do His will." "God will, I trust, enable me to love Him with all my heart. I feel this to be the greatest desire of my soul. For this I feel willing to make any sacrifice the Lord shall require of me. And if we enjoy such sweet peace, and such communion with our heavenly Father now, what shall it be when all the corruptions of our hearts are destroyed."

These extracts are sufficient to shew that this child of grace, was lovely in the eyes of God. If any thing more were necessary, the following covenant, the words of which were borrowed from Dr. Doddridge, and adopted as her own, will be fully sufficient.

"*New-York, Feb.* 8, 1819.

"Eternal and ever-blessed God! I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how un-

worthy such a sinful worm is to appear before the sacred Majesty of Heaven, 'the King of kings and Lord of lords;' and especially on such an occasion as this, even to enter into a covenant transaction with thee. But the scheme and plan is thine own. Thine infinite condescension hath offered it by thy Son; and thy grace hath inclined my heart to accept of it. I come, therefore, acknowledging myself to have been a great offender; smiting on my breast, and saying with the humble publican, 'God be merciful to me a sinner!' I come invited by the name of thy Son; and wholly trusting in his perfect righteousness, entreating, that for his sake, thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Receive, I beseech thee, thy revolted creature who is now convinced of thy right to her, and desires nothing so much as to be thine. This day do I with the utmost solemnity surrender myself to thee. 'Hear O heavens, and give ear O earth.' I avouch the Lord this day to be my God; and I resolve, to declare myself this day to be one of his covenant children and people. Hear, O thou God of heaven, and record it in the book of thy remembrance, that henceforth I am thine, entirely thine; I renounce all former lords that have had dominion over me, and I consecrate all that I am and all that I have, the faculties of my mind, the members of my body, my worldly possessions, my time, my influence over others, to be all used entirely for thy glory, and resolutely employed in obedience to thy command as long as thou continuest me in life; with an ardent desire and humble resolution to continue thine through the endless ages of eternity, ever holding myself in an attentive posture to observe the first intimations of thy will, and ready to spring forward with zeal and joy to the immediate execution of it. To thy direction also I resign myself and all I am and have, to be disposed of by thee in such a manner as thou shalt in thine infinite wisdom judge most subservient to the purposes of thy will. To thee I leave the management of all events and say without reserve; Not my will but thine be done—Rejoicing with a loyal heart in thine unlimited government, to do what ought to be the delight of the whole rational creation. Use me, Lord, as an instrument of thy service! Number me among thy peculiar people! Let me be washed in the blood of thy Son! Let me be clothed with his righteousness! Let me be sanctified by his Spirit! Transform me more and more into his image! Impart to me through him every needful influence of thy purifying, cheering and comforting Spirit! And let my life be spent under these influences, and in the light of thy gracious countenance, as my Father and my God, and when the solemn hour of death comes may I remember this thy covenant well ordered in all things and sure, as all my salvation and all my desire though every other hope and enjoyment is perishing! And do thou, O Lord, remember it too. Look down with pity, O my heavenly Father, on thy languishing, dying child! Embrace me in thine everlasting arms. Put strength and confidence into my departing spirit, and receive it to the abodes of them that sleep in Jesus, peacefully and joyfully to wait the accomplishment of thy great promise to all thy people; even that of a glorious resurrection and of eternal happiness in thine heavenly presence. And if any surviving friends should, when I am in the dust, meet with this memorial of my solemn transaction with thee, may they make the engagement their own, and do thou graciously admit them to partake in all the blessings of thy covenant,

through Jesus Christ the great Mediator of it, to whom with thee, O Father, and the Holy Spirit, be everlasting praises ascribed by all the millions who are thus saved by thee, and by all those other celestial spirits in whose work and blessedness thou shalt call them to share.—Amen and amen. Harriet Donaldson.

"Being fully convinced that this covenant transaction which I have extracted from Doddridge is far superior to my own, I have substituted it in place of my former one. O that the Lord would enable me ever to keep in mind the solemn obligations I am under to love and serve him."

Of her filial affection, were her affectionate parents permitted to speak, they would, as I have already heard them, say much. It was evinced on all occasions, both before and after her conversion to God, and both before and after her marriage. How highly she honoured and valued them, may be seen by the following extract of a letter directed to them while she was on a visit in the country.

"I feel sensible, my dearest parents, that under my Creator, I owe my all to you; and I here render my thanks and acknowledgements to you for your kindness and affection bestowed on me, and I hope I may be able so to conduct myself as never to cause you a moment's pain."

May 24, 1820, she was married, no doubt in the Lord, to Mr. Lancaster B. Dusinbery. Alluding to this circumstance, in a letter to her parents, she observes,

"It is a source of satisfaction to my mind, when I reflect that I have always felt a disposition to consult you in affairs of moment, and to abide by your opinion, and especially in the important step of marriage; that step which removed me from under your more particular care, your judgment had great weight with me. Although I am blest with the kindest, the best, and most affectionate of husbands, yet I should feel unhappy had I the painful reflection of having acted contrary to your wishes in this respect."

These remarks lead us to notice the affection and respectful attention she always manifested for her husband, whom she had received as from the Lord, and who was every way suited to her feelings and views.

"I feel," says she, "that I have abundant cause of gratitude for innumerable mercies received from the bountiful Giver of every good and perfect gift, among which I enumerate the having pious parents, who taught my youthful feet to tread the courts of the living God, and my infant tongue to lisp forth the praises of my Redeemer; and also the having a companion, whose aims, wishes, and pursuits, are so congenial to my own."

In a letter to a female friend, she adverts to the same circumstance.

"I feel," says she, "daily that I have cause for renewed praises to my God, for bestowing on me the greatest of earthly blessings, a kind, tender, and affectionate husband. I tell you, my dear Fanny, my happiness since my marriage has exceeded my best expectations. My dear companion often says that he fears his happiness is too complete to be lasting. I fear that mine is." (How prophetic!) "But I am thankful that I can repose my cause in the hands of an all-wise Creator, who knows what is best for me."

The following extract of a letter, which she wrote to her parents while on a visit to the relatives of her beloved husband, while it evinces the same ardent affection for *him*, likewise shews that she knew how to relish the beauties of nature, to admire the sublime evidences of the Creator's skill, and to behold and adore him through them all.

"It will doubtless afford you pleasure to learn that I am very pleasantly situated. The relatives and friends of my own *dear* LANCASTER, treat me with the utmost kindness and affection. The most part of the time since I left you, I have spent at CORNELIUS DUSINBERY'S. His house is built on a rock just at the foot of Snake-Hill. The prospect from the front is beautifully picturesque. The celebrated Hudson, meandering beautifully along, enclosed by lofty mountains, its surface covered with vessels of various sizes, with their sails spread to the wind, has a very sublime and elegant effect upon the contemplative mind. The land prospect is also highly delightful. As far as the eye can reach, it alternately beholds fields in the highest state of cultivation, groves and woodlands, in which the hand of nature vies with the hand of art.

"The orchard a little above the house, is a favourite place of resort for me. In the centre is a large smooth rock, to which I retreat every day, when there, after an early tea, and remain until the curtains of night veil creation. The view is rather more extensive from the rock than from the house. The steeples and tops of some houses at Newburgh can be discerned very plainly through the trees. The *vicious* might derive pleasure from scenes like these; but how is pleasure heightened, even to rapture, when in the midst of such delightful objects, we can exclaim in the language of COWPER—'My Father made them all!' The beauties of nature always have a tendency to 'lead me up to nature's God;' but more eminently when on my *Rock*, where I contemplate the attributes of the great Creator and Preserver of universal nature, have I been permitted, weak, unworthy, and unfaithful as I am, to hold sweet converse with heaven. Oh! wonderous condescension.

> "'My willing soul would stay
> In such a frame as this,
> And sit and sing herself away
> To everlasting bliss!'

"That these visits may be so transforming to my nature, that I may be assimilated into the divine image, assist me, my beloved parents, by your prayers—and be assured that I am fully of the opinion that the best manner in which I can repay your kindness is to remember you at the throne of grace."

That she also possessed and enjoyed the social affections in a high degree of refinement, a refinement heightened and purified by the fire of Christianity, is fully manifest to all who knew her. Your speaker has often witnessed in the social circle of Christian friends,—for these were her chosen companions—her desire to please, to edify, and to make all around her happy. It is true she did not descend to that light and vain conversation which the giddy multitude think necessary to enliven society. Her's was the conversation of a disciple of Christ, ministering grace to the hearer. It was, however, only to a few chosen, spiritual friends, that she fully embosomed her heart, and exhibited those celestial charms arising from communion with God, and which so interest and captivate the heart of the experienced Christian. A few extracts from letters directed to a highly valued female friend and correspondent, will evince that she knew how to estimate the value of friendship. The whole of the letters from which these extracts are made, breathe such an ardent spirit of piety, such warmth of Christian friendship, and such deep humiliation before God, that they are well worth perusing; but room, on the present occasion, will only permit a few extracts:

"Often," says she, "when the last rays of the setting sun are gilding the western horizon, does my mind rove to Wilton, where I fancy I see sister Keeler sitting or kneeling in some lonely retreat, adoring the God of all her mercies, and enjoying sweet union and communion with her heavenly Father, an enjoyment far surpassing all the transitory pleasures this world can afford." "I have often wished," she observes in another letter to the same person, "for a female friend with whom I could correspond on religious subjects; and that God whose Hand I behold in all His dealings with me, has granted this privilege also, blessed be His holy Name. O, my dear sister, the goodness of God to me knows no bounds."—"If to do was as present with me as to wish, a great part of your time would be taken up in perusing my letters. I thank you, my dear friend, for the warm wishes of your heart for my happiness."

But the fire of divine love which burnt so steadily and ardently, could not be pent up in her own heart, nor be confined to a narrow circle, but it burst forth like a vehement flame, enlightening and warming all around her. Of the truth of this, the following communication, furnished by one who knew her well, and who knows how to estimate real worth, will abundantly shew.

"*New-York, February* 27, 1824.

"My Dear Brother,

"I find it both pleasing and profitable to my mind, to recollect the exercises of our dear departed sister, Harriet Dusinbery, as far as it was my privilege to become acquainted with them. If you can find any thing in these recollections that will assist in unfolding her character so as to attract the attention of her young acquaintance and

engage them to imitate her virtues, I am willing you should use them as you think fit.

"My first acquaintance with our deceased friend, commenced in a female prayer-meeting held on the north side of the town several years ago. Here she, with her friend, ELIZA HIGGINS, was in the habit of attending. Though both young in years (our sister HARRIET being then only seventeen) and babes in Christ, yet by the fervency of their prayers and their evident attainments in religious knowledge and experience, they have constrained their sisters in Christ to magnify the riches of divine grace, that shone so conspicuously in them.

"About this time the 'Female Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church,' took its rise. In this vineyard our two young friends immediately entered, and continued zealously to labour until released by their Divine Master. On the decease of her friend, ELIZA HIGGINS, I could not but observe the increased interest and diligence manifested by our sister HARRIET in the concerns of this institution. She was soon called upon by the unanimous voice of her sister Managers, to fill the office of Secretary. In this capacity she most zealously employed her time and talents to advance the interest of the Redeemer's kingdom for three years, always appearing to bear in mind the words with which she closed her First Annual Report of the Society; 'So that, whatsoever our hands find to do, we should do it with all our might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are all hastening.' While her conciliating and unassuming manners won the affection and confidence of her associates in 'this labour of love,' her example could not fail to excite them to diligence and perseverance.

"In November of 1822, our sister was appointed a Manager in the New-York Female Assistance Society. In this new sphere of action, the same divine principle appeared to influence her proceedings. She frequently expressed the deep sense she felt of the responsibility attached to this duty. She not only sought out means to relieve the temporal wants of her pensioners, but laboured to promote their eternal salvation. Sometimes she would complain that she found it a great cross for one so young as she was to converse and pray with the sick, but she always endeavoured to take it up. She expressed a belief that her engagements in this Society were a means of profit to her own soul. That after visiting the abodes of sickness and poverty, she always returned home better satisfied with her own situation, more humbled in spirit, and thankful to God for his abundant mercies to *her*. On one occasion I recollect she told me, she began to be discouraged, she saw no fruit of her labour, and she began to conclude she was not qualified for such an important undertaking; but the Lord had recently so owned her weak efforts to serve him, that she was convinced it was her duty to persevere. This manifestation of divine approbation on her labours was in the case of a poor woman, whom she found apparently very near death, and deplorably ignorant of spiritual things. Our dear sister felt great concern for the soul of this poor sufferer. She endeavoured to awaken her to a sense of her dangerous situation,—so near eternity, and so unprepared for death; and after commending her in prayer to the mercy of God, left her with but little satisfaction. In a few days, however, calling to see her again, she was agreeably surprised, to find her deeply

convinced of her situation as a sinner, and crying aloud for mercy. Not satisfied with her own instructions, our sister procured for this awakened soul, the visits of several of her Christian friends; amongst whom was her dear companion. In a short time she had the happiness of seeing this poor woman rejoicing in the love of God, and leaving the world in the triumph of the Christian faith.

"It was with extreme regret our Board of Managers learned they should be deprived of the agreeable society and useful labours of our dear young friend another year.

"Of her labours in the Sunday School institution, of which she was a Manager for the past year, I cannot speak from personal observation, not being so immediately connected with her in this duty; but from what I have learned from others who were, I believe the same disposition to be useful in her day and generation was manifested, and the same Christian graces displayed themselves in her deportment, which so eminently appeared in her general walk, and attracted the attention and love of all who were acquainted with her.

"In much haste,

"Respectfully submitted by your friend, &c.

"Mary W. Mason."

The above communication has introduced our beloved Harriet to our notice as Secretary of the Female Missionary Society of New-York. Her zeal and activity in the concerns of this Society, were only limited by her means of doing good. The following letter was written to a female teacher of the Indian School at Upper-Sandusky, from whom Harriet had received a very interesting communication respecting the state of that institution. The reader will perceive in this letter several traits of character worthy of imitation; such as her attention to domestic concerns,—in which, indeed, she was exceeded by none—her affectionate regard for her husband, and the watchful jealousy which she constantly had over the exercises of her own heart, marking the smallest diminution of her spiritual enjoyment, as well as thankfully adoring her Redeemer for the bright displays of His love. The letter is without date, but it seems to have been written a little before her confinement with her second child, which was only about three months old when its pious mother died.

"My Dear Miss Barstow,

"Your kind and interesting favour of March 3, was duly received, and perused with no ordinary degree of pleasure. It should have been acknowledged at an earlier period, but my little family demands so large a share of my time and attention, that I have but little left for writing.

"I have also, during the past summer, laboured under considerable weakness of body, which, together with many discouragements in my spiritual warfare, and very painful exercises of mind, have made duties which formerly were easy and pleasant appear quite burdensome. In other respects 'my cup runneth over.' I am favoured with the choicest blessings of indulgent Heaven. My companion is one of the most

amiable and affectionate of men; there subsists between us an entire union of sentiment and pursuits. We are blest with one dear pledge of our mutual affection, a little boy in his third year, which, together with an orphan child and one domestic, constitutes our family. Peace and contentment reside beneath our roof. May God in mercy preserve me from growing careless under the profusion of his gifts, and enable me to present myself a living sacrifice, *holy and acceptable in his sight.* Distinguished as I am by outward favours, happily as I am situated in life, I feel that without the *indwelling of the Holy Spirit*, without the *abiding witness* that my ways please the Lord, I must be miserable indeed. I am very sensible that I ought to be more diligent and fervent in those things which make for my eternal peace. God having bestowed in rich abundance the blessings of Providence and grace, justly claims my whole heart. O that I could lay at his feet,

> "'A heart in every thought renewed,
> And full of love divine.'

"Several days have elapsed since writing the above, which, I am happy to inform you, have been days of spiritual comfort and consolation. That cloud which for some time past has almost obscured my Redeemer, is mercifully removed; and, I feel, instead of that restlessness and inquietude of spirit, a calm and inward peace; my mind reposes in God, and I feel a hope that I shall be enabled in future to make the concerns of my soul more particularly the *business* of my life.

"I know not how soon this frail tabernacle of clay may be dissolved, and my immortal part burst its fetters and soar to an eternity of bliss, or sink to endless misery. How necessary then to live in an habitual readiness to meet the 'King of terrors!' Strange indeed that mortals who cannot ensure one moment of their existence on earth, but are assured that they shall exist when millions on millions of years shall have rolled away, 'surpassing strange,' that they should be so engrossed with the trifles of this life, and make religion merely a secondary consideration! May you and I, my dear sister, strive to make our eternal all the primary object of our lives; and may every other concern be subservient thereto; then we shall be prepared to discharge our relative duties on earth to divine acceptance, and when time is no more with us, to enjoy the blissful presence of our God in a state of endless duration.

"I fear that I have tired you by dwelling so long on my feelings and exercises. I will merely say by way of apology, that I think it well for correspondents to know something of each other's circumstances, and my thoughts seem to have led me in this train. I have, therefore, opened my mind freely to you, wishing that it may be for our mutual benefit."

In another letter to the same person, which appears to have been written about the same time with the above, she has the following observations, which are here introduced for the purpose of shewing the deep interest she took in the Missionary cause.

"The accounts of Missions established in various parts of our world, are truly exhilirating to those whose prayer to God is, *that the gospel may take the wings of the morning, and fly to the uttermost parts of the earth:* but I believe the Wyandott Mission has been more prosperous by far, than any of which we have heard. We rejoice with you, my

dear sister, that even babes are lisping forth the praises of God. We sincerely pray that you may be comforted, and supported under every trial."

Lay all these circumstances together, and then say, if Harriet was not beloved of God, lovely in her life, in the sight of her parents, her associates, her husband, the ministers of Christ, and in the sight of the poor and needy; even the Indian youth of our forests, as sharers of her bounty, will hail her blessed in the Lord. Before I bring you to the closing scene, and shew that they were *not divided in death*, permit me to lay before you some circumstances of the life of Lancaster, the husband of our departed sister. From these it will appear, that if he could say of Harriet, *Thou art fair, my beloved, yea, pleasant—O thou fairest among women*, she might reply, *As the apple-tree among the trees of the wood, so is my beloved among the sons—Very pleasant hast thou been unto me, my* Lancaster.

He was born on the 13th of June, 1796. His parents were for a number of years, members of the Methodist Episcopal Church, and were in truth, among the first fruits of Methodism, in that part of the country where they resided, viz. the township of New-Windsor, in Orange county. Before any regular circuit was formed they opened their doors to the faithful Missionary, and had preaching at their house. After the formation of the Newburgh circuit, N. B. Mills, and A. Harpending, who were the first regular itinerant preachers in those parts, always found a cheerful welcome at their hospitable mansion. They continued faithful witnesses until their deaths, which took place in the year 1816.

Of his childhood and youth, as well as his conversion to God, the following items have been furnished by his uncle, Mr. Lancaster S. Burling.

"My beloved relative Lancaster Burling Dusinbery, was in early youth thoughtful and serious, averse to idle and vain company, and attached to study and the acquirement of useful information; in this respect he far outstripped many with whom he was associated. His mind, however, seems not to have received at this time any religious impressions. It was when in his twentieth year, while listening to the instructions of a dying mother, that he became in some degree alive to the importance of inward religion; and that gracious Lord who opened his heart to considerations so momentous, did of his mercy preserve in him this blessed disposition, and continue the desire of salvation. It was at the Camp-Meeting held on the 21st of June, 1819, in the township of Huntingdon, Long-Island, that all opposition on his part was done away, and Almighty Mercy triumphed in his complete deliverance.—The Saviour of sinners imparted to him that peace which the world cannot give, and enabled him to rejoice with exceeding joy. He immediately united himself to the church, met in class, and continued to evidence that his profession was sincere, by a well ordered walk and conversation."

Of his awakenings, his deep compunction of soul on account of sin, and of his groanings to be delivered, I had a personal knowledge, as he unfolded his mind to me without reserve. His convictions for sin were deep and genuine, and his life after his deliverance, manifested an undeviating attachment to the cause of religion.

From the date of the following document, which was found among his papers after his death, it appears that this solemn covenant transaction was entered into soon after his conversion. The making such a solemn surrender of himself to God, certainly evinces a mind most deeply impressed with religious truth, and the necessity of being entirely devoted to God, "soul, body and spirit." Here follows the covenant as found in his own hand writing, whether borrowed from some author and adopted as his own, or whether of his own composing, the writer of this memoir cannot determine.

"O most dreadful God! by the passion of thy dearly beloved Son Jesus Christ my Saviour and Redeemer, I beseech Thee accept of thy poor prodigal now prostrating himself at thy door of mercy. I have fallen from Thee by mine iniquities, and am by nature a son of death, and a thousand-fold more a child of hell by my wicked practice; but of thine infinite grace Thou hast promised mercy to me in Christ, if I will but turn to Thee with all my heart: therefore upon the call of thy gospel I am now come in, and throwing down my weapons, submit myself to thy mercy.

"And because Thou requirest as the condition of my peace with Thee, that I should put away mine idols, and be at defiance with all thine enemies which I acknowledge I have wickedly sided with against Thee, I here from the bottom of mine heart renounce them all, firmly covenanting with Thee, not to allow myself in any known sin, but conscientiously to use all the means that I know Thou hast prescribed for the death and utter destruction of all my corruptions; and whereas I formerly inordinately and idolatrously set my affections upon the world, I do here resign my heart to Thee, my God, that madest it, humbly protesting before Thy Glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from Thee, that when Thou shalt call me hereunto, I may practice this my resolution, to forsake all that is dear unto me in this world, rather than turn from Thee to the ways of sin; and that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from Thee, beseeching Thee also to keep me against the temptations of Satan, to whose wicked suggestions I resolve, by thy grace, never to yield; and because my own righteousness is but filthy rags, I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone creature without righteousness or strength.

"And forasmuch as Thou hast, of Thy unbounded mercy, offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of Thee, I call heaven and earth to witness this day, that I do here solemnly avouch Thee for the Lord my God, and with all possible veneration bowing the neck of my soul under the

feet of Thy most sacred Majesty, I do here take the Lord Jehovah, Father, Son and Holy Ghost, for my portion, and do give up myself, body and soul for thy servant: promising and vowing to serve Thee in holiness and righteousness all the days of my life; this by the assistance of divine grace is my sincere determination, a determination that I will never retract so long as I am assisted by the grace I need.

"And since Thou hast appointed the Lord Jesus Christ, the only means of coming unto Thee, I do here upon the bended knees of my soul, accept of him as the only new and living way, by which sinners may have access to Thee; and do here solemnly join myself in a marriage covenant with him.

"O blessed Jesus! I come to thee hungry, wretched, miserable, blind and naked; a most loathsome and polluted wretch, a guilty condemned malefactor: unworthy to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory; but such is thy unparalleled love, I do here with all my powers accept Thee, and take Thee for my Head and Husband, for better for worse, for richer for poorer, for all times and conditions. To love, honour and obey Thee before all others, and this to the death. I embrace Thee in all thine offices: I renounce mine own worthiness, and do here avow Thee for the Lord my Righteousness. I renounce mine own wisdom, and do here take Thee for my only Guide. I renounce mine own will, and take Thy will for my law. And since Thou hast told me I must suffer if I will reign, I do here covenant with Thee to take my lot as it falls with Thee, and by Thy grace assisting, to run all hazards with Thee, verily purposing, that neither life nor death shall part between Thee and me.

"And because Thou hast been pleased to give me Thy holy laws as the rule of my life, and the way in which I should walk to Thy kingdom, I do here willingly put my neck under Thy yoke, and set my shoulder to Thy burden, and subscribing to all Thy laws as holy, just and good, I solemnly take them as the rule of my words, thoughts and actions; promising that though my flesh contradict and rebel, I will endeavour to order and govern my whole life according to Thy direction, and will not allow myself in the neglect of any thing that I know to be my duty.

"Now Almighty God, Searcher of hearts, Thou knowest that I make this covenant with Thee this day without any known guile or reservation, beseeching Thee, that if Thou espiest any flaw or falsehood therein, Thou wouldst discover it to me, and help me to do it aright. And now, glory be to Thee, O God, the Father, whom I shall be bold from this day forward to look upon as my God and Father; that ever Thou shouldst find out such a way for the recovery of undone sinners. Glory be to Thee O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer. Glory be to Thee O God the Holy Ghost, who by the finger of thine Almighty power hast turned about my heart from sin to God.

"O dreadful Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, Thou art now become my covenant friend, and I through thine infinite grace am become Thy covenant servant. Amen.

"And the covenant which I make on earth, let it be ratified in heaven.

"*July* 16, 1819. LANCASTER B. DUSINBERY."

Of his marriage to HARRIET, we have already spoken. And that their union was crowned with the blessing of God no one can doubt. HARRIET was the choice of his heart, and the delight of his eyes. To make her happy, seemed to be the utmost of his earthly wishes; and his enjoyment in this respect was doubly heightened, by the kind returns he received from the beloved partner of his joys and sorrows. Providence cemented their union still stronger, if that were possible, by making them the parents of two lovely babes, both of whom are now helpless orphans, not of sufficient age to know how to estimate their loss in the death of so valued a father and mother. But if they live to mature age the sadly joyful tale will be told them, of the love of LANCASTER and HARRIET, and that these, who were so lovely in their lives, were their parents. They will then erect a monument to their memory, on which they may in vain attempt to inscribe their worth.

LANCASTER, like HARRIET, was ever devising liberal things. Having received a good education in his youth, and maturing his judgment in riper years by a close application to business; and also having his heart fired with love to God and man, he could not eat his morsel alone; he was both qualified and willing to do good to his fellow men. Fired with a laudable zeal for the Redeemer's glory, when the Young Men's Missionary Society was formed in the year 1820, he became an active member of the Board of Managers, and was appointed to the responsible office of Treasurer. In this capacity, he did not linger at his post, but was punctual, active, and successful. He went from place to place, soliciting donations and subscriptions, and evinced the purity of his zeal by the disinterestedness of his conduct.

When the Church called for aid in pecuniary matters, LANCASTER became Secretary to a Board that was formed to solicit help to relieve its debt. In this capacity, as one of the Trustees has observed to me since his death, he was exceedingly active and successful, exciting wherever he had any influence, a spirit of benevolence in behalf of the Church. He neither lingered nor loitered in his way.

At the formation of the *Asbury Library*, an institution well calculated to diffuse useful information among the people, particularly the youth, our beloved brother was one of its active agents, devoting himself to its interests, and was unanimously chosen Secretary to the Board of Managers. Whatever station he filled, he was punctual and prompt in the performance of its duties, and always assiduous in promoting the interests of the community.

We are not able to speak so particularly in regard to the private exercises of his mind, as it respects religious things, as we have of HARRIET, as he has no notices of these in writing; but if we may be allowed to *judge of a tree by its fruits*, we shall be

warranted in concluding that his piety was genuine, and his attachment to the cause of Christ strong and uniform.

Neither did his benevolence assume any tincture of ostentation. Diffident and modest in his general deportment, his zealous activity excited no envious suspicions, nor gave offence to any one, but provoked the loving jealousy of others to love and good works. The amiableness of his disposition, the friendliness of his demeanour, and his Christian courtesy and kindness, attracted the affection of them all, and bound them to his heart.

Such was LANCASTER in his life. Surely no husband and wife, no companion or friend, no philanthropists could be more lovely in their lives. I may seem to exaggerate, but it is not my intention. The warmth of friendship, which still glows in my breast, arising from an intimate acquaintance, may incline me to transcend the bounds of reality—for I confess their lovely image still lives in my imagination, and will long live to instruct me how to live; and much more to teach me,

> "How vain are all things here below,
> How false, and yet how fair;"

as well as how to die. For even this lovely pair, so happy, so promising, so affectionate, so useful, surrounded with so much of earthly good, and withal enjoying so much of the benedictions of heaven, were cut down like the flower, and their place in the Church, in the societies of which they were such beloved and useful members, is no more found.

This leads me to notice,

2. That *in their death they were not divided.* In respect to the *time* of their death, they were scarcely divided. The "insatiate archer" shot twice, and twice its victim slew. HARRIET fell first; but in her fall, the deadly arrow flew from her heart, and fastened in the vitals of her beloved LANCASTER—He reeled but a few times before the poisoned quiver laid him low in death, seventeen days after the death of his lovely HARRIET.

As HARRIET first fell, I shall first proceed to narrate her fall. She was seized with a fever, which, at first, seemed to assume no very alarming aspect. Her sufferings, indeed, were great, but were borne with patience. In about two weeks after her confinement, her affectionate husband called on me in tears, and with a faultering voice solicited me to come to his house, for that his HARRIET was about to die. I hasted to the house of mourning, and found the sufferer struggling with a most violent fever, and to all human appearance, in the last stage of the disease. I found her mind comfortable, though not in the enjoyment of that unclouded evidence of God's love which her soul desired. I endeavoured to administer to her the consolations of religion, by directing her mind to Jesus the Friend of sinners, and much more the Friend of saints—for such I doubted not she

was. After praying with her, and baptizing her youngest child, then about two months old, I left her. On my next visit a few days afterwards, I found her struggling in the agonies of death, but her spirit was "triumphant in Jesus' love." Her mourning and weeping husband, who was so soon to follow, and who hung over his dear HARRIET with the fondest affection, embracing her cold hand and lips, told me that last evening, she broke out in a rapture, and repeated the following lines:

"All o'er those wide extended plains,
Shines one eternal day;
There God the Son for ever reigns,
And scatters night away.

No chilling winds nor pois'nous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and fear'd no more.

When shall I reach that happy place,
And be for ever blest?
When shall I see my Father's face,
And in his bosom rest!

Fill'd with delight, my raptur'd soul,
Would here no longer stay!
Though Jordan's waves around me roll,
Fearless I'd launch away."

While I stood by her bed, she bid her little brothers and sisters an affectionate farewell, exhorting them to love and serve God, to be loving one to another, and obedient to their Father and mother. "O!" said she, "I am going to Jesus! Death has no terror! My soul shall soon launch into the boundless ocean of redeeming love," and many more expressions of a similar import.

On taking her by the hand, which was already cold in death, she exerted all her remaining strength, pressed it to her dying lips, and with the utmost affection bid me farewell, saying, "O brother B. I shall see you in glory!" I shall never forget this tender scene. Her eyes rolled in their sockets, sparkling with celestial joy, and beaming with the kindest affection to all around, while her breast heaved in agony, and her hands assumed the purple of death. I left her at about five o'clock, and about seven her spirit departed, and "left the dull body behind."

According to HARRIET's dying request, LANCASTER, with his two motherless babes, removed to the house of her parents. His heart was bound up in that of HARRIET's. Though he manifested an humble acquiescence to the adorable will of God, yet he could not but feel acutely on an occasion like this. Sorrow preyed upon his spirits. He resumed, however, his business for a few

days—but he was soon seized with a violent fever, which immediately assumed a very threatening appearance. It however passed its crisis, and he appeared convalescent, until on Sabbath evening, at about twelve o'clock, he was seized with a violent pain in the *Viscera*, from which no relief could be procured; and it was soon manifest that death could not be far off. About three o'clock in the afternoon I saw him, and conversed with him for some time. He did not then enjoy that sensible peace and love, which his soul panted after, but at the same time expressed a strong confidence in God. After praying with him, I left him, not expecting to see him again alive.

In this last interview, he mentioned a circumstance which affected me much, and thinking it may be a useful admonition to others, I will mention it. While lamenting to me his want of spiritual consolation, he observed that though he had been for several years a member of the Church, he had never dared to approach the table of the Lord, intimating, at the same time, that this neglect arose, not from any doubts of the validity of the sacred ordinance, but from a sense of his extreme unworthiness; and he now attributed his want of spiritual comfort to his having neglected so obvious a duty.

We have already remarked his great modesty and diffidence; and it was doubtless the humbling views he entertained of himself which prevented his attendance upon this divinely appointed means of grace.

The following communication from the Rev. Henry Chase, contains a statement of the circumstances of the last moments of our deceased brother; and it will be extremely gratifying to his numerous friends, and indeed to all the friends of Jesus, to witness the triumph afforded, in his dying moments, to this servant of God.

"Feb. 23, being Monday, I called at nine o'clock in the evening to see brother Dusinbery. When I came to the door, I heard Dr. Phelps at prayer, and immediately after him brother Moore offered up a prayer. Rising from our kneeling position, I went to the bed-side of the dying man, who was in perfect possession of his senses, but had just strength sufficient to speak. A gloomy and death-like ghastliness sat on his countenance. He knew me, and with an effort pronounced my name. Perceiving he had neither strength nor time to waste, I immediately asked him the state of his mind, and he very emphatically replied that it was *very dark*. I told him he might venture his whole soul upon Jesus Christ. (Here I added considerable more than I have set down, though I do not distinctly recollect what. However, I reminded him of the mercy of God in our Saviour, and gave such counsel as was natural on such an occasion.) Soon after some one proposed prayer. I observed that as there had been several prayers, perhaps it would be better to allow him to collect his thoughts, and to offer his prayers to God in silence. After about ten minutes his countenance very visibly changed,

appeared animated, and brightened with a serene smile. Raising his hands and eyes, he pronounced distinctly and audibly the name of "Jesus." Gaining strength from the fervency of his feelings, he spoke again still louder, and said, "Jesus the name high over all." This he repeated five or six times. He again spoke: "Is'nt it a name high over all?" "Would you part with it for a thousand worlds? Would you brother PHELPS? Would you bro. MOORE? Would you bro. CHASE?" His father DONALDSON was standing near the bed, and he (bro. DUSINBERY) drew him still nearer, and affectionately endeavoured to embrace him, still talking about the name of Jesus. "Glory to God," said he, "I am saved—hallelujah—happy—happy—happy," &c. We then kneeled down, and returned thanks to God for this manifestation of his goodness. After this he asked us to sing, and, on being asked what we should sing, answered, HARRIET'S hymn, whom he frequently named, and said, she was in heaven. Her favourite hymn, "On Jordan's stormy banks I stand," &c. was then sung, during which he was much animated. Soon after this, he failed very fast. He frequently endeavoured to speak, but the organs of speech refused to perform their office. We could only understand the words, "happy" and "hallelujah" which were repeated many times, and at half past ten o'clock, he fell asleep without a struggle or a groan."

We have thus traced our departed brother and sister through life, and followed them to their departure out of this world, from which, we have every reason to believe, they flew to the regions of the blessed. That they were lovely in their lives, will appear evident to all who impartially consider them. We know, indeed, that we are often accused of eulogizing the dead to please their surviving friends. And it may be that, on the present occasion, we have furnished just cause for such a suspicion among those who were unacquainted with the subjects of our remarks; but we are very sure that those who *were* blessed with their society, who witnessed their piety and benevolence, their private and social virtues, and observed their attention to conjugal and domestic duties, will be tempted to say, "the half has not been told us." But whatever opinion others may form of them, your speaker may well be pardoned if he should betray that warmth of enthusiasm, which arises from Christian friendship, in speaking of these "happy dead." He knew them well. He has often witnessed their zeal for the honour of God in the advancement of His holy cause, as it was exemplified in their attention to the various duties of their station. He saw their tears and witnessed their groans while they were under conviction for sin, and likewise participated in their joy when the Lover of sinners said, *My peace I give unto you.* He has viewed with pleasure their progress in the divine life, mixed in their society on a variety of occasions, seen them in the *house of God*, and by their *own fire-side*, —and finally bore testimony to their entrance upon another state of existence, and he can truly say that the more he saw the more

he admired them on account of the loveliness of their deportment. And these things are mentioned not to exalt the creature, but the Creator, and to *magnify the riches of that redeeming grace* which shone so conspicuously in their lives, and made them so triumphant in their death—and that others, especially the youth, may be induced to follow them as they followed Jesus Christ. "The righteous shall be had in everlasting remembrance."

Scripture Illustrated.

From the Wesleyan-Methodist Magazine.

REMARKS ON MATT. v. 16.

"LET *your light* so shine before men, that they may *see*" (discern, or understand) "your good works, and glorify your Father which is heaven." (Matt. v. 16.)

It is evident that what is *to shine*, is the light,—and that this light is necessary in order to discern the beauty of the works in question, of which, when thus discerned, the effect will be,—*to glorify God.*

What we commonly term good works are such as are useful to men; and these require no superior or supernatural light, to enable us to approve of them, especially if they are useful to ourselves or our friends. I now speak of usefulness in things solely connected with the body; but then the effect of our seeing, and still more being benefitted by these good works, usually is, *to admire those who perform them;* by which it is evident that somewhat more is needful to be discerned before we shall glorify *God* on account of them. And it is *this* which makes the shining of the light so needful.

I make these remarks, because I think the text is commonly understood to mean the light of our good works, instead of that light which alone can enable us to understand their true nature, source, and ultimate aim.

Our Saviour, speaking of his heavenly Father, said, "I do always the things which please *Him.*" This is the criterion of a good work. We talk much against *self*-righteousness: but its real cure is instruction in the *nature* of true righteousness; by which I mean the *spirit* of our actions, *to* what they tend, and *from* what motives they emanate. (Rom. ii. 36.) To discern *this* requires the light of heaven. We may see many things in external nature by the light of a candle or lamp; but to see the situation of a country, its boundaries, and its bearings on other countries, requires the commanding and extensive light of the sun. Men in general look at good works by a mental candle-light; their horizon is the small circle in which they themselves move;

and utility *in that sphere* is their standard. Hence their admiration is limited and partial, and their estimate erroneous. In fine, the light which the disciples of Christ are to make to shine, is the *light of instruction in the true nature of works acceptable to God.* Compare the twentieth verse of this chapter. E. M. B.

The Grace of God Manifested.

MEMOIR OF MR. PETER BONNETT.

Communicated by the Rev. Heman Bangs.

Peter Bonnett, the subject of the following memoir, was born in the town of New-Rochelle, West-Chester county, state of New-York, of respectable and religious parents, in the year of our Lord 1736. He was a descendant from the old Huguenots, many of whom fled from France, during the great persecution, which the Protestants suffered from the Papists in the reign of Louis XIV. His Grand-Father fled from France to England, and from thence, with his family, he came over to America, and settled at New-Rochelle, which place took its name from *Rochelle in France*, as many of the first settlers in New-Rochelle came from that place in the time of the persecution above-mentioned. The family of Bonnetts have become quite numerous in this place, and many of them are respectable and pious members of the Church of God.

Peter was early taught to fear God, and honour his parents: and these pious instructions of his parents were not in vain; his mind when quite a child was deeply impressed with religious truths, especially the being and providence of God. He would often, when very young, ask his father many and various questions on the subject of creation, of providence, &c. the particulars of which he often related to his friends in his old age, as a proof of his early piety. At such times his father took particular pains to open the books of nature and revelation, and lifted up his youthful mind from nature to nature's God, as the Author and Creator of all things, as the good, wise, and powerful governor of the world, and the tender Father of the whole human family, which instructions were never forgotten by the child.

When about twelve or thirteen years of age, he was called to part with his affectionate father, who died and left him an only child. This bereavement almost broke young Peter's heart; but being deprived for ever of the presence, counsels and support of his *earthly father*, he was led to seek help from his *heavenly Father*. He was now brought to think more seriously and deliberately upon his future state. The Holy Spirit strove with

him, enlightening his mind and melting his heart; his soul was now burdened with the guilt of his past sins. "He laboured and was heavy laden." He mourned, wept and prayed, but apparently to no purpose. He was in fact almost in despair: he began to think that God would neither hear his prayers nor forgive his sins; but after a long and sore travail of soul, when almost discouraged and ready to give up all hope of mercy, the Holy Spirit taught him to ask in the name of Jesus Christ; and no sooner did he begin to lay hold by faith on the atonement of Christ, and pray for pardon and salvation in His name, than the chains fell off from his feet, and the load from his conscience. His mourning was turned into joy, prayer into praise; peace sprung up in his soul, and the love of God was shed abroad in his heart by the Holy Ghost. He immediately clapped his glad hands for joy, and shouted glory to God! These things he often related with feeling and interest.

Mr. Bonnett was now about fourteen years of age. His religious friends being chiefly Calvinistic in their religious sentiments, he could not cordially unite with them, and therefore had to struggle alone for many years; this circumstance probably much impeded his spiritual improvement, and made his path rough and very difficult, yet he held fast his confidence in God, "committing his works to the Lord, his thoughts were established." The Lord preserved him like young Samuel in the midst of ignorance, darkness and opposition, until the time was fully come to favour Zion in this part of our now highly favoured land.

About the year 1771 or 1772, the Methodist preachers visited New-Rochelle. Here for the first time in his life, he found a people whose doctrine was consonant with his own feelings and of his view of the Holy Scriptures, and with whom he could unite. Immediately therefore he joined himself to the Methodist Episcopal Church, where he remained until the day of his death.

The first introduction of Methodist preaching into New-Rochelle being somewhat singular, and so closely connected with Mr. B.'s experience, that I think it will not be improper to mention it in this place. There was living at New-Rochelle, a man by the name of Frederic Deveau, whose wife dreamed one night that she was left alone in a dark and miry swamp. How to find relief she knew not, until a young man came up to her, and offered her his hand; and at the same time promised to lead her out of the swamp. She accepted the offer, and he safely conducted her out of all her troubles. This dream made a strong impression upon her mind, and the appearance of the young man was full in her recollection. This dream Father Bonnett always related as being from the Lord. Now at Mr. Deveau's the Presbyterians occasionally held meetings; and it happened one day while the minister was preaching, two strangers came into the congregation. After he had finished his discourse, one of the

strangers arose and introduced himself as a minister of the gospel, and asked of the minister liberty to preach; this not being granted, he next asked the man of the house, who said he would ask his wife who lay sick in an adjoining room. As he opened the door she saw the preacher, and knew him; and on being asked whether he should preach or not, she exclaimed, "yes he shall, for that is the man who led me out of the swamp!" Having obtained leave to speak, he took his stand, (while the other minister left the house,) and like Philip when he came down to Samaria, began to preach *Jesus and the resurrection*, in such a manner as the people had never heard before; and while he was speaking, the Lord converted the sick woman in the other room, and made her soul happy in his love. Thus was she indeed brought from the darkness of error, and mire of sin. This was on Thursday; and on the next Saturday he preached again, when Mr. B. for the first time, heard that kind of doctrine which so well agreed with his enlightened mind, and which he afterward heard for more than forty years with so much pleasure. (This preacher, as near as I can learn, was Mr. Boardman.) His heart was at once united to the man, and made to rejoice in the truth, for the "man spoke as one having authority and not as the scribes," and his word was "spirit and it was life." Many were ready to say, "we have seen strange things to day." Mr. B. in particular, felt as if the man had told him all things that he had ever done or felt, even his whole experience. It was Mr. Asbury who first formed a class here, some time, I think, in 1772, when seven joined class, and Mr. B. was appointed to be their leader, which office he filled with satisfaction and usefulness for near forty years.

Mr. B. was the first to introduce the messengers of the cross at the White-Plains, where, since that time, the Lord hath wrought wonders. He was a licensed exhorter, and travelled very extensively through this region, and laboured with commendable zeal to diffuse that light of divine truth, which the Lord had lighted up in his own soul, among the people for many years. He, like the sun, held on his course, through the whole of life. In the midst of trials, dangers and persecutions, he stood *fast in the liberty wherewith Christ had made him free.*

During the revolutionary war, the travelling of the preachers was much impeded in this part of the county; and this place laying on the lines, their little flock, like sheep without a shepherd, were scattered and torn to pieces; but after the horrors of war were ended, Mr. B. who had been driven away from his home by the war, returned and sought the scattered flock and united such as could be found together again.

Through the zeal and perseverance of our venerable father Bonnett, and the blessing of God, the society flourished, and Methodism gained a firm stand in this place. Through his in-

fluence chiefly, a comfortable Meeting-House was soon built, which was the first Methodist Meeting-House built in the country, in the state of New-York. His own house was ever an asylum for the travelling ministry. Mr. Asbury speaks of him, and of Mr. F. Deveau, as among his best friends, and their houses as his best homes. Thus he continued his course without turning to the right hand or to the left, until the day of his death.—Well might we say of him, that he fought a good fight, he kept the faith, he finished his course, he loved the appearing of Christ, and he has, no doubt, gotten the crown of righteousness from the righteous Judge.

Peter Bonnett was a man of a steady, strong, and a sound mind; of a rather slender body, of a middling size, in his appearance graceful, in his manners open, affable and conciliating, pleasant and interesting in his conversation. When truth, and the cause of God, or of Methodism, which were synonymous terms with him, required firmness, he was as inflexible as a wall of brass, and a pillar of iron. He endeavoured to obey this command, *do good to all men, especially to the household of faith.* He lodged the stranger, visited the sick, helped the poor, fed the hungry, and clothed the naked. His heart, his hand, and his purse, were all open to support the cause of God.

As a Christian he partook largely of the spirit of his Divine Master; his piety was deep and uniform; and his benevolence only bounded by his means. He was humble, spiritual, persevering and holy. His light was like that of the just which *shineth more and more unto the perfect day.* His soul being filled with love to God and man, he strove to let his "light so shine before men, that they seeing his good works might glorify his Father who is in heaven." His seat was seldom vacant in the house of God, until age and infirmity shut him up in his own house; but even then, he made his own house a Bethel, where the people of God met weekly to worship the Lord with his aged servant. At such times he would sing, pray and exhort, with all the fervour of a young convert, or rather of one ripe for the church triumphant. This he continued to do until the Friday evening before his death, which took place on the Thursday following. As a father he was affectionate, and perhaps too indulgent. Like Abraham, the father of the faithful, wherever he had a house, there God had an altar. It is said that for forty years, he was not known to neglect family worship; when he was unable himself to attend to it, his pious wife, who is yet living, took his place. On the Tuesday evening before he died, having a presentiment that his end was near, he had the family called together the second time for prayer, when he mentioned the probability that that would be the last time they should pray together, which proved to be the fact.

As a husband he was kind, loving and faithful. As a neigh-

bour he was obliging and conciliating, seeking peace with all men. He obtained the good will of all who knew him; his influence was great, being esteemed and reverenced by all classes of his fellow citizens. The society of which he was a member, always looked up to him as unto a wise and good father, and he will long live in their affections and memory.

He departed this life in the triumphs of faith, on the third day of April, 1823, in the eighty-seventh year of his age. He had been a professed believer in Jesus Christ seventy-three years; a uniform and faithful member of the Methodist Episcopal Church, fifty-one years; and a class-leader and exhorter about forty years. His favourite verse, as he used to sing it in his old age, stands inscribed upon his head-stone.

"He suffer'd on his fourscore years,
Till his deliverer came;
And wiped away his servant's tears,
And took his exile home."

Miscellaneous.

For the Methodist Magazine.

DEFENCE OF THE DELEGATION TO THE ENGLISH CONFERENCE.

Quærit nodum in scirpo.

Messrs. Editors,

A writer in the Wesleyan Repository of February, seems desirous to make it appear that our Mission to the British Conference was not only unconstitutional, but expensive and abortive. "Was not the expence connected with the passage of the representative there and back," he asks, "together with the support of his family while absent, and all contingent charges, borne by the Book-room?" Answer. The representative received quarterage for himself and family while absent. He received nothing for "family expences," either from the Book-room, or from any other source. Nor were there any other "*contingent charges*" than expences actually incurred and paid; of which an account has been rendered to the officers of the Book-room, to be laid before the General Conference.

"Was this embassy," he continues, "any 'benefit' to the description of preachers above enumerated, or their wives, widows, or children?" If the judgment of the officers of the Book-room may be relied on, it was. In an official communication on the subject, written long before the appearance of the article in the Repository, they say, "We have no doubt but the Mission will result in *much benefit* even in a *temporal point of view* to the Book-concern;" and of course to the description of preachers enumerated, their wives, widows, and children.

Did the writer in the Repository suppose that the Canada affairs were the sole subject of the Mission? Did he not know that

the establishment of a closer union between the two great bodies of Methodists in Europe and America, by a personal representation, was a great object of it? Or does he not consider the accomplishment of this object worth "$163 34 cents" several times told? The arrangement between the Book-rooms of the two Connexions, effected by the Mission, and so beneficial to us, in the opinion of our Editors, either did not enter into his calculations, or was not suited to his arguments.

"What instructions were given to our representative,—how they were complied with—how the matter was settled," will all be answered to the proper authorities.—"Whether the house, &c. in Montreal was restored to us." In principle it was. Our right to it, as urged by the Mission, was explicitly acknowledged, and an equivalent satisfactory to us, agreed to be rendered for it. And now, Sirs, to use the language of the writer in the Repository, will it not surprise the Methodists in the United States, to read the broad and unqualified assertion in the conclusion of his paragraph: —"the Canada Methodists will not now (Sept. 1823,) receive preachers from the United States." That there are some, possibly many, who wish "English local preachers to come and help them, as Itinerants and as School masters," I am not at all disposed to question, though I have not seen their *circular*. But the assertion of the writer quoted is unlimited, and implies much more— "the Canada Methodists will not receive preachers from the United States." Let us then turn to the records. What say they?

British Minutes for 1823.

"Total number of members in Canada this year, 1081
do. Preachers, 9"

American Minutes for 1823.

(N. B. Agreeably to arrangement we send no preachers into *Lower* Canada, although many there have wished it.)

Number of our members in Canada this year, 5450
do. Preachers, 30

I leave you to judge how the *assertion* of the correspondent of the Repository, is to be reconciled with these

Baltimore, March, 1824. DOCUMENTS.

☞If the Editor of the Repository think it proper he will be pleased to copy this article into his paper.

AN INFIDEL ENTHUSIAST.

After Lord Herbert, the most learned of the English infidels, had finished his favourite work, entitled *De Veritate*, apprehending he should meet with much opposition, he doubted whether it would not be best for him to suppress it. To decide this point he adopted the following expedient. The account is given in his own words.

'Being thus doubtful in my chamber, one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book, *De Veritate*, in my hands, and kneeling on my knees, devoutly said these words:—O, thou eternal God, author of this light which now shines upon me, and giver of all human illuminations; I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make: I am not satisfied enough whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall not publish it.—I had no sooner spoken these words, but a loud, though gentle noise, came forth from the heavens, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true; neither am I in any way superstitiously deceived herein; since I did not only clearly hear the noise, but, in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came.'

On this passage Leland makes the following observations:

"I cannot help thinking, that if any writer, zealous for Christianity, had given such an account of himself, as praying for and expecting a sign from heaven, to determine his doubt, whether he should publish a book which he had composed in favour of the Christian cause; and upon hearing a noise, which he took to be from heaven, had looked upon it as a mark of the Divine approbation, and as a call to publish that book, it would have passed for a high fit of enthusiasm, and would, no doubt, have subjected the author to much ridicule among the gentlemen who oppose revealed religion. What judgment they will pass upon it in Lord Herbert's case, I do not know."

From the Wesleyan Methodist Magazine.

MR. WESLEY'S RULES FOR CONGREGATIONAL SINGING.

[We copy these Rules from the second Edition of a scarce book of Tunes entitled "Sacred Melody," &c.; published by Mr. Wesley in 1765, in connexion with his "Select Hymns, designed chiefly for the use of the People called Methodists." Editor.]

That this part of Divine Worship may be the more acceptable to God, as well as the more profitable to yourself and others, be careful to observe the following Directions.

1. Sing *All*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.

2. Sing *lustily*, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more

ashamed of its being heard, than when you sung the songs of Satan.

3. Sing *modestly.* Do not bawl, so as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

4. Sing *in time:* whatever time is sung, be sure to keep with it. Do not run before, nor stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can: and take care you sing not too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

5. Above all, sing *spiritually.* Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to this attend strictly to *the sense* of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.

SINGULAR CONVERSION OF AN IRISH ROMAN-CATHOLIC.

(*Communicated by* Dr. Adam Clarke.)

Bryan M'Maken was a poor ignorant Roman Catholic, who acted as herd for a number of families near Newtown Stuart, in the county of Tyrone, North of Ireland. The Methodist Preachers visited the place to which he belonged; and Bryan, under the preaching of Mr. Joseph Armstrong, was so deeply convinced of his sinful state, that when he returned to his cabin, after the sermon, he was unable to conceal his distress from his wife. On her inquiring into the cause, he said, "I think God Almighty is looking at me every minute, and is angry with me." She did her utmost to make him quiet, but to no purpose; and, as a last resort, she advised him to go to the Priest on the following morning. He took this advice; and having told his case, the Priest said to him, "O, you have been hearing these Methodists; nothing better could come of it." "Oh," said Bryan, "it is they that have done it upon me; but, Sir, what shall I do, for I cannot live this way." After scolding him, the Priest said, "Well, I will tell you what to do, and you will be well enough: go to the dance, which is to be at John ——'s to-night: and when you return home, take a hearty glass of whiskey, and get Madge [his wife] to sing you a song; and all will be well." In obedience to this advice, Bryan and Madge went to the dance; but he had not been long there before he started up, saying to his wife, "Madge, come away! I am worse and worse." On his return home, however, he took the rest of the advice,—drank the whiskey, and heard the song; but to no purpose. In the morning, far from being relieved, his distress was greatly increased; and

MADGE advised him to go once more to the Priest. He went the next morning, and told his Reverence that he was no better, for God was "still looking at him," and was "angrier and angrier!" He was then ordered to go to Lough-Derg, and heavy penances were prescribed,—so many crossings, genuflections, stations, walking on his bare knees, &c. Having accomplished this task, he returned, and told the Priest that he was no better. "Then," said the Priest, "you may go to the Devil; for I can do no more for you: but, mind, you must never go near the Methodists again." "O," said BRYAN, "there is no danger of that; they have done enough upon me already." Notwithstanding this resolution, being a short time after drawn by his employment to the preaching-house, during the time of divine service, he ventured to the door to listen to the singing, then heard the prayer, in which he thought there could be no harm, and lastly ventured in. The Preacher, knowing nothing of the case of BRYAN, was led to describe the state of awakened sinners, and the advice sometimes given to such, to relieve them from their distress. BRYAN, having, by this time, got near the pulpit, exclaimed, "That is just what he said to me:" and there and then, before the congregation, he detailed the whole of what had passed between him and the Priest. The Preacher told him that he could never be happy until he was converted, and obtained the forgiveness of his sins; adding, "Kneel down, and we will pray for you." The whole congregation then fell upon their knees, calling upon God to have mercy upon the penitent. After some time, he leaped up, clapped his hands, and said, "I have got it, I have got it! I know he is not angry with me now! O, Sir, will you come and convert MADGE?" The preacher replied, that he would go and *talk* with her next morning; but BRYAN could with difficulty wait so long. As soon as he got home, he exclaimed, "O, MADGE, sure I am converted; God is not angry with me now." "BRYAN dear," said his wife, "who converted you?" "O," said he, "it was the Preacher." "Would he convert me?" said she, "for I am as bad as you." "He would convert all the world," said BRYAN. The Preacher visited MADGE, and explained to her the plan of salvation by Christ Jesus, and she also was soon brought to enjoy the power and comfort of religion. BRYAN could not rest now without telling the Priest. He was advised not to go; but go he would; and in the face of the congregation, in his own way, told the Priest of the happiness of his soul. The Priest ridiculed him, and threatened him with excommunication; to which BRYAN replied, "You may save yourself the trouble; *you* could do nothing for me in my distress, and I will never come near you more." BRYAN and MADGE suffered much from their bigotted neighbours; but they held on their way, and are long since lodged in the Paradise of God. They brought up their children also in the fear of the Lord; and one son became a respectable Local Preacher among the Methodists.—*ib.*

Religious and Missionary Intelligence.

To the Editors of the Methodist Magazine.

Dear Brethren,

I am instructed by the Tennessee Conference, to transmit the following Report to you, to be made use of as you may think proper.

With assurances of genuine respect,

I am, Dear Brethren, yours in Christ,

Thomas L. Douglass.

To the Tennessee Annual Conference.

Dear Brethren,

Your committee appointed to examine into the progress and prospects of our Mission among the Cherokee Indians, beg leave to report as follows, viz.

From the best information we can obtain, we understand that in the spring of 1822, Mr. Richard Riley, a native of the Cherokee nation, living twelve miles south of Fort Deposit, requested the Rev. Richard Neeley, the assistant preacher on Paint-Rock circuit, to preach at his house, to which he consented, and in the course of the summer, with the assistance of the Rev. Robert Boyd, who travelled with him on that circuit, raised a society of thirty-three members, of which Mr. Riley was appointed leader. The Rev. William M'Mahon, Presiding Elder of Huntsville district, held a quarterly meeting at this place a few months previous to Conference, at which time the power of God was manifested in a very extraordinary manner among the natives, several of whom, professed to find peace with God through Jesus Christ, became members of his church, and have continued since that time to evince the sincerity of their profession, by an upright walk and conversation. At our last Conference, the Rev. Andrew J. Crawford was appointed to this place as a Missionary. He arrived at Mr. Riley's the 7th of December, and made known the object of his mission, and was cordially received. As soon as convenient a council was called, consisting of the principal natives in that part of the nation, who gave their approbation for the establishment of a school, which commenced the 30th of December, under favourable circumstances. He began with twelve children, and the number soon increased to twenty-five, several of whom commenced in their letters, and in a few weeks were able to spell in three and four syllables. In the course of the summer, some on account of their crops, and others through a want of inclination, declined attending, especially the children of parents not under religious impressions. Most of those who sent their children, are highly pleased with the establishment, and have proffered to aid in building a boarding house, provided they could be supplied with teachers sufficient to carry on the institution. The good effects which have resulted from this small attempt are so visible, that your committee are of opinion that much of what might be considered opposition at first, is now removed; and that a school would be much more prosperous another year. At this time there are fifteen regular scholars.

Our Missionary has been more successful in his attempts to preach the gospel, than in teaching the children. At first he met with some opposition in preaching, but through the influence of Mr. Riley this was removed, and the natives soon built a comfortable house to preach in, where they had regular service on Sabbath, besides being visited once in two weeks, by the preachers who travelled Paint-Rock circuit. At Mr. Riley's request, they took the mission into their tour round the circuit, and he was so kind as to make provisions to pay their ferriage over Tennessee river, which they had to cross in making their visit. On Saturday the 18th of January, several preachers met the Rev. Thomas Stringfield, who attended the quarterly meeting for the Rev. William M'Mahon, the presiding elder. The Lord favoured them with a peaceful and happy time, and many felt that their faith stood not in the wisdom of man, but in the power of God. The natives attended Lovefeast on Sabbath morning early and punctually. The Lord was in the midst, and it was truly a feast of love to the souls of his children. The ministers present were much delighted to hear their Indian brethren speak of Jesus in their own language, for although they could not understand their words, yet there is among these converted happy children of the desert, such a divine sim-

plicity of manners, and fervency of devotion, that no person who sees them can doubt the sincerity of their profession: indeed *sincerity* has a language of its own, and it requires more art and refinement to ape and counterfeit it with success, than these honest simple hearted people possess. After Lovefeast was concluded, brothers STRINGFIELD and CRAWFORD preached. The Lord attended his word with power, and crowned the congregation with his presence and grace. Three precious souls found peace with God, and have continued since that time to give the most convincing evidence of their real and solid conversion to God.

The promise of a *two days meeting* at this place in the latter part of the summer, having been given by brother M'MAHON to brother CRAWFORD, the propriety of having a camp-meeting was suggested, and after consulting brother RILEY and some others of the leading characters among the Indians in that neighbourhood on the subject, it was mutually determined on, and the time appointed. Accordingly, on Thursday, the last day of July, they met on the ground, where they found brother RILEY, with his brother, and several others, encamped. There was a neat and commodious tent prepared for the accommodation of the preachers, well furnished with clean good beds, (indeed the tents and accommodations were all good) and all who attended the meeting were lodged and fed generously and comfortably. Many of the natives attended on this occasion from a very considerable distance. Some from thirty to sixty miles, and one who travelled fifty miles and who could neither speak nor understand the language of the whites, was powerfully converted to God, baptized in the Christian faith, and returned home a new creature in Christ Jesus. This was a time of the mighty power of God, and of the gracious outpouring of His Holy Spirit. Thirty-one souls professed to find peace through our Lord Jesus Christ. Twenty five adults, and twenty children were baptized. During the whole time of this meeting, the most profound attention was paid by the Indians to every part of divine service, and to the rules of order and decorum; indeed they manifest a disposition to comply in every instance, with the directions of their ministers. When the meeting was about to close on Monday morning, and the congregation was actually dismissed, twenty or thirty of the natives, who had attended during the meeting, and were seriously impressed, came into the altar, and requested the preachers to instruct them how to get religion, or, as they would say themselves, how they could obtain the favour of the *Great Spirit*, and be happy like their brethren who were praising God; and on their request being complied with, by one of the preachers addressing them through an interpreter, it was really a circumstance stamped with marks of the introduction of primitive Christianity among the heathen, to see them hang with seriousness and delight, upon the speaker's lips, and appear as if they would never be tired of hearing about *Jesus*, and the *way to Heaven*. When the meeting finally closed, it was with the greatest reluctance these friendly people parted with their ministers; and one of them, a man of wealth and piety, was so delighted with the meeting, that he seriously proposed to his brethren to return to the camp ground, throw in all their property and stay on the ground as long as it lasted. From this meeting the work of God has spread and revived in a glorious manner; two other societies are now flourishing in that part of the nation, one of which has been formed since the camp-meeting, and the other greatly increased.

Your committee look upon these openings of Divine Providence as *special* and *loud calls* to our Conference, our superintendents, our ministers, and members in general, to unite their zeal and exertions, to afford this destitute people the means of salvation. O brethren! come up to the help of the Lord against the mighty. What has God already wrought, and how plain and simple the means by which he has performed the mighty work. Only consider, but two years ago a Methodist preacher had never preached in this part of the Cherokee nation. Our worthy and pious friend, Mr. RILEY, as has been stated, invited brothers NEELEY and BOYD to cross the Tennessee river and preach at his house, and these zealous and pious young men, who had just been called like Elisha from the plough to the pulpit, embraced the invitation, and flew upon the wings of love to plant the gospel among the Indians, believing that a Methodist preacher is never out of his way when he is searching for the lost sheep of the house of Israel, and bringing sinners home to God. ROBERT BOYD is no more! he is gone to his reward; but he lives in the hearts of these pious Indians, and never, no, never, while their memory is left

them will they cease to remember Robert Boyd.

We now have one hundred and eight regular members of society in this part of the nation, and a number of the children can read the word of God, and some of them can write a tolerably good hand; and the whole amount of moneys expended does not exceed two hundred dollars. Indeed your committee are of opinion, that a great parade about Missionary establishments, and the expenditure of many thousands of dollars to give the heathen science and occupation, without religion, is of but little advantage to them. For after all their acquirements they are still savages, unless their hearts be changed by the grace of God, and the power of the gospel; but this blessed gospel, which is the power of God to the salvation of all that believe, whenever and wherever its divine influences are implanted in the heart by the efficient operations of the Holy Ghost, makes man a *new creature*, and fits him for his place in society. Your committee has at this Conference, witnessed a very striking instance of the influence of moral and divine truth on the heart and conduct of one of the members of the society at brother Riley's. Polly Smith, a converted indian, some twelve months ago, found a piece of calico in the nation. This honest and pious woman, instead of concealing the property or applying it to her own use, took it to the nearest store, and asked the merchant if he had sold such goods, and to whom, and being informed that he had sold such calico to some Creek Indians, she has kept it sacredly and inquired for the owner until now; but not finding an owner, she came to this place, and applied to brother M'Mahon, the presiding elder, to know what she should do with the property. What spirit but that which is of God, could make a Cherokee Indian in America so much like a primitive Christian at Jerusalem!

Your committee are happy to learn from the best authority, that these Indians are not converted merely to forms, names, and ceremonies, but that love to God and good will to all men, are the ruling and governing principles of their hearts and lives. That this blessed work of evangelical purity and holiness may be generally diffused among these people, we would suggest the propriety of establishing a Missionary Family, or at least a boarding house for children in this part of the nation, so soon as it may be thought expedient. Many, very many of their children and young men would have attended the school during the past year, and received the instructions of our Missionary, but they lived at too great a distance, and there could be no provisions made to board them for the want of means. Dear Brethren, we call upon you once more, and we know we shall be heard, for our call is the call of mercy and humanity, for your prayers and exertions to save this dear people from perishing for lack of knowledge. We have two very good exhorters in this part of the nation, brothers Gunter and Brown. Brother Brown is a young man of pretty good English education, speaks his own language with great facility, is a very good interpreter and bids fair to be eminently useful to his nation. He is willing to give himself entirely to the work of the Mission, and he can already repreach a sermon delivered by our Missionary to the natives in their own language without loosing either the substance or force of what he communicates in this way. A divine unction attends his word, the Missionary fire is communicated and kindles in his feelings while speaking, and the hearer feels its sacred influence. If we cannot at present engage in this important work upon as large a plan as we would wish, we recommend most earnestly that the Mission be continued in the same way as it was the past year.

Your committee cannot conclude this report, without calling your attention to the gracious work of reformation which has lately taken place in another part of the Cherokee nation, about one hundred miles from the Mission at Riley's.—About two years ago, Mr. Coody living on the main road leading from Nashville to Georgia, near Ross' Post Office, invited some of our travelling ministers to preach at his house, which they readily complied with, and their labour of love was not in vain. A society was soon formed, and his house was continued as a preaching place. Your committee regret that they have not the necessary information relative to the progress of the work of God at this place, to give it in detail. We can only state that at this time there are more than eighty regular members of society in that part of the nation. Our worthy friend, Mr. Coody, was made a subject of converting grace soon after the gospel was carried to his house. He is a good exhorter, a pious leader of the church which is in his own house, and a very useful man to his brethren. He requests that a Missionary should be sent to that part of the Chero-

kee nation, and proffers to give one hundred dollars per annum for the support of the Mission. Your committee would also seriously recommend this as Missionary ground, and hope our superintendents will try to make some provision for the place in this way.

Convinced of the necessity and importance of attending to the Missionary business with promptness and punctuality, your committee would also take the liberty of recommending the propriety of appointing a *Conference Missionary*, whose duty and business it shall be, to travel through the bounds of the Conference, form Missionary societies, as branches of the Auxiliary Society in Nashville, collect funds, superintend the Missions, and visit those parts of the work which he may deem most important, as he can make it convenient.

Dear Brethren! we hail with more than ordinary solicitude, the conversion of the heathen to Messiah the Prince of the Kings of the earth, and the spreading glory of the gospel of peace among us in general. Permit us to conclude this hasty and imperfect report by assuring you, that if our prayers are heard in heaven, the harvest of the ensuing year will be more abundant than that of the past. That the Great Head of the Church may keep us by his power, through faith unto salvation, and bring us at last to mingle our joyful songs with the anthems of the spirits of the just of every land and nation, in the mansions of eternal blessedness, is the prayer of your committee.

THOMAS L. DOUGLASS,
Chairman of the Con. Miss. Com.

WYANDOTT MISSION.

Extract of a Letter from the REV. JAMES B. FINLEY, *dated Sandusky Mission-House, Feb.* 10, 1824.

GOD is still carrying on his good work. I have just returned from a tour to the north, in company with MONONQUE and GREYEYES, two Indian Chiefs and JOHN POINTER, the interpreter. We had intended to visit the Chippewa Tribe, but on our arrival at Detroit, we learned that they were so much dispersed by the late war, that a visit would be inexpedient at present. We however visited some of the Wyandotts on the River Huron; and also those on the Canara in Canada. In both of these places God owned our labours, but more especially in the latter, where the Lord wrought so powerfully that several were awakened, three converted, and fifteen joined society. These we left in the care of bro. JACKSON.

Since our return the work of grace has so revived among us, that within one month, twenty-seven have been added to our number, which now amounts to two hundred and sixty. Our people are much engaged in the gracious work, and so numerous are our congregations that no house we have will hold them. Our class and prayer meetings are well attended. Never indeed was this Mission more prosperous. Our converted chiefs, like JOSHUA and CALEB, seem determined *to go up and possess the land.* So convincing is the hand of God in this work, that even the pagans remaining among us, stand astonished and confounded, and almost at every meeting some come over on the Lord's side.

Our school has prospered; and some of the children are truly pious. Brother WILLIAM WALKER, their teacher, is their class-leader, and they hold their meetings every week in the school-house. I attended the other evening at one of their meetings. One of the boys prayed; and we had not been long on our knees when there was almost an universal cry for mercy. Such a time I never saw amongst children. Some of them came and caught me around the neck, while they praised the Lord for pardoning mercy. I seemed lost in wonder, love and praise, while beholding this scene. Surely if the benefactors of this Mission and School, had witnessed this fruit of their bounty, it must have amply rewarded them for all their kindness.

The children are attentive to their studies, and learn well in spelling, reading, and writing.

We hope the time will soon come, when this Mission will be able to support itself principally. God has blessed the labour of our *hands* as well as of our *hearts.* We raised between two and three thousand bushels of corn, and vegetables in great plenty. Our family now consists of sixty-four persons—three labouring men, four girls—brother HOOPER and his wife, myself and wife, and fifty-three children. We have manufactured about one hundred and twenty yards of cloth, and are preparing to be more extensive in this branch of business, and our general stock of provision has been very considerable.

STATE OF RELIGION ON NEW-HAVEN DISTRICT.

Good news from Zion is always grateful to the friends of Zion. The Lord is giving favourable intimations on different parts of New-Haven district. As usual, we have to meet with much opposition, and to encounter the intrigues and arts of our enemies. But in many places they overshoot the mark, defeat their own purposes, and produce a spirit of inquiry which always terminates in happy results. To accomplish any thing to purpose, much labour, much zeal, much diligence and perseverance, are essentially necessary in this part of the vineyard. A letter from bro. Schoolefield informs me, that "the work of God is going forward in a number of places on Dutchess circuit; between fifty and sixty have been converted and reclaimed from backsliding, since Conference, and prospects still brighten."

Middletown is remembered in kindness by the Great Head of the Church. Brother Bowen says, "the long-looked for period at length has arrived, God is raining righteousness upon us." Convictions are clear and pungent, justifications bright and glorious. After speaking of several individuals who have experienced the gospel of Christ to be the power of God unto salvation, he says, "The work is spreading." The brethren in that place give glory to God, and strive to get to their several posts to be workers together with Him.

In a number of places on Durham circuit, God is pouring out His Spirit. In Haddam, and in one of the Parishes belonging to the town of Saybrook of notable memory, the word of truth is taking effect. Sinners are awakened and brought to the knowledge of that Jesus, who by the grace of God hath tasted death for every man.

Poughkeepsie is also sharing in the heavenly shower. On several other circuits there are favourable indications. The preachers in general are well received, and doing well, and have the spirit of Christian Missionaries.

Our brethren, the local preachers, are happily united, not only among themselves, but with the travelling preachers, and manifest a deep and religious concern for the salvation of souls, and the prosperity of the church of God. At the District Conference, peace, love, life and holy power prevailed. It was a time long to be remembered. It was a continual feast. Every thing appeared to be done in the spirit of prayer, in the spirit of divine and brotherly love. A holy, happy awe encompassed the whole. The brethren parted in peace, fully resolved to be more holy, and to labour more for God and precious souls. Surely the Lord is on our side, and we shall prevail.

In affliction, opposition and persecution, we learn our own weakness and dependence. I am sure if we are humble, God will make us bold and strong and victorious. S. Merwin.

New-Haven, March 17, 1824.

Extracts from the Third Annual Report of the South-Carolina Conference Missionary Society.

AT ASBURY in the Creek Nation, the pleasing intimations, which at an early period encouraged us to hope that our School establishment would become a nursery of pious feeling, as well as of moral principle and civilized habits, have not disappointed us. Under the management of the same zealous piety which would seek by other means to profit the soul, we have realized that our school is no less instrumental in christianising the children, than towards their civilization. And, indeed, thus far in our progress, it has been remarkable that those children who are more improved in the one respect, are so in the other; and that a child usually discovers a veneration for our piety, and concern to be interested in the benefits of religion, before he will be much impressed by the more common distinctions between civilized and savage men.

In giving direction to the early convictions of these tender, untutored minds, we are glad to say that our Missionaries have never encouraged strong and sudden ebullitions of feeling. They have wisely discriminated between these children, whose sensibilities, not yet blunted by a cherished infidelity, nor cauterized by crime, are alive to the importance of a doctrine which they may not distinctly understand—and the general mass of impenitents, who are instructed beyond their will, and are more careful to avoid the sense of duty than to perform what is commanded them. They have assiduously instructed their

pupils in the principles of religion; and have been watchful to ascertain how far they might be able to associate the doctrine of divine influence in repentance and regeneration, with that of obedience, in the appropriate acts of reformation and devotion.

We would not be understood here to mean that no indications of extraordinary religious feeling have appeared at Asbury. Quite otherwise. Many, very many strong cries and tears, have marked the power of a gracious work in some of the children. This, in some who were older, may have operated sympathetically upon others; so that almost the whole family of children have been bathed in tears, and prostrate together in prayer: but in these instances, our Missionaries have employed no alarming denunciations, no violent play upon the passions, to begin or to promote the work; and afterwards they have carefully catechised the subjects of it. We rejoice to add, that after sufficient trial—in which the importance of sealing the Christian profession of young converts was scrupulously guarded—two girls of about fifteen years old, and two other adult persons who were employed in the service of the mission—all of whom profess and evidence that they are "born from above"—have been baptised; and several others of our children, are earnestly seeking the salvation of their souls. We have now a small class at Asbury; and our brethren are no longer exiled from the Church of God.

AT ST. AUGUSTINE, in East-Florida, the Missionary was well received; and has maintained a more numerous congregation, and has preached with better success, than might have been expected. A small Church of "persons having the form, and seeking the power of godliness," has been constituted there.

For several years past, our indefatigable brethren on the Satilla Circuit, have carried their labours beyond its former boundary, into Florida: but the appointment of a Missionary to St. Augustine operated with much additional force in favour of the labours of the last year; and the circuit is now so extended, as to include seven preaching places in that territory, with the blessed fruits of thirty-nine members of the Church.

The CHATTAHOOCHEE MISSION, which originally was appointed for the south-western extremity of Georgia, has been largely extended into Florida. It will be recollected that this Mission was instituted two years ago; and that within the first year of its progress, there were two hundred and forty-one persons admitted into the Church. During the last year, the mission was strengthened with an additional Missionary; and has realised an increase of one hundred and ten members.

The Board cannot take leave of the work in Florida, without expressing their ardent desire, that a separate Missionary District could be formed, which should embrace the present Chattahoochee Mission, in one or two circuits—a Mission to be formed at and above St. Marks, including the newly designated seat of government—another above St. Andrew's Bay, probably along the Chippola river—and another at Pensacola. These points describe, as we are informed, the most valuable parts of the territory; and will probably attract a numerous population. We express our hearty wish to follow the first influx of emigration into this interesting country, but we cannot be confident that it will be so. Extended as our Conference District is, from the Cape Fear river in the north-east, to the Chattahoochee in the south-west; and from the French Broad in the north-west, to the St. John's in the south-east—with probably more than one thousand Churches, and thirty-six thousand members—no possible zeal in the preachers, or wisdom of the Bishops, could make such a disposition of one hundred men as would meet every demand. "*The harvest truly is great, but the labourers are few;*" let us, therefore, with greater importunity, "pray the Lord of the harvest that he would send forth labourers into his harvest."

THE MONROE MISSION, embracing Monroe, Bibb, Crawford, and parts of Pike and Houston counties in the west of Georgia—has experienced much of the blessing of God upon Missionary labours. From this Mission, there were returned to the last Conference seventy-five members of the Church. The present return brings up the number to three hundred and twenty-six. There have been seven meeting-houses built, and the whole number of preaching places is twenty-five.

From the YELLOW-RIVER MISSION—including the county of Henry, and parts of Newton, Fayette and Pike—you hear for the first time. The first year of this Mission, returns three hundred and forty-seven members of the Church. Ten meeting-houses have been

built; and our Missionary statedly preaches, every four weeks at twenty-six different places.

THE GWINNETT MISSION—embracing the counties of Gwinnett and Walton, and touching on those of Newton, De Kalb, and Hall—returned a year ago eighty-two members of the Church. The present return amounts to four hundred and sixty-two. This Mission occupies nineteen preaching places; and has the benefit of eight meeting-houses.

The success of these Missions—the joy and the praise of the South-Carolina Conference—cannot be contemplated without strong emotion. Three years have scarcely passed away, since the treaty was concluded, which transferred from the Indians to the state of Georgia, all that beautiful country whither our Missionaries went. Attracted by the lure of its fertile soil, the laborious citizen eagerly succeeded the retiring savage; and before the forest could be converted into fields, or the adventurous emigrant might feel himself at home, our Missionaries had arrived.—Through forests which never knew an eye; and often without a path to guide them—they sought, and they have found, the souls of men. How delightful to many a pious wife and child, who had followed a husband or a father, to this distance from the Church, to greet so early these Messengers of grace! And how reviving to him who had gone thither, not because he loved to wander, but only to provide for a beloved family! That in the numbers returned from these Missions, there are many such, we deem a peculiar enhancement of the value of the Missions. And that this tract of Country is one of the finest within our limits, and must soon become immensely populous—will operate with great force to increase our labours.—Two other Missions are immediately wanted; and each of those which are already begun, requires an additional Missionary.

One other subject—sacred to the cause of Christian charity—may not be omitted in this review of our Southern Missions. That we hold in the membership of the Church within our Conference, thirteen thousand negroes, will be admitted as evidence that they are not forgotten among the multitudes whom we serve. But we may not pretend that this number is proportionate; nor that our labours are so. We lament the fact; and we deprecate its causes. Alas, that Charity should ever have been so unwise, as not to know by what means—to what ends—and in what proportions, her efforts might be useful! Alas, that ever she should have forgotten that the body may be served to the ruin of the soul;—and that the Almighty Himself, hath not preferred to redeem mankind from all liability to evil, but only has provided that temporal evils may subserve eternal interests. Grieved that evil should exist in an evil world—some present, manifested outrage, has drawn from her a voice of pity and condolence, which, unthinkingly expressed, has been perverted into the horrid doctrine, that religion may do murder. With us, and with you, Charity weeps, and long has wept, for another cause. We know no evil to which the slave is subject, that may compare with his so frequent, total destitution of the means of grace. We honestly believe that all the circumstances of his condition taken together, as they are known to us, the negro in the Carolinas and Georgia, might on no temporal account, envy the peasant of some other Christian countries. Yea, more: we believe that many thousands of them are both better fed and clothed—and labour less—and are better attended to in sickness, than many of the white population of this, happiest of all countries. We long after a free, unsuspected, universal access to them. We long to realize the rich returns of a separate department, which should exclusively be directed towards their spiritual welfare. In the present economy of our labours—although we preach daily—it is usually but one day in seven that they can share the benefit; and even on this seventh day, we can preach to but a few of them. In the formation of our circuits, we have been led—perhaps too much—by the white population; and it might seem that the negroes, where they have our ministry, are served rather accidentally than by primary intention. Ought not this to be corrected? Might it not be pleasing to God that we begin to do something separately in this work, even although it could not be done without subtracting from our accustomed duty to the circuits?

Extract of a Letter from the Rev. Franklin Metcalf, *dated Perth, Upper-Canada, Jan.* 28, 1824.

"At the last Genesee Conference, I was appointed as a Missionary to this new settlement, of which Perth is the principal village. With the assistance of brother Waldron, my worthy colleague, I have formed a four weeks circuit; and notwithstanding our difficulties have been many, and even discouraging, we have succeeded in establishing a society of upwards of one hundred in this place, and of forming societies in other parts of the circuit. In one neighbourhood a gracious and powerful work has been wrought, and a society of about forty has been formed, several of whom had been Roman Catholics.

"Among these happy subjects of grace, is an elderly lady upwards of fourscore years of age, at the time of her conversion. To hear her expressions of gratitude to God for His pardoning mercy, is truly delightful and encouraging. May God carry on the gracious work."

Obituary.

To the Editors of the Methodist Magazine.

Kinsale, Virginia, December, 1823.

Dear Brethren,

A desire to perpetuate the memory of the righteous, and to see the triumphs of Christian virtue exhibited to the public eye, prompts me to present you with the following memoir for publication. Murdock Murphy.

Mr. John P. Newton, late of Lee-Hall, Westmoreland County, Virginia, was born of highly respectable parents; and at an early period he was committed to the care of a pious mother, now a member of the Methodist Episcopal Church. He, like most young men in affluent situations, had the allurements of the world to contend with, which but too effectually prevented him from thinking seriously on his latter end, until he had attained to manhood in June, 1822. He was married to an amiable young lady in whose society he no doubt anticipated enjoying all the felicities, the world could afford; but alas! how delusive were his prospects; but a few months elapsed after his marriage before he was visited with the pulmonary consumption, which he soon recognized as from the hand of the Lord. He now became deeply concerned for his future safety, and believing he was guilty in the sight of his God, betook himself earnestly to prayer and reading the sacred scriptures. He clearly saw that he had hitherto done no good thing. He now resolved to seek the salvation of his soul, and he did not seek in vain; for he soon found Him of whom Moses and the prophets did write.

Soon after this happy change, I made my first visit to him. He observed to me, "I thought ere this I should have been in eternity. I am dying, but I do not fear death. My God, for his Son's sake, has forgiven *all my sins*—all is right between me and my good God. I had a view of my beloved Redeemer before your arrival. He is gone to prepare a mansion for me." After a pause, he said, "O! He is preparing a glorious mansion for me." After being raised up in bed he requested that we should have prayer. He joined (although too weak to talk except by short sentences) in singing, and added a hearty amen, to almost every sentence, and humbly thanked his God that there were praying brethren, to pray for him. After this exertion he fell into a doze, when opening his eyes, he looked with sweet surprise, and exclaimed, "O what a scene opens before me! Brethren I have had a glorious manifestation of the Holy Trinity!" He then paused, and appeared to gaze with rapturous delight, until he fell into another doze. Upon awaking, he proceeded to tell us what glorious prospects awaited him. His strength here failed so far as to prevent further remarks. Still his countenance evidently indicated the happy state of his soul.

On entering his chamber, he said, "I am almost gone." I asked him if he still possessed an unshaken confidence in his God? "O yes! O yes!" was his reply, "I think I shall get to him to night. O my brother, pray for a poor creature, I am almost gone; but I know my Jesus will never forsake me." After a short doze he observed, "I feel that God is satisfied with my sufferings,

but his holy will be done; duty requires I should calmly wait the summons."—After awaking from one of those momentary slumbers which intervened between those alarming and truly distressing paroxysms of coughing, which he bore with Christian fortitude, he observed, "I thought I was gone. O! in a little time I shall stand at the right hand of my God. O yes! that is my stand." His chamber was a continued scene of prayer and praise. His exhortations excited the astonishment of all. I never entered his house, but the impression rested on my mind, God is here! On the 23d of May, after admonishing all around him to meet him in heaven, he called for his shroud, gently folded his arms across his peaceful breast, closed his eyes, and calmly fell asleep.

Poetry.

Reflections on hearing of the death of MRS. HARRIET DUSINBERY.

The note of sorrow reach'd my ear. I caught
The mournful accents, and felt the parting
Anguish of my dying friend: Was it the
Requiem sung by angels, o'er the last
Bright hours of Harriet's days? Or was it
That kindred sympathy of soul which melts
At others woes, and claims, tho' distant, tears
Of sorrow.——This sacred sympathy of
Soul is Heaven's best gift, it lightens care, and
Smooths the pilgrim's path thro' toilsome life, till
Joys immortal springs within the breast with
Ecstacy divine.——Methinks I hear the
Dying words of Harriet's tongue full of
Eternity! while angels hov'r'd round
Waiting to bear their sister spirit
To her native skies. Sudden thy transit
To a world of bliss! I ken thy rapid
Flight, and trace thy shining way, above the
Lucid spheres. And art thou gone so soon my
Friend! and left behind so many charms to
Tempt thy tarriance here?—Bright was the hour
Which hail'd thy bridal morn: A few seasons
Roll'd their waves of bliss and crown'd thy happy
Days—But oh! this changing life, this varied
Scene—how vain it is. Transient as a dream.
And like the sunbeams dancing on the wave,
Or brightly colour'd bow which decks the arch
Of Heav'n, are all our joys.——The fairest morn
Is soon o'ercast—sudden the tempest frowns
And blackens all the sky! The surges rise
And lash the sounding shore. Toss'd upon the
Sea, the fragile bark in vain contends with
Raging elements and sinks to rise no
More. But Harriet is safe—her lovely
Form, where youth and beauty bloom'd, where
Ev'ry grace its lustre shed; has droop'd away; but
Oh! that Heav'n-born mind where shone effulgent
Beauties more divine—still lives, and lives to
Bloom for ever more. That voice which oft with
Me hath swell'd the note of praise, now swells the
Strain immortal thro' the Jasper skies, crown'd
With a diadem of light unsullied.
——Friendship may weep around thy early grave,
For worth departed loudly calls for tears,
And excellence like thine is seldom seen.
Thy name enrolled among the zealous few
In Jesus' cause. Obedience mark'd thy steps
Up to the gates of Heav'n. But oh! thy walk
Of private life, there shone the female mind
Unrival'd. I feel a touch a string that
Vibrates thro' the souls of friends surviving.
——But Harriet sleeps in death. Oh! could I
Shed the tear of sympathy o'er her tomb,
With those who deepest drink the cup of woe,
'Twould ease my aching heart and mitigate
The anguish. Methinks the last sad sigh of
Sorrow now I hear; the rising sobs of
Grief breaking the awful stillness of the
Dying hour. The falt'ring tongue half whis'pring
She's gone! Harriet breathes no more! Wrapt in
All the agony of woe, her bosom friend,
Despairing, sees his earthly solace gone,
While clinging to his arms their lisping babes
Repeat her name in vain. The weeping group
Of friends, which round her hung, seem present to
My thoughts. It is not fancy—Mournful the
Muse attunes the low strung lyre to notes of
Real woe. The chords respond to sorrow's touch,
And breathe an air unlike the strains of joys
Terrestrial; but like the cadence of a
Dying hour, when trembling nature quits her
Hold on earth and fastens on the skies. To
Thee, death seem'd an angel in disguise. The
Gospel hope its golden anchor lodg'd deep
In the veil fix'd o'er eternity. On
That thy spirit lean'd, till wafted to the
Port of endless bliss. Now pours that
"Blaze insufferable" upon thy soul!
Mingling with Seraphs round the August throne,
Thy burnish'd plumes reflect the glorious
Light.—Thine was the dignity of virtue.
In life most lovely—lovely still in death,
The mild lustre of those beaming eyes can
No more give a charm to virtue; but thy
Tranquil life of active goodness still speaks
"Thy works do follow thee:" I'll mark thy steps
And patient travel thro' this vale of tears,
Till I my rest shall gain and join the theme
Of everlasting love. MIRANDA.

Baltimore, Feb. 18, 1824.

THE

METHODIST MAGAZINE,

FOR JUNE, 1824.

Divinity.

For the Methodist Magazine.

AN ESSAY ON ATONEMENT.

BY THE REV. T. MERRITT.

At a time when the article of atonement is denied by some, and misunderstood by others, it becomes our duty to state the doctrine as clearly as possible, and support and defend it by reason and scripture. In order to do this in some degree, I would inquire, 1. What is atonement? 2. Whether atonement implies a change in the law under which it was made? and 3. Whether it was made for actual sins?

1. What are we to understand by atonement?

The word atonement properly signifies the condition of being *at one*, in a state of *agreement*, or *reconciliation*; "By whom we have now received the καταλλαγην, *reconciliation*."* The Hebrew word signifies *covering*, and intimates that our guilt is covered from the justice of God.† Christians have generally expressed their sense of atonement by the word *satisfaction*. And it is in this sense I here speak of it.

From the scriptures we learn by whom, and how the atonement was made, namely, by Jesus Christ, "Who made (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."‡ "He is the propitiation for our sins."—"He hath redeemed us from the curse of the law, being made a curse for us."—"But now in the end of the world hath he appeared to put away sin by the sacrifice of himself."

To understand the nature of atonement we must consider mankind as having incurred the curse of the divine law by transgression, and Jesus Christ as having borne that curse in their stead.

*Rom. v. 11. Wesley and A. Clarke. †Buck and Wood upon the word atonement. ‡See our Second Article.

When we look narrowly into this subject, the giving man a law, and annexing a penalty to the transgression of that law, appear to be matters of no small moment. Had God put man into the world without giving him a law, he would have had no rule to direct his conduct. Had he given him a law without annexing a penalty for the transgression of it, he would have had no means by which he could estimate the value of obedience, or ascertain the evil of disobedience. If, when he had transgressed, the threatened penalty had been executed upon him, he could never have been saved. If, when he had transgressed the law, his Lawgiver had pardoned him without exacting the penalty, he would have shown a disregard for his own law and character. Finally, as man's own happiness, the interest of society, and the glory of God, depended on his obedience; it was an instance of the wisdom, goodness, and justice, of God to command his obedience, and to enforce it by threatening a punishment proportionate to the criminality of disobedience. When, therefore, God had given man his law, and had said, "in the day thou transgressest thou shalt surely die;" he could not rescind the penalty without disannulling the law, and equally disregarding the interest of society and his own wisdom, goodness, justice and *truth*.

Should it be said, that upon repentance God could have pardoned guilty man without an atonement; the answer is, *first*, we have no authority for saying this, seeing there was no provision made for repentance and pardon, nor mention of either in the law. Secondly: Guilty, condemned man could not repent of himself, and God could show him no favour; for that would be to make void the penalty of the law. If the Lawgiver would respect his own character, and maintain his authority, he must proceed against the offender, and execute the sentence of the law, or find a substitute for him. He did the latter. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

We must, however, distinguish between atonement and the application of it to guilty man. These are two distinct things, and the former may exist without the latter. The atonement has been made, and in itself is complete; but its application is conditional. I speak not now of mankind as regarded in Adam their head; for there the application of the atonement is unconditional, and continues so till the time of actual transgression; when it becomes necessary that the transgressor should repent and receive the atonement by faith, in order to be saved by it.

It is clear then that we must distinguish between atonement and its application to the trangressor. By confounding these, or by making the latter, as well as the former, unconditional with respect to man, we should run into Calvinism and Antinomianism on the one hand, or Universalism on the other. The atonement never was designed to make obedience unnecessary, or to release

the impenitent from the obligation of punishment. Of course, when we speak of atonement as a satisfaction, or a reconciliation, these terms must be understood with some limitation, and not in such a sense as would represent God as well pleased with his creatures while they live in obstinate disobedience.

Again: We must distinguish between atonement and the payment of a debt. By confounding these we run into great difficulties and absurdities. A debt is an obligation which one person is under to pay another a certain sum. The creditor in this case has no claim upon the debtor for any thing but the debt. Nor can he refuse to discharge the debtor when the debt is paid. If the debtor be insolvent, and a third person pays his debt for him, it is the same in law as though the debtor paid it himself. The payment of the debt in this case is a matter of agreement between the third person and the debtor.

But suppose the payment were not an agreement between the third person and the debtor, but between the third person and the creditor: and suppose it were a part of the agreement that the debtor should not be immediately and absolutely discharged upon the payment, but should have his full discharge at a future period upon condition of his good conduct: suppose, I say, that this were the agreement, the transaction might, in a popular way of speaking, be called the payment of the debt, though it differ from the proper payment of a debt, in that it gives the debtor no claim to his discharge till he has performed the condition. In this case the transaction between the third person and the creditor is an expedient binding the debtor to his good behaviour, and making his good behaviour the condition of his discharge, as well as the payment of his debt.

Let what has now been said be applied to illustrate the doctrine of atonement. Here then we have the sufferings of Christ in the sinner's stead, with the agreement between him and the Father that the sinner shall not be immediately and absolutely discharged, but that he shall have his discharge, and enjoy all the benefits of the atonement at a future period upon the conditions contained in the agreement, (which they had a right to enjoin) namely, repentance and faith.

It has been said that atonement places the salvation of the sinner upon the ground of justice, and not that of grace, and that it gives him a legal claim to a disoharge from the demands of the law. But I would ask what claim the sinner can have in *justice* on the ground here stated. *He* has not paid the debt in any sense whatever. *He* has paid neither by himself nor proxy. And though Christ has made an atonement equal in value to the debt, yet it is not the same as paying the debt, because it gives the sinner no legal claim to a discharge. The debtor, in order to a discharge must pay the debt himself, or a third person must *so* pay for him that it shall be *legally* his own payment. But to

have it legally his own payment, he must have the will of him who pays for his discharge; because, being under no obligation to pay, he has a right to say whether the payment shall be considered absolute or conditional; and if he say conditional, the debtor can have no claim to his discharge till he has performed the condition. And thus it is with the sinner. The atonement gives him no claim till he has performed the appointed condition; and then his salvation is not of debt but of grace.

It has also been said, that though it were an act of grace in Christ to make the atonement, it is not so in the Father to discharge the sinner upon atonement being made, but what he is in justice bound to do, as the creditor is bound in justice to discharge the debtor when the debt is paid. The considering atonement as the payment of a debt, has represented the Father to be mercenary, selfish, inexorable, and his character far less amiable than if he should forgive his disobedient, but penitent children, by free mercy, without requiring any satisfaction from another—"How plain is it, says one, according to this doctrine, that God, instead of being plenteous in forgiveness, never forgives; for it is absurd to speak of mankind as forgiven, when their whole punishment is borne by a substitute."*

This view of the character of our heavenly Father could never have been given, if atonement had not been considered the proper payment of a debt. Surely the creditor who refuses to release a poor debtor till every farthing is paid by him or his surety, manifests far less kindness and generosity, than if he should give up the debt and release the debtor *freely*. But it should never be forgotten that atonement is not the payment of a debt.

The payment of a debt is an act of private, commercial justice, and goes to the benefit of the creditor. But it cannot be said that the atonement goes to the benefit of the Father, any more than that it is an act of commercial justice. Were sin a private matter, and did it affect no one but Deity, we may suppose it would have been forgiven without an atonement. But when we consider God as the Governor of the world, man a member of society, and sin an injury to society, the case is essentially altered. We can no longer view sin as a private matter, or as a debt that may be forgiven if the creditor please: but we must view it as a crime that must be punished to satisfy public justice, to give warning to others, to extend protection to the obedient, and maintain just authority. Hence it is not a matter exclusively between the sinner and God, but there is a third interest to be taken into the account, namely, that of society. Here then God must be regarded as the Lawgiver and Governor of his creatures, and not as a private person. A private person may give up his right if he please. It is a private matter, and he has no one to consult but

*Dr. Channing.

himself, and no one's interest to provide for but his own. But it is far otherwise with a governor, who is a public person, and whose character is identified with the public interest. In all his acts he is bound to respect the public interest, and to adopt those measures which are best calculated to promote and secure the general good. Virtue is the greatest good, and sin the greatest evil to society. A wise, good and just governor, will, therefore, make a distinction between righteousness and unrighteousness, and will adapt his government in the best possible manner to suppress and prevent the one, and promote the other. In order to this he will enact just laws; and, to give them proper sanctions, will annex promises of rewards to the obedient, and threatenings of punishment to the transgressor. If the interest of society requires this course for the information of its members, and the prevention of crime, we can easily perceive that the governor is not at liberty to depart from it when his subjects have transgressed. If wisdom, goodness and justice required that he should institute this form of government, the same attributes, together with truth after it was instituted, require his *adherence* to it. Nor could he do otherwise without prostrating his own character and overthrowing his government.

It is true that human governments, which are always imperfect, do sometimes remit the penalty of the law; but never, I believe, upon the broad principle that it would be safe to do it in all cases of penitence.

Suppose after a governor had organized his government and published his laws, he should come to his rebellious subjects, and say: "It is true I have published my laws with high and awful penalties; and it is true also that you have transgressed: yet, notwithstanding I am desirous of adjusting all differences with you; and therefore I propose and require that you repent, and I will forgive your rebellion and love you freely"—suppose, I say, this dereliction of the law by the governor, what effect would it probably produce upon those who hate him and his government? Would it be adapted to produce repentance of their wickedness, or a confirmation of their enmity and rebellion? Would it be likely to produce obedience to his laws in future, or contempt for his authority? Would it be likely to impress their minds with the evil of rebellion, and the value and importance of subordination, or to destroy the last lingering traces of those sentiments from their breasts? No enlightened mind can hesitate for a moment to pronounce this conduct most preposterous in itself, and as much at variance with the interest of society as with the honour of the governor.

Let these observations be applied to Deity as the moral Governor of the world, only with this difference, that what would be wise, good, just and proper in any degree in an earthly governor,

would be infinitely so in him: and then we have infinite reasons of wisdom, goodness, justice and propriety, against his pardoning sin without an atoning Mediator. For it is evident that, after God had published his law with its penalty, if he would pardon the transgressor, he must provide for his own honour, the security of his government, and the interest of his subjects: and we can have no conception how this could be done, but by providing a substitute for him, who, by suffering in his stead, should secure these ends. The atonement, therefore, goes to secure all the ends of government, (and not the personal interest of Deity) while pardon is offered to the transgressor. The object with God was the recovery of guilty men in a way consistent with good government; the motive leading to this object was his own benevolence; and the medium through which his benevolence was exercised was the atonement. Therefore salvation on the ground of atonement is so far from representing the Father as "inexorable, mercenary and selfish," that it is a display of infinite benevolence. And to this source the scriptures trace it. "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

I will close this part of the subject by three remarks.

First. When atonement is represented as the payment of a debt; when we read in the scriptures that Christ hath redeemed us, bought us, &c. this must be understood as an expedient for the consistent display of the mercy of God, and not as the literal payment of a debt.

Secondly. When God is spoken of in the scriptures as being angry, full of wrath, taking vengeance, &c. this language must be understood to signify the certainty and severity of his righteous punishments, and not as exhibiting a being without love, under the influence of malignant passions.

Thirdly. When we say in our second article, that "Christ truly suffered, was crucified, dead and buried, to reconcile his Father to us;" and when we say he "propitiated Deity," it is not to be understood of his *causing* love in the breast of God the Father towards his creatures; but of his magnifying the law and making it honourable, and thus removing all objections, rising out of the divine government, to a display of his mercy and benevolence: or, in one word, he reconciled and propitiated Deity, as the *Governor* of the world, and not otherwise.

II. I would inquire whether the atonement implies a change in the law under which it was made.

It is the opinion of some that the atonement was made only for the first sin: that the claims of the law of works, originally given to our first parents before the fall, being satisfied by the death of Christ, that law was repealed, and another, called the law of Christ, the Mediator's law, the gospel, &c. was instituted in its stead: and

that for the transgressions of this law no atonement has been made. I will here confine myself to the question concerning the law, and consider atonement for actual sins under the next head.

As it respects the law of works, I trust to make it evident that it has not been repealed or abrogated; that the only difference between this and the law of Christ is the difference of administration; and that this is the doctrine of the Methodists.

That there is a real difference in the administration of the law since Christ undertook the work of redemption, I admit. Before that event the law was administered without a Mediator, on the ground of man's ability to render the obedience it required; but since the fall, mankind are regarded as sinners, and the law is administered on the ground of atonement, including the new conditions of salvation.

In order to understand this question, we must observe that the law of works is to be regarded in a twofold point of light; first, as a precept or rule and measure of duty; and secondly as a covenant; in which sense it contained the conditions of salvation. In the latter sense it is abrogated; in the former not. In other words, our duty to God remains the same, while the conditions of salvation are changed from perfect, unsinning obedience, to faith in Jesus Christ. Faith also is to be viewed in a twofold point of light; first, as being a commanded duty; and then it belongs to, and is required by, the law; secondly, as being the condition of salvation; in which sense it was instituted by the Mediator, and belongs to the gospel. And indeed every sin against the gospel, is a breach of the law of works; but every sin against the law, is not a breach of gospel conditions.

That all sins against the precepts of the gospel are also sins against the law of works, and condemned by it, will appear thus: the threatening of that law is against all sin, as well as against one, but those are sins; and therefore threatened by that law. The major proposition appears by the recital afterwards; "cursed is every one that continueth not in all things written in the book of the law to do them." Besides, the penalty of that law is still executed against all such sins, which shows that the law is still in force.

It is nothing against this to say that every particular duty was not specified when the law of works was given. It was enough that the *genus* of every particular duty was expressed. God reserved to himself the prerogative of adding to his law, without altering the covenant terms; otherwise every new precept would imply a new covenant, and thus there would be a multitude of covenants. We readily perceive that if God should say at any time, "obey my voice in all things," whatever particular duty he might enjoin afterwards, it is included in the first general command.

Having made these introductory observations, I come to the proof that the law of works has never been repealed.

1. The moral law is the eternal, immutable rule of right, and necessarily requires the entire devotion and uninterrupted obedience of all intelligent creatures. Moral obligation grows out of the relation which rational creatures stand in to their Creator, and can no more be abrogated than that relation can be abrogated. Christ could not, therefore, abolish any part of the moral law, without abolishing the relation between creatures and their Creator. God cannot but require what is due to him from his creatures. Of course it could be no part of the object of our Saviour, in coming into the world, to take away or lessen our obligation to serve God, or in other words, to abrogate the law of God; but to save us from its curse when we had transgressed it.

It is to this point Mr. WESLEY speaks in his sermon entitled "The law established through faith." "The case is not, therefore, as you suppose, that men were *once* more obliged to obey God, or work the works of the law, than they are *now*. This is a supposition you cannot make good. The nature of the covenant of grace gives no ground, no encouragement at all, to set aside any instance or degree of obedience, any part or measure of holiness."

2. When the law is contradistinguished from the gospel, grace, or faith, it is not repealed, but established. Thus St. Paul, "Do we then make void the law through faith? God forbid: yea, we establish the law." The moral law must be here understood, as the apostle did make void the ceremonial law, and publicly avowed his doing so. But then it cannot be the Mediator's law as distinct from the law of works; because the Mediator's law includes *faith*, and the law which is established is distinguished from it. It must therefore be the law of works.

The same is apparent from our Saviour's words; "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled." To understand him as saying here that he did not come to destroy his own law, which, in the order of nature, was *consequent* upon his coming, would be absurd; but we have a noble meaning if we understand him to say, it was no part of his object in coming to redeem mankind, to destroy, or do away the law which they had trangressed; but while he delivered them from the curse, to confirm the law, to magnify, and make it honourable. This is the law which St. Paul tells us is holy, just, and good; which convinces us of sin, and brings us to Christ for salvation, which is often distinguished from the gospel, and confirmed throughout the New-Testament.

3. It is clearly the law of works which adjudges *infants* to be sinners, and all mankind to be *children of wrath by nature*. Rom. v. and Eph. ii. The law of Christ is not that merciless law which pronounces us "sinners" on account of our natural depravity,

and looks with "wrath" on the helpless condition of our nature; which, for "the offence of one, passes sentence upon all men to condemnation:" but it is that merciful administration of the law which implies a provision by which the "free gift has come upon all men unto justification of life."

4. That the law of works is in force still is, I think, abundantly evident from the curse which remains upon the earth, upon man, upon woman, and particularly from the sentence of death which remains upon all mankind. If mankind were delivered from the obligation of the law, so should they be also from the curse of it. The judgments which are abroad in the earth, with the various evils which afflict mankind in this world, flow not from Christ or his law, but are the fruits of transgression, and awarded by the law of works.

(To be continued.)

Biography.

To the Editors of the Methodist Magazine.

Dear Brethren,

I am requested by the friends of our late venerable brother, the Rev. John Hagerty, to forward the enclosed memoir for insertion in the Methodist Magazine.

Yours very respectfully, J. Soule.

Baltimore, March 11, 1824.

MEMOIR OF THE REV. JOHN HAGERTY.

The Rev. John Hagerty, the subject of this memoir, was born in Prince George's county, in the province, now state of Maryland, on the 18th day of February, 1747. Very early in life he experienced the sacred drawings of the Holy Spirit, and at the age of twelve years, such were his desires to serve God, that he said when he read of the sufferings of our Lord and Saviour Jesus Christ, his heart would melt into tenderness, and he had so great a desire to serve God, that he often thought, if Christ were then upon the earth, he would leave father and mother, brethren and sisters, and follow him even unto death. When about twenty years of age he had many compunctions of heart on account of sin, and made many fruitless attempts to extricate himself from the snare of the devil, and to enter heartily into the service of his Maker; but all his promises and resolutions were like the morning cloud or early dew, they vanished away as soon as the sun of temptation arose. In the 23d year of his age, he commenced keeping house with his eldest sister. Here he began to imitate the good examples given him by his parents, and set up family worship night and morning; and although he knew nothing of vital piety, and was entirely ignorant of the way of salvation by

faith in Christ, yet for consistency sake, he broke off from every species of open immorality, and laboured hard to keep a conscience void of offence toward God and man. Yet, said he, I had not discovered the root of the matter. I had not a sufficiently deep conviction for sin—my repentance and reformation were only like putting a new piece on an old garment, which generally makes the rent worse.

It pleased God about this time, 1771, to direct one of his servants, a Methodist preacher, John King, to the town where Mr. Hagerty then resided. He heard this man preach three times. With the first discourse he was tolerably well pleased: the second he liked better: but under the third, he felt as he had never felt before. The exceeding sinfulness of sin, the imminent danger to which he was exposed on account of transgression, his utter inability to save himself, and the necessity of evangelical righteousness through faith in Christ, rushed upon his mind and fastened in his conscience a conviction not to be easily shaken off. The great deep of his heart was now broken up, and he resolved on the spot to flee the wrath to come, by making a full surrender to God. After some months of various exercises, distress and prayer, his soul was set at liberty to praise redeeming mercy. The love of God was shed abroad in his heart by the Holy Ghost given unto him. Pardon and peace were witnessed to his conscience, and he could now, by the Spirit of adoption, cry Abba, Father. About this time God converted his sister, which was viewed by him as a gracious Providence. For he now stood in need of some intimate religious friend who could encourage him to bear up against the flood of persecution which threatened to overwhelm him like the billows of the ocean. This year, 1772, John King again visited the town where Mr. Hagerty resided, and put up at his house. The next day he preached in the market-place, and again on the Sabbath, and at night joined Mr. Hagerty and thirteen others into a society, of which he afterwards became the leader.

Soon after he had tasted the good word of God and of the powers of the world to come, he felt an ardent desire that all his relations and neighbours should be made partakers of like precious faith. This gracious desire increased in his soul, until after a lapse of some months, he was constrained to open his mouth for God, and to exhort sinners to flee from the wrath to come. Under his second exhortation there was a man deeply convicted of sin. This encouraged him to continue the exercise which he did at quarterly meetings and other places of public worship, under the patronage of Messrs. King, Rankin, Strawbridge and others, until at length, Mr. Rodda insisted on his preaching at his appointment at Linganore, to which he reluctantly consented. When he had finished his sermon, a man of decent deportment came up to him and gave him an invitation to preach at his house that day two weeks, which he accepted—and when the day came

attended the appointment, where he found a great many people, to whom he preached, and received another invitation to preach to them again. Thus did the Lord open his way before him, and gave him favour in the eyes of the people. Mr. Hagerty continued to preach and to labour in the word and doctrine for several years. Sometimes he would be away from home on preaching excursions for many weeks together. His heart was so much in this blessed work, that he could content himself only while he was seeking the lost sheep of the house of Israel.

At length he gave himself wholly to the work, and entered the travelling connexion in the year 1779. This year he was sent to Berkly circuit. In 1780 he was sent back to the same circuit. In 1781 he was appointed to labour in Baltimore circuit. In 1782 he travelled Calvert circuit. In 1783 Chester, and in 1784 Frederick. At the Conference of this year the preachers declared themselves an Independent Church, and ordained Mr. Asbury, Superintendent; and John Hagerty, Nelson Reed, and several others elders. In 1785 he was stationed in New-York. In 1786 and 1787 he acted as presiding elder. In 1788 he was stationed in Annapolis. In 1789 in Baltimore. In 1790 at Fell's Point. In 1791 and 1792 in Baltimore. At the close of this year, he was under the painful necessity of locating on account of the continued indisposition of his wife. From the period of his location, Mr. Hagerty continued to preach with great acceptability, in and about Baltimore. Few men were more cordially disposed to serve the church. At any hour, night or day, he was at the service of the people. Distance, weather or season, was no consideration with him when duty called. He has been often known to rise from his bed at midnight and ride for miles into the country, to visit a sick or a dying man, and that without fee or reward.

In person Mr. Hagerty was about the middle size, straight, well proportioned and active—prominent features—a fine retreating forehead, and in profile resembled the best prints we have of Mr. Fletcher. He was favoured with a robust constitution and good health, until within a few years of his death, when he was attacked with an hereditary epilepsy, and even while labouring under this malady, he was entirely free from any morbid affections of the stomach, and would often say even to within a few days of his death, "from the crown of my head to the sole of my feet, I have no pain: I can eat hearty and sleep sound, so wonderfully does the Lord favour me."

Mr. Hagerty's talents were above mediocrity, and his preaching was clear, pointed and commanding; conveyed by a manly voice, and attended by the unctions of the Holy Spirit, it was often made the power of God to the salvation of his hearers. In looking over his manuscript journal, we were much pleased and edified with the fine vein of deep piety, which runs through it;

and which breathes the spirit of a devoted Christian and genuine evangelist. As Mr. Hagerty dedicated his life to the service of God, it was to be expected that God would own him in his death. Our expectation was not disappointed. We had the pleasure of Mr. Hagerty's acquaintance for many years during his life time, and was favoured to be present in his dying hours. We called to see him on the Sabbath previous to his decease, and found him in a very comfortable frame of mind. Upon remarking to him that he appeared to be drawing nigh to eternity, he replied, "yes; and all is straight, the way is clear before me." In the afternoon we called again and prayed with him: he now appeared to have heaven in full anticipation: his eyes sparkled, and his whole theme was thanksgiving and praise. That evening he was taken with a violent attack of epilepsy and was conveyed to bed; but spoke no more, and on the next Thursday evening, Sept. 4th, 1823, he breathed his last, without a struggle or a groan, in his seventy-seventh year.

From the Wesleyan-Methodist Magazine.

MEMOIR OF THE LATE REV. EDWARD BAKER LLOYD:

BY MR. T. S. SWALE.

One benefit to be derived from those peculiar dispensations of Providence, by which pious, and useful men are unexpectedly removed from the Church, is, that, a strong interest being excited respecting every thing that has a reference especially to the closing scene of their lives, the survivors may be instructed, in matters of high concern, by the example and testimony of those who have died in the Lord. With this view, a brief memorial of that exemplary and devoted servant of God, the Rev. E. B. Lloyd, is presented to the readers of this Magazine. It is, however, a subject of regret, that no proper materials for a regular biographical account of this excellent man can be found among his papers. Of his early years, therefore, nothing can be stated; but this sketch of his life will commence at that period, which will prove the most interesting to his friends and to the Church of Christ.

The late Rev. Edward Baker Lloyd was induced to pay a serious attention to the concerns of religion, about the twenty-first year of his age. Having been for some time in a declining state of health, his friends advised him to try the effects of a change of air. Near the place of his temporary residence, he very providentially became acquainted with an aged Christian; who soon evinced considerable anxiety about his conversion. A careful perusal of Fletcher's Appeal was proposed to him; and having gone through that invaluable book, conviction laid hold on his susceptible mind, and he soon united with the people called Methodists. To the Rev. Jacob Stanley, Mr. Lloyd always

acknowledged peculiar obligations; as it was under his ministry, and in consequence of his friendly advice and directions, that his understanding was brought into full exercise upon the things of God.—Being of studious habits, and fond of investigation, he turned his whole attention to the Holy Scriptures; and made such advances in piety, and in theological knowledge, as induced those who knew him best to call upon him to engage in occasionally ministering among them the word of life. About two years afterwards, he was recommended by the Birmingham District-Meeting as a proper person to take a Circuit; and at the ensuing Conference, 1813, he received an appointment to Leek, where he spent the first year of his itinerant ministry.—The uniform testimony of those with whom he successively laboured at Leek, Portsmouth, Oxford, &c., is highly honourable to his exemplary piety, his well tempered zeal, and his diligence and fidelity in the discharge of every duty belonging to a Methodist Minister. As his endeavours to do good were sincere, and well directed, so they were proportionably successful; and to the close of his life it was his anxious desire to edify the Church of God, and to persuade men to enter the fold of Christ.

The Rev. W. Myles, in a letter to the writer of this article, states, that at Portsmouth it was a general observation of Mr. Lloyd's hearers, that they were never disappointed when they heard him preach; his discourses being "weighty and scriptural, calculated to instruct the mind, to humble the proud heart, and to mend the life."

In 1819, he entered into the holy estate of matrimony; and was stationed at Cambridge, of which Circuit he was appointed to take upon himself the entire superintendance. The result of his labours gave full proof that the confidence of the Conference had not been misplaced. Under his wise and economical management, the Society continued to prosper; many temporal difficulties were removed; an increasing interest for the cause of Methodism was excited; while, by the urbanity of his manners, and the purity of his life and conversation, he gained the affection of different classes of society, and was especially useful to the poor of Christ's flock, of whom he was the constant and disinterested adviser and friend.

In 1821, Divine Providence directed his steps to Halifax, where he laboured for two years, with such watchful attention to the spiritual interests of the souls committed, in part, to his care, as to render his premature death peculiarly afflictive to them. When the mournful intelligence arrived in some of the villages, where Mr. Lloyd had often stood up to bless the people, the inhabitants flocked together, and told the story of their sincere grief in the most moving terms.

During the period of Mr. Lloyd's residence in Halifax, all who properly understand and respect the ministerial office, must have

admired the uniform propriety of his conduct. If any difficulties or trials occurred, he preserved the same equanimity of temper, the same spirit of meekness and love, which characterized him under more happy circumstances of life. The Quarterly-Meeting of the Circuit had resolved to request the favour of his services for a third year; and the people were anxiously expecting that the Conference would accede to that request, when, by an unsearchable decree of Providence, he was called away to take his place in heaven. The particulars of this afflictive occurrence are shortly as follows:—Mr. Lloyd, in company with his colleague, the Rev. John James, and several other Preachers, left Halifax by coach for Sheffield, to attend the Conference, on Monday morning the 28th of July; and had proceeded as far as Shelly-Bank, at the distance of six miles and a half from Huddersfield, on the Penistone road, when the coach was overturned, and the passengers were laid prostrate on the ground in awful and agonizing confusion. Some of the parties were, however, enabled to pursue their journey the same day, although much bruised; while the Rev. George Sargent and Mr. Lloyd were left at the place, as it was impossible to remove them,—so dreadfully were they injured by the fall. Happily, Mr. James was enabled to return home, and announced to his sympathizing friends the calamities of the day; although he had his right leg very much crushed, and in other respects was so much affected, that he was, for a time, confined to his room.

As soon as the writer of these details heard of the awful catastrophe, accompanied by Mrs. Lloyd, he hastened to the fatal spot, where he arrived about three o'clock on the morning of Tuesday the 29th of July. He found his much esteemed friend in a very helpless and suffering condition. When the effects of the interview with his afflicted wife had a little subsided, Mr. Lloyd stated, that he could never recover. Upon being told that his friend could not bear to think of his death; "O," said he, "the whole *viscera* are so much crushed, that it is impossible I can live." As speedily as possible, the means prescribed by the Medical Gentlemen, who had hastened to the scene of distress, were employed; and all were in anxious hope that Mr. Lloyd would find himself easier. But nothing was sufficient to allay his very acute pains;—he appeared to be sinking under the effects of the fatal accident; and the only consolation that could then be indulged was that he continued in his usually calm, composed, and happy temper of mind. Being asked how he was, he replied, that he found God at hand, and not afar off, even on a sick bed. He was thankful, he said, for a good hope through the Redeemer, and added,

> "This all my hope and all my plea,
> Jesus hath liv'd,—hath died for me."

His symptoms varied from Tuesday to Saturday; alternations of hope and fear following each other in rapid succession. On

the latter day, however, to all human appearance, he was fast approaching the final close of life. "The Doctors are mistaken," he remarked, "if they express any expectation of my recovery. I know that I am a dying man. O, I long to be gone. I hope it is not impatience;—but I cannot avoid feeling under the accumulated weight of my sufferings." Alluding to the death of Mr. Sargent, which had taken place on the Wednesday preceding, he observed, "These young walls bear more battering than old ones." After having changed his position a little, he exclaimed,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

In a few moments he added,

"Happy if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold the Lamb!'

—Yes; the Lamb of God, slain from the foundation of the world, for worthless man." Then addressing the friends that stood around him, he said, "O follow Christ, follow Christ! I have preached him in life, and I now preach him in death: Behold, behold the Lamb! O precious Jesus,—thou flower of the wilderness!—the fairest among ten thousand, and altogether lovely!

'Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity!'"

After these exertions, he became faint; and the heart-rending anticipation of his speedy dissolution became unavoidable. A little wine and water having been given to him, he intimated a wish to hold the cup in his own hand. Having drank himself, he then presented it, in a most tender and affectionate manner, to the dear partner of his life, who received it from his hands as a sacramental pledge of their drinking together the new wine of the kingdom which is above. He then fell into a gentle slumber for a short time, after which, with renewed energy, he began to inquire, "Why do his chariot wheels so long delay? Am I not yet gone? What keeps me back? Have I more work to do for Jesus? O pray for my deliverance!—the shades of death are long." He then, with much fervour, prayed that he might glorify God in his death. Soon afterwards, he appeared to be almost overwhelmed with a sense of the divine presence; and entreated those about him to raise him upon his knees, that he might appear

before his Lord in the humblest posture. "O, let me," said he, "but wash the meanest of his servants' feet!" Taking hold of the hands of all present, he pronounced what he thought would be his parting benediction; and said, with much solemn feeling, "God bless you, and reward you for your kindness to me!". A Lady, residing at Shelly, who was very assiduous in her kind attentions to the deceased and to his friends, entering the room about this time, Mr. Lloyd addressed her in the following terms: "You are just come in time to be thanked for the many acts of kindness which I and Mrs. Lloyd have received from you, since we came into this part of the country. The Lord bless you, and lift upon you the light of his countenance, and grant you peace henceforth and for ever: Amen!"*

To an aged man, who called to offer consolation, he said, "If thy heart be as mine, give me thy right hand;" which was done with suitable emotions on both sides. Something having been said about the accident, and the cause of it, he observed, that it was "neither wood nor stone, but the finger of God."—"It is the Lord's will," he added, "let him do what seemeth good in his sight. Jesus can make the bed of death as soft as downy pillows are." An affectionate friend, who continued with him during nearly the whole time of his affliction, giving him a little wine, to moisten his parched lips, he remarked, with a most benign look, and with great emphasis, "This is not *Gall*;"—alluding to the potion presented to our Saviour on the Cross. At times he seemed to be wholly absorbed in the contemplation of the celestial prospect before him. As his soul rose higher and higher in its holy ecstasies, he cried out,

"Lend, lend your wings, I mount, I fly;
O Grave, where is thy victory,
O Death, where is thy sting?"

But sensible that he was still in the body, in a doubting, anxious tone, he began to inquire:

"What is this absorbs me quite;
Steals my senses, shuts my sight;
Drowns my spirits, draws my breath?
Tell me my soul can this be death?"

During the evening of this ever memorable day, though his bodily suffering was great, Mr. Lloyd was in evident transport. He rose, as well as he was able, from his pillow, and with rapture exclaimed to those about him, "Come unto me, and I will tell you what the Lord has done for my soul. He hath saved my soul, and he will save you, every one of you: he will save all

* The following just and merited tribute to the kindness evinced on this occasion, appeared in one of the provincial Journals, dated August 2, 1823 "It is due to the inhabitants of Shelly and its neighbourhood to say that the most humane attention is paid to the Gentlemen who have been brought amongst them by this inscrutable dispensation of Divine Providence."

that come to him. O, blessed Saviour! thy presence makes heaven, in town or country, in a shop or warehouse, in a palace or in a cottage." Presently he called upon his friends to pray. He also prayed, with an earnestness that was truly surprising, taking into consideration his extreme weakness; and recommended the people among whom he had laboured to the special care of God;—expressing a wish that some of them might be the crown of his rejoicing in the day of the Lord. Shortly afterwards, at his solicitation, the throne of grace was again supplicated in his behalf; and he seemed highly delighted, observing how pleasant it was to be in a house of prayer.—As the night advanced, his pain became less severe, and he again spoke in almost his usual manner. Being told that his friends thought he had almost left them, he remarked, "I thought so too. But I shall stay a little longer: nevertheless one of this company must go."—Addressing a young friend from Huddersfield, who had been unwearied in performing numberless kind offices for him, he said: "God bless you, and keep you to eternal life, and bring you to glory!—that is every thing."—To Mrs. S. he remarked, "You and we have often shared mutual joys, and now you have come to partake of our sorrows. The Lord I hope, will reward you;" and added, "O take care of my wife! Her poor heart is almost broken."—Indeed, on all proper occasions, during Mr. Lloyd's affliction, he expressed himself in terms of the warmest acknowledgment for the various tokens of sincere regard and affection which he received from his friends; and fervently prayed for their temporal and spiritual welfare.

On Sunday and Monday, the 3d and 4th of August, though he was tolerably tranquil, yet it was evident that his life was drawing to a close. On Tuesday the 5th, he became restless, and his severest pains returned with full force, which continued through the following night without any intermission. Early on Wednesday morning, a friend inquiring how he then was, he replied: "It is almost over. O, I have passed a sad night; but I have learned to suffer my Master's will." During the forenoon he was in a most heavenly frame of mind. Every word, every breath, was praise. He blessed God that he had lived and was dying *a Methodist Preacher;* and added, with the liveliest emotion, "*I hope my dear boy will too.*" A few moments only had elapsed, when he delighted all present by an extemporaneous poetic effect; the subject of which was Mr. Wesley, and the magnificent plan of spreading the Gospel established and superintended by him. It closed with a devout wish that the influences of religion might spread far as the earth's remotest bounds, until all the families of man should become the family of God![*] Pointing with his

[*] The last sermon Mr. Lloyd preached was on this delightful subject, at Todmorden, on Sunday the 27th of July, when he advocated the cause of the Methodist Sunday-School at that place with unusual animation.

fore-finger, he said, "Glory! I see Jesus!" and as if bidding adieu to all sublunary objects, he repeated the following lines:

> "Farewell, great world, I've seen enough of thee;
> My God I love, my God to all eternity!"

"Yes," he added, "through all eternity! O, my friends, how sweet a thing it is to die: I had no idea it was so pleasant. I thought I was in heaven. Do I again visit you?"—Looking inquisitively about him, as if to ascertain the fact, and observing Mrs. Lloyd standing close to his bed, almost inconsolable, in the most tender and pathetic manner he committed her to the care of his heavenly Father, praying that he would be a husband to the widow, and a father to the fatherless. But as if he thought he could die more satisfied, he said, "O, let my wife die with me!" Being told that she must tarry the Lord's pleasure; he calmly said, "O, yes, that will do!"—He then began to sing in a sort of under tone, as if joining the heavenly hosts in their hymns of praise; a circumstance the more remarkable, as Mr. Lloyd had never been accustomed to sing upon any occasion.—Articulation now failing, he made the sign of the cross upon his breast; wishing to leave that last testimony of his faith in Jesus Christ,—a token which he was convinced was understood by his surrounding friends.

His work was now done; his breathing became quick and irregular; his eyes seemed fixed on some object of higher interest than any thing this world has to present; the cold hand of death passed over him; and, with a smile on his countenance, and, without a struggle or a groan, as if falling into a deep sleep, his happy spirit winged its way to everlasting glory, on Wednesday afternoon, the 6th of August, 1823, in the thirty-fourth year of his age, and the tenth of his faithful and valuable ministry, surrounded by those who loved and revered him in life, and whose exclamation at his death was, "Mark the perfect man, and behold the upright; for the end of that man is peace."

His dear remains were conveyed to Halifax, and, on Saturday morning the 9th, were committed to the tomb. A vast concourse of people attended on the occasion, as well to pay the last tribute of respect to their departed Friend and Pastor, as to express their sincere regret that they should see his face no more in the flesh.—On Sunday, August 17th, his death was improved by the Rev. J. Entwisle, from "Death" is "yours," (1 Cor. iii. 22,)—in a manner which greatly interested and edified all who heard him. He expressed, in the most affectionate terms, his regard for the deceased, whom the unsearchable Providence of God had so suddenly removed from that Ministry, of which he was becoming one of the brightest ornaments. Between two and three thousand persons, of different denominations, (for he was beloved by all,) attended the mournful service; with their tears bedewing

the memory of departed worth, and recording the high esteem and veneration they cherished for the amiable and excellent character of him, of whose ministry and other public labours they had so recently and so frequently been the witnesses.

"Multis ille bonis flebilis occidit."

To those who best knew Mr. Lloyd, and shared his affection and confidence, the loss they have sustained, by his premature death, is irreparable. For in all cases where a correct judgment was required, and when counsel was necessary, he was ever ready, if requested, to assist; and nothing could induce him to yield to undue partialities, or to sacrifice any principle of duty, to serve any interest, either of greater or less importance. To them is left only the mournful satisfaction of cherishing the remembrance of his excellencies, and of attempting to imitate his worthy example; while the solemn lesson they should learn from this awful dispensation of Providence is, to live in a state of habitual preparation for death,—that, when the hour of their departure shall arrive, like their dear deceased friend, they may be enabled to say, as he did on one occasion during his affliction, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

As a Minister of Religion, the late Mr. Lloyd possessed those talents which enabled him to give "instruction in righteousness" in a way calculated at once to edify and to please. There was nothing inflated in his style, affected in his manner, or extravagant in his gestures; but he appeared before his audience with that steady and dignified confidence, which became the high office he sustained, and fixed the respectful attention of all who heard him.—His Sunday-morning's discourses were generally addressed to believers; and treated on the great and essential doctrines of Justification by Faith, the Witness of the Spirit, Christian Perfection, and other subjects of an experimental nature, in a clear, argumentative, and convincing manner. In the afternoons, he commonly paraphrased, or lectured, on some important portion of the Holy Scriptures; and his remarks on any apparently obscure or difficult passage which occurred, were ever calculated to enlighten the minds of his auditors, and to remove the doubts of objectors. On Sabbath evenings he directed his attention, generally, to impenitent sinners and unhappy backsliders; and if the voice of the Law was insufficient to awaken them to a just sense of their duty to God and themselves, with what mild persuasion, with what affectionate entreaties, would he endeavour to bring back the wanderer, and to convince the obstinate of their guilt and danger; commending them to that mercy and grace which are offered to all!

The *disinterestedness* of Mr. Lloyd was at all times a very conspicuous trait in his character; and his anxiety for the welfare of others seemed to be as great as for himself. He never appeared more happy, than when he was assisting in any plan

that tended to alleviate human suffering.—*Punctuality* in attending to his appointments, was another good quality by which Mr. Lloyd was distinguished. No circumstance, connected with his own feelings and convenience, was ever deemed by him sufficient to warrant a neglect of duty. He appears constantly to have remembered the vows he had made, on his full admission to the ministerial office, before God and his Brethren in the Ministry; and to perform them in a conscientious manner was his daily study, for which purpose he accounted no labours too great, no sacrifices too dear.—In the discharge of *Pastoral Duties*, he was constant and affectionate. He divided the town of Halifax into a suitable number of Districts;* and on the Mondays, being too much fatigued by the labours of the Sabbath to attend to severe studies, it was his delight to visit the poor and the destitute of each District in course: thus, in a very important particular, he imitated the example of Him, whose business it was to "go about doing good." "O," said a poor widow, who mentioned the deceased in the most respectful manner, "he was always ready to visit a *cottage;* and it has pleased God that he should die in one!"

In the domestic circle, Mr. Lloyd's deportment was characterized by uniform kindness, and a suavity of disposition that endeared him to all who had the advantage of his private acquaintance. On this subject a Correspondent observes: "His behaviour in my house, and the houses of his friends, displayed the Christian and the Gentleman. No levity, or foolish talking, nothing morose, impatient, or unpleasant, was ever discoverable in him. By his meekness, gentleness, and seriousness, he strove to make all around him comfortable and happy."

Mr. Lloyd's mind being highly cultivated and active, when his ministerial engagements allowed the indulgence of a little literary leisure, he employed his "ready" pen on various subjects; and presented to the world several little works, intended chiefly for the benefit of the rising generation, for whose best interests he always manifested the most anxious concern.—His "Providence and Grace," "Mountain-Cottage," "Veteran Soldier," &c., may be read with pleasure, as instructive narratives, vindicating the ways of God to man, and exemplifying the advantages of early piety. In addition to these smaller works, it will be gratifying to his friends to know, that his last literary performance, a "Treatise on Religious Fasting," is now in the course of publication. On this subject, he has displayed considerable research; presenting numerous authorities from the Sacred Writings, the Fathers, &c., corroborative of his views, while he proves, in his usually concise and perspicuous method, the utility of the practice of one of the oldest religious observances on record.

* A similar plan he adopted while at Oxford, &c.

Mr. LLOYD was an ardent admirer of the beauties of nature; and possessed a fine taste for the best productions of poetry. His own poetical talent was not inconsiderable. How often has he delighted his friends with the results of his musings, in strains highly imaginative and interesting, intended as reminiscences of former endearing associations! But it was on subjects of a heavenly and spiritual nature, that his muse appeared most vigorous and lofty. On these occasions, his soul seems to have been wrapt in holy aspirations: and the things of heaven became the familiar objects of his contemplation. Several of his poetical pieces, presented to the public through the medium of the Magazine, &c., and a great number of others found among his MSS., possesses real merit.

On the amiable character, the talents, and the usefulness, of Mr. LLOYD, the writer could dwell with unceasing delight: but of necessity he brings his remarks to a conclusion, by observing, that, as a Husband and a Father, the tenderness, affection, and sensibility which he ever exhibited in those sacred relations, are best appreciated by those who are left a little longer in this vale of tears; and who are recommended to the prayers and sympathies of a people, among whom he laboured, generally, with that satisfaction to himself, which frequently excited his gratitude to God for his appointment to Halifax.

The servant of Christ is gone to his reward; but he has left an imperishable memorial behind him. May the mantle of his virtues fall upon his surviving friends, and brethren in the ministry, from whom he has been so mysteriously removed; and may he, though dead, still so speak to the Society which lately loved him as one of its Pastors, that every member may be stirred up to increased diligence in the way and work of the Lord! Thus shall their loss be sanctified; and God shall be glorified, no less when he takes away than when he gives.

Halifax, Sept. 26, 1823.

Scripture Illustrated.

REMARKS ON ROMANS VII. 14, 15, TO THE END.

From a French Author.

I am not ignorant that Divines, otherwise able and pious men, have thought that St. Paul speaks of himself in this chapter, and that he represents there, what passes within a regenerate man; but I know likewise that a great many orthodox Divines have rejected that exposition, as contrary to the scope of the Apostle, to the constant doctrine of the New-Testament, and to the spirit of the Christian religion.

It is a sad thing that, when a place is capable of two senses, men should pitch upon that which comes nearest to the pretensions of sinners. I do not intend here to enter into a dispute, nor to offend those of a contrary opinion; I am persuaded they have no design to countenance corruption: but, as in all things we ought to seek the truth, and as the truth here is of great consequence for the promoting of piety, so I entreat those who may have scruples concerning those words, to make these following reflections.

1st. Let them seriously and impartially consider, whether it may be said that St. Paul was a "carnal" man, "sold under sin," a man who did "no good," but "evil;" and a man involved in death: these are the strongest expressions that can be used, and which the Scripture uses to give us the character of wicked and impious men. To believe this of St. Paul, is so very hard, that a man must be able to digest any thing, who is not startled at it.

2. I desire them to attend to the drift of St. Paul: he had undertaken to shew, that the doctrine of justification by faith did not introduce licentiousness; this he had proved in the sixth chapter, as may appear by the reading it. Is it likely that in the seventh chapter he should overturn all that he had established in the preceding, and say that the holiest men are "captivated" by "the law of sin?" If this be St. Paul's doctrine, what becomes of the efficacy of faith to produce holiness: and how could he have answered that objection which he proposes to himself, chap. vi. 1—15, "Shall we continue in sin? Shall we sin, *we* that are under grace?" St Paul ought to have granted the objection, if it be true, that the most regenerate are sold under sin. But it is plain, that in the seventh chapter he goes on to prove what he had laid down already, namely, that the gospel sanctifies men; and not only this, but that the gospel alone can sanctify men, and that the law could not. This is the scope of the whole chapter.

In the very first four verses, he shews that "Christians are no longer under the law," nor consequently under sin; "and that they are dead to the law, that they may bring forth fruit unto God." He expresses himself more clearly yet in the fifth verse, where he says, that there is a considerable difference between those who are under the law, and those who are in Jesus Christ. He plainly distinguishes these two states, and the time past from the present. "When we were in the flesh," he observes, "the motions of sin which were by the law, did work in our members to bring forth fruit unto death; but now we are delivered from the law, that we should serve in newness of spirit." Here are the two states: the state past was a state of corruption, the present state is a state of holiness. But as it might have been inferred from thence, that the law was the cause of sin, the apostle refutes that imagination, from the seventh to the fourteenth verse.

After this, he describes the miserable condition of a man who is not regenerated by grace, and who is still under the law. He begins to do this from the fourteenth verse, by saying, "The law is spiritual, but I am carnal, sold under sin," &c. And here no doubt it will be said, that St. Paul speaks of himself, and not of those who are under the law; for, says he, "I am carnal," &c. But one may easily see that the apostle uses here a way of speaking which is very ordinary in discourse, and by which he that speaks, puts himself in the place of those he speaks of. And St. Paul had the more reason to express himself after this manner because he had been himself under the law, before he was converted to Christianity. There are many instances in Scripture of this way of speaking; and we find one in this very chapter, which is beyond exception. St. Paul says, in the ninth verse, "I was alive without the law once," &c. If we do not admit here a figurative expression, or if these words are strictly taken; then we must say, that there was a time when this apostle was without law, which is both false and ridiculous. As, therefore, it is plain, that when he says, ver. 9, "I was without law," he speaks of the state of those men to whom the law was not given; so it is unquestionable, that when he says, "I am carnal," &c. he describes the state of a corrupt man, living under the law, and not his own. This is a key which lets us into the meaning of his discourse, in which the law is mentioned almost in every verse.

3. Lastly, that which makes it as clear as the sun, that this is his true sense, is, that when the apostle considers and speaks of himself as a Christian, he uses quite another language. To be satisfied of this, we need but run over this chapter, and compare it with other places in his Epistles. If he says here, verse 7, 8, "that concupiscence is felt and reigns within a man, who is under the law;" he declares, Gal. v. 24, "that Christians have crucified the flesh with the lusts of it." If he says, verse 9, 10, "that sin lives within him, and he is dead;" he had said, chap. vi. 2, 11, "that he was dead to sin and living unto God through Jesus Christ;" if he says verse 14, "that he is carnal and sold under sin," it is apparent that he does not speak of himself, since, chap. viii. 1, 8, he tells us, "that those who are in Christ Jesus are not in the flesh, and that those who are in the flesh cannot please God, and have not his Spirit." If he says here, verse 19, "I know that in me dwelleth no good thing;" he declares, Eph. iii. 37, "that Christ dwelleth in our hearts by faith." If he says verse 19, "the good that I would I do not; and the evil which I hate, that I do;" he testifies in many places, "that the faithful do that which is good, and abstain from evil." If he complains, verse 21, 22, 23, "of his being captivated to the law of sin;" he teaches, chap. vi. 17, 22, "that Christians are no longer the servants of sin, that they are freed from it, and become the ser-

vants of righteousness." If he cries out, verse 24, "O wretched man that I am! who shall deliver me from the body of this death?" it is manifest, that these are not the expressions of a man regenerated by Jesus Christ, for he adds immediately, "I thank God, through Jesus Christ our Lord. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death." Rom. viii. 1, 2.

Now let any body judge, whether what is said in this chapter can be applied to St. Paul, considered as a regenerated Christian? Can it be said that concupiscence reigns in him who has crucified it? That sin lives in him who is dead to sin? That he who is not in the flesh is a carnal man? That he who is freed from sin is sold to sin? That no good thing dwells in those in whom Christ dwells? That a man is at the same time miserable and happy, a slave, and yet delivered by Jesus Christ, dead and alive? To say this, is it not to call *good evil*, and *evil good*, to put *darkness for light*, and *light for darkness*? Is it not to admit downright contradictions in Scripture? But especially, is it not to open a door to licentiousness, and to give us a strange notion of a regenerate man?

By all that has been said, I do not mean that there are no remnants of corruption in those who are regenerated. Neither do I deny, that in those, whose regeneration is just begun, there is some such struggle as that which is described in this chapter.

To this may be added the following declaration of JEREMY TAYLOR, "that St. Paul does not speak these words (Rom. vii. 19,) of himself but by a Μεταχηματισμος metaschematismos, under his own borrowed person, he describes the state of a carnal, unredeemed, unregenerate, person, is expressly affirmed by *St. Irenæus* and *Origen*, by *Tertullian* and *St. Basil*, by *Theodoret* and *St. Chrysostom*, by *St. Jerome*, sometimes by *St. Austin*, by *St. Ambrose*, and *St. Cyril*, by *Macarius* and *Theophylact*; and is indeed that true sense and meaning of these words of St. Paul, which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the patronage of all iniquity."—JEREMY TAYLOR'S Sermons, Supplement, fol. edit. p. 18.

O wretched man that I am—The struggle is now come to its height; and the man finding there is no help in himself, begins almost unawares to pray, *Who shall deliver me?* He then seeks and looks for deliverance, till God in Christ appears to answer his question. The word which we translate deliver implies force. And indeed without this there can be no deliverance.—WESLEY.

The Grace of God Manifested.

EXTRACT FROM A SERMON DELIVERED AT THE FUNERAL OF THE REV. ALEXANDER CUMMINS.

BY THE REV. RUSSEL BIGELOW.

Alexander Cummins was born in the state of Virginia, on the 5th day of September, 1787. He continued there till he obtained a tolerably good English education. At an early period of life he was united to the partner of his joys and woes, whom he has now left behind to mourn her loss. He soon after removed to the state of Ohio, and settled for a time near the Scioto river, where he was made a subject of awakening grace; and after struggling for some months, he obtained peace with God through our Lord Jesus Christ. This change he experienced at a prayer-meeting, in the twenty-first year of his age, at which time he was enabled to testify that God had power on earth to forgive sin, which evidence he retained till the hour of his dissolution. Not long after his conversion he was exercised about preaching the everlasting gospel. He viewed the world lying in wickedness, groping in darkness, and exposed to misery as he had been. He pitied its condition, and desired its deliverance. He saw a fulness in Jesus; he tasted the sweetness of his grace and mercy; and heartily wished that others might share largely of those heavenly joys. Such were his exercises, his piety, and his gifts, that his brethren soon perceived that the Lord had called him to the work of the ministry. They considered that the circumstances justified them in supposing that the Holy Ghost was addressing them, saying, *Set apart* Alexander *for the work whereunto I have called him.* Hence they gave him license to preach as a local preacher. He was soon after admitted on trial as a travelling preacher at the Conference held in Cincinnatti in 1809, which was fourteen years ago, and two years and a half after his conversion. He travelled regularly for five years. The first year on Brush-Creek circuit; the second on Pickaway; the third year on Delaware (now Columbus) circuit; the fourth and fifth years on Deer-Creek circuits. During these labours he suffered many inconveniencies, and endured many hardships. He laboured so regularly and zealously by night and day that his constitution seemed to give way; and he found it necessary to rest one year, which he employed in teaching school. Having gained a little strength he again engaged in the work, and was appointed to the charge of Miami circuit, which at that time was quite laborious. The two following years he was stationed in Cincinnatti; the three following he was presiding elder on Kentucky district; at the close of which he returned to the Ohio Conference, and was appointed presiding elder on Miami district, where he spent the two past years, and ended his labours and his life. In taking a review we may say, first, that

Alexander Cummins, was a man of a sound mind and good judgment, particularly in spiritual matters. He took considerable pains to improve his mind by reading and a close application to study. As a man and acquaintance he was kind and agreeable, and very much respected. As a husband he was affectionate and provident. As a parent he was tender, yet strict and particular. As a Christian he was humble, pious, devout, sober and cheerful. As a minister he was regular, zealous, acceptable and useful. His language was good: his sermons in the general, pointed and weighty. His talents were not the most brilliant; but his greatness consisted in variety and goodness. And such was his zeal, variety and usefulness, that few, if any, were more acceptable or popular. His success has been more than ordinary. I have been informed, that many were converted during the first years of his ministry. The first information I ever received concerning him, was just after he had left his third circuit; I formed an acquaintance in several neighbourhoods in that circuit, in which his zeal and usefulness were much spoken of: and when I travelled that circuit nine years afterwards, I found several of his spiritual children, who were still pressing through difficulties, on their journey to the promised land. My acquaintance with him commenced in the latter end of the year 1815; at which time we were appointed to labour together on the Miami circuit. I was young and inexperienced, but in him I found a father, an instructor, and a firm friend. Long shall I remember the good advice and many instructions I received; and the pious examples set before me, by the beloved minister, whose funeral sermon I preach. He laboured that year with diligence, zeal and success. His zeal, piety and usefulness, while stationed in Cincinnati the two following years, I need scarcely mention; you, my brethren, are his record; you call to recollection his piety, his devotion, his fervour, his diligence, his watchfulness, his anxiety, his pathetic sermons, his fervent prayers. You call to recollection the happy hours you enjoyed under his ministry. And many of you, I presume, consider him as the instrument of your conversion. You view him as your spiritual parent under God; and will have cause to praise God for ever, that you have had the privilege of sitting under his ministry. The three years he laboured as a presiding elder in Kentucky, he was acceptable and useful, highly esteemed by preachers and people. His rides were long (and in some parts) rough and mountainous, and his labours so abundant, as to exhaust his debilitated system. The district he has travelled the two past years, is also large and very laborious. He however performed his duties acceptably and usefully, but with great pain, often travelling and preaching when he ought to have had rest, particularly the last six months. I have already said considerable concerning our departed brother, but, I cannot forbear mentioning his wisdom and firmness as a governor in the church. It was here he excelled; here his true greatness

appeared. He was not one of those hasty, rash sort of men, but firm and fixed. His weakly constitution which was severely racked with incessant labour, was often attacked with wasting disease, but he bore all with Christian patience. About six months before his death, he was severely afflicted with the meazles, but by the divine blessing, he partially recovered, and entered again upon his work. And I think it probable, that his exertion before he was fully restored to health, was one cause of bringing on the disease which terminated his earthly career. He visited the circuit of which I had charge, but a short time before he was taken with his last sickness, and seemed equally diligent and fervent as formerly, though hardly able to keep about. He left our Camp-Meeting on Sabbath evening and came home. On the following Friday, rode out to Mechanicsburgh, about eighteen miles from this place, (Cincinnati) to attend a Quarterly Meeting. On Saturday he preached his last sermon, with his usual zeal and pathos, on "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth." That night he was attacked with the disease, which terminated in his death. He was brought home in a wagon and laid on his bed, where he remained for eight weeks, a man of sufferings, racked with pain, and scorched with fever; but he bore all without murmuring. He was grateful for every kindness shown him, and appeared calm, resigned and patient. He said indeed but little about dying, nor did he praise God aloud as some have done; It was not his usual way when in health, but what he did say, was satisfactory. To one friend he said, that he had no anxiety about living, but should be willing to live, till he could settle up his temporal business, if it was the will of the Lord; because he could do it better than others, and thereby prevent trouble after his death: but he was nevertheless willing to resign all into the hands of the Lord. I visited him one week before his death for the first time, and several times afterward. On one of my visits, I talked to him respecting the state of his mind; he seemed composed and resigned, and said he felt that his peace was made with God. The brother who attended on him, asked him a few hours before his death, if he was sensible that he would soon go; he said "yes, I shall soon be in eternity." The brother asked him, if he had any doubts or fears; he said, "not any, my way is clear." His departure was on the 27th day of September 1823, a little before seven o'clock in the evening. Thus lived, and thus died our beloved brother Cummins, a pattern of piety, a way mark to Heaven. We do not mean to say that he had no failings, but we say they were comparatively few. He now rests from his labours, and his works follow him.

Miscellaneous.

THE WEAKNESS AND WICKEDNESS OF AN INFIDEL: OR THE AWFUL STORY OF WILLIAM BEADLE.

From PRESIDENT DWIGHT'S "*Travels in New-England and New-York,*" Vol. I. pp. 195—200.

WETHERSFIELD is remarkable for having been the scene of a crime, more atrocious and horrible than any other which has been perpetrated within the limits of New-England, and scarcely exceeded in the history of man. By the politeness of my friend, COLONEL BELDEN, I am enabled to give you an authentic account of this terrible transaction, taken from the records of the Third School-District in Wethersfield. I shall not, however, copy the record exactly, but will give you the substance of every thing which it contains.

WILLIAM BEADLE was born in a little village near London. In the year 1755, he went out to Barbadoes, with GOVERNOR PINFOLD, where he stayed six years, and then returned to England. In 1762, he purchased a small quantity of goods, and brought them to New-York, and thence to Stratford in Connecticut, where he lived about two years. Thence he removed to Derby, where he continued a year or two, and thence to Fairfield. Here he married MISS LATHROP, a lady of respectable family, belonging to Plymouth in Massachusetts. In 1772, he removed to Wethersfield, and continued in this town about ten years, sustaining the character of a worthy honest man, and a fair dealer.

In the great controversy which produced the American Revolution, he adopted the American principles, and characteristically adhered with rigid exactness to whatever he had once adopted. After the continental paper-currency* began to depreciate, almost every trader sold his goods at an enhanced price. BEADLE, however, continued to sell his at the original prices, and to receive the depreciated currency in payment. This money he kept by him until it had lost its value. The decay of his property rendered him melancholy, as appeared by several letters which he left behind him, addressed to different persons of his acquaintance.

By the same letters, and other writings, it appears, that he began to entertain designs of the most desperate nature three years before his death, but was induced to postpone them by a hope that Providence would, in some way or other, change his circumstances for the better, so far as to make it advisable for him to wait for death in the ordinary course of events. But every thing which took place, whether of great or little importance, tended, he says, to convince him, that it was his duty to adopt the contrary

* The paper-money emitted by Congress during the revolutionary war

determination. During all this time he managed his ordinary concerns just as he had heretofore done. His countenance wore no appearance of any change in his feelings or views, and not one of his acquaintance seems to have suspected that he was melancholy. The very evening before the catastrophe, to which I have alluded, took place, he was in company with several of his friends, and conversed on grave and interesting subjects, but without the least appearance of any peculiar emotion.

On the morning of December 11, 1782, he called up a female servant, who slept in the same room with his children, and was the only domestic in his family, and directed her to arise so softly as not to disturb the children. When she came down, he gave her a note, which he had written to Dr. Farnsworth, his family physician, and told her to carry it, and wait till the physician was ready to come with her; informing her at the same time, that Mrs. Beadle had been ill through the night.

After the servant had gone, as appeared by the deplorable scene presented to the eyes of those who first entered the house, he took an axe, struck each of his children once, and his wife twice, on the head; cut their throats quite across with a carving-knife, which he had prepared for the purpose; and then shot himself through the head with a pistol.

Dr. Farnsworth, upon opening the note, found that it announced the diabolical purpose of the writer; but, supposing it impossible that a sober man should adopt so horrible a design, concluded that he had been seized by a delirium. Dr. Farnsworth, however, hastened with the note to the Honourable Stephen Mix Mitchell, now Chief Justice of the State. This gentleman realized the tragedy at once. The house was immediately opened, and all the family were found dead in the manner which has been specified.

I knew this family intimately. Mrs. Beadle possessed a very pleasing person, a fine mind, and delightful manners. The children were unusually lovely and promising. Beadle in his writings, which were numerous, professed himself a Deist, and declared that man was, in his opinion, a mere machine, unaccountable for his actions, and incapable of either virtue or vice. The idea of Revelation he rejected with contempt: at the same time, he reprobated the vices of others in the strongest terms, and spoke of duty, in the very same writings, in language decisively expressive of his belief in the existence of both duty and sin. The Jury of inquest pronounced him to be of sound mind, and brought in a verdict of murder and suicide.

The inhabitants of Wethersfield, frantic with indignation and horror at a crime so unnatural and monstrous, and at the sight of a lady and her children, for whom they had the highest regard, thus butchered by one who ought to have protected them at the hazard of his life, took his body, as they found it, and dragged it

on a small sled to the bank of the river, without any coffin, with the bloody knife tied upon it, and buried it, as they would have buried the carcase of a beast, between high and low water mark.

The corpses of the unhappy family were the next day carried, with every mark of respect, to the Church, where a sermon was preached to a very numerous concourse of sincere mourners. They were then interred in the common burying-ground, and in one grave.

Mrs. Beadle was thirty-two years of age and the eldest child about fifteen. Beadle was fifty-two years of age, of small stature, and of an ordinary appearance. He was contemplative, possessed good sense, loved reading, and delighted in intelligent conversation. His manners were gentlemanly, and his disposition hospitable. His countenance exhibited a strong appearance of determination; yet he rarely looked the person, with whom he was conversing, in the face, but turned his eye askance,—the only suspicious circumstance which I observed in his conduct, unless a degree of reserve and mystery, which always attended him, might merit the name of suspicious. Such as he was, he was cheerfully admitted to the best society in this town; and there is no better society.

Colonel Belden adds to his account the following note:

"This deed of horror seems to have been marked by the indignation of Heaven in the treatment of the body of the perpetrator.

"The ground, in which he was first buried, happened to belong to the township of Glastenbury, although lying on the western side of the river. The inhabitants of Glastenbury, thinking themselves insulted by the burying of such a monster within its limits, manifested their uneasiness in such a manner as to induce the select-men of the town of Wethersfield to order a removal of the body. Accordingly, it was removed in the night, secretly, and by a circuitous route, and buried again at some distance from the original place of sepulture. Within a few days, however, the spot where it was interred was discovered. It was removed again in the night, and buried near the western bank of the river, in Wethersfield. The following spring it was uncovered by the freshet. The flesh was washed from the bones. At this season, a multitude of persons customarily resort to Wethersfield, to purchase fish. By these and various other persons, in the indulgence of a strange, and, I think, unnatural curiosity, the bones were broken off, and scattered through the country."

Pride was unquestionably the ruin of Beadle. He was, obviously, a man of a very haughty mind. This passion induced him, when he had once determined that the paper-currency would escape a depreciation, to continue selling his goods at the former prices, after the whole community had, with one voice, adopted a new rate of exchange. Under the influence of this passion, he refused to lay out his money in fixed property, although prudence

plainly dictated such a measure. When he saw his circumstances reduced, so as to threaten him with a necessary and humiliating change in his style of living, pride prompted him, instead of making new exertions to provide for his family, to sit down in a sullen hostility against GOD and man, and to waste the whole energy of his mind in resentment against his lot, and in gloomy determinations to escape from it. He doated upon his wife and children. His pride could not bear the thought of leaving them behind him, without a fortune sufficient to give them undisputed distinction in the world.

A gentleman, who had long been a friend to BEADLE, offered him letters of credit, to any amount which he should wish. Of this his friend informed me personally.—Pride induced BEADLE to refuse this offer.

In these charges I am supported by BEADLE's own writings. He alleges this very cause for his conduct, and alleges it every where, not in so many words indeed, but in terms which, though specious, are too explicit to be misconstrued.

BEADLE, as I have observed, denied the existence of a Divine Revelation; yet he placed a strong reliance upon dreams, as conveying direct indications of the will of GOD,—so strong as to make them the directories of his own moral conduct in a case of tremendous magnitude. He appears, by his writings, to have been long persuaded that he had a right to take the lives of his children, because they were his children; and therefore, in his own view, his property, and to be disposed of according to his pleasure; *i. e.* as I suppose, in any manner which he should judge conducive to their good. But he thought himself unwarranted to take away the life of his wife; because, being the child of another person, she was not in the same sense his property, nor under his control. This you will call a strange current of thought; but the manner in which he removed his scruples was certainly not less strange. His wife, under the influence of very painful impressions from his extraordinary conduct, particularly from the fact, that he continually brought an axe, and other instruments of death, into his bed-chamber, dreamed frequently, and in a very disturbed manner. One morning she told him, that in her sleep, the preceding night, she had seen her own corpse, and the corpses of her children, exposed in coffins in the street; that the sun shone on them for a long time; and that they were ultimately frozen. This dream made a deep impression on BEADLE's mind. In his writings he mentions it as having solved all his doubts, and as a direct revelation from heaven, that it was lawful for him to put his wife also to death!

We have here a strong proof of the propriety with which infidels boast of their exemption from superstition and credulity.

Had this man possessed even a little share of the patience and fortitude of a Christian; had he learned to submit to the pleasure of GOD with resignation; had that humility, which is so charm-

ing a feature of the christian character, formed any part of his own; he might even now have been alive, and might, in all probability, have seen his children grow up to be the support and joy of his declining years.

He died worth three hundred pounds sterling. The farmers in Connecticut were, at an average, probably, not worth more, at the same period. Every one of them, at least every one of them whose property did not overrun this sum, might, therefore, with equal propriety, have acted in the same manner. What would become of the world, if every man in it, who was worth no more than three hundred pounds sterling, were to murder himself and his family!

I think you will agree with me, that we have here a strong specimen of the weakness of infidelity, and of the wickedness to which it conducts its votaries.

Religious and Missionary Intelligence.

Fifth Anniversary of the Missionary Society of the Methodist Episcopal Church.

The Fifth Anniversary of the Missionary Society of the Methodist Episcopal Church, was celebrated in the Church in John-Street, New-York, on the evening of the 23d of April. Long before the appointed hour, the house was crowded with a highly respectable and attentive audience. At half past 6 o'clock, the Rev. Peter P. Sandford, the Third Vice President, took the chair. After a prayer by the Presiding Officer, the Rev. Nathan Bangs read the Annual Report.

The following resolutions were then offered.

On motion of the Rev. Wilbur Fisk, seconded by the Rev. Ebenezer Brown,

Resolved, That the Report be accepted, and that it be printed under the direction of the Board of Managers.

On motion of the Rev. Fitch Reed, seconded by Mr. Joseph Smith,

Resolved, That this Society, view with pleasure the progress of the Gospel among the Aborigines of our country, and that it is our indispensable duty to prosecute the plan of evangelizing them with vigour and perseverance.

On motion of the Rev. Mr. Hannah, seconded by the Rev. Mr. Case,

Resolved, That the thanks of this Society are due to those individuals and to the Auxiliary and Branch Societies, who have aided the plans of this Institution.

On motion of the Rev. John Summerfield, seconded by Mr. Thomas Carpenter,

Resolved, That this Society heartily congratulate their European brethren in their success in spreading the Gospel by Missionary exertions in Europe, in the East and West Indies, in Africa, and in the Islands of the South Seas.

The Reverend Gentlemen in moving and seconding the resolutions, addressed the meeting in eloquent and impressive terms, after which a collection was taken up, which amounts to $170 10.

REPORT.

The experience of another year's labour in the missionary cause, adds another proof in favour of the vast importance and utility of a combination of effort in the great work of evangelizing the world. With increased pleasure do the Managers of this Society view the annual accession of strength to the missionary body. The union, the zeal, and the persevering industry, with which the noble enterprise of conquering the world to Christ, is espoused by almost all parties, affords a delightful anticipation to the zealous Christian of yet witnessing the complete triumph of truth over error, and of righteousness over iniquity. The blessed results of this lovely combination of talent, zeal, and of active exertion, appear delightful even in anticipation. What then must be the realization? In the midst of this generous and general movement, which so peculiarly marks the present era, and in which is concentrated all that is excellent among men, and on which the Saviour must look with approbation, the Managers

congratulate this Society on the success of its operations, and the additional proof it has afforded of the practicability of evangelizing the Heathen of our wilderness.

Whatever may be the opinion of some men respecting the future destiny of these tribes—whether they are destined to extermination or to be amalgamated among our own population—this society can present actual demonstrations that it is possible, through the power of the gospel, to reclaim them from their heathenish customs, and to bring them under the influence of Christian principles. And however we may speculate on the propriety and utility of the various means now using for their conversion, the benevolent Christian, conscious of the purity of his motives and the integrity of his conduct, can retire within himself, and calmly and confidently commit into the hands of God the cause in which he is engaged, "knowing that his labour is not in vain in the Lord." So far, however, he may ground his expectations of future success on what has already been accomplished. Many of these outcasts of men have heard "the joyful sound," and have "turned unto the living God." Metaphysical speculations may amuse the mind, but actual experiment drives the truth home to the heart, and produces conviction when all other means have failed.

Confiding in the integrity of their own conduct and those with whom they have the happiness to be associated in this glorious work; and fully believing their plans and efforts have been sanctioned by the great Head of the Church; the Managers proceed to detail, as briefly as possible, the operations of this Society for the past year; premising, however, that its labours have not been confined to the Indian Tribes, but in perfect accordance with the original intention of the Society, the Superintendents have seconded its views, in filling up, as far as practicable, those intermediate places which could not be conveniently provided for by the regular ministry, and of supplying those exterior settlements of the white population in which the gospel had not been preached.

Missionary Stations.

1. *New-York Conference.*—A missionary was appointed at the last session of this Conference, to labour on the west end of Long-Island, and on York-Island The object of this appointment was to carry the light of gospel truth to those places which could not be conveniently visited by the stated ministry, particularly in some of the dissolute places in New-York, the inhabitants of which are as destitute of the knowledge of God, and as deeply sunk in moral wretchedness, as the heathens themselves. The missionary, the Rev. Samuel D. Ferguson, entered upon his work with zeal, and some success has attended his labours. Meetings were opened in Bancker-Street, which, with the aid of the local preachers and exhorters, were attended by some of that unhappy class of the community for whose benefit they were especially designed; but no very permanent good has as yet been effected. On the west end of Long-Island the mission has been more successful. As the prospect of doing good here appeared to open, it was thought most advisable for the missionary in the latter part of the year, to confine his labours chiefly to this place, leaving the other places to be supplied by the local preachers and exhorters in the city. The missionary reports that he has raised two classes, consisting of fifty-two members. The east end of Long-Island has also had the labours of a missionary the present year.

2. *New-England Conference.*—The Rev. George Pickering is the Missionary of this Conference, whose duty it has been to visit as many destitute places as possible, to assist at special revivals and to make collections for missionary purposes. No particular communication has been received from him by the board, respecting the extent and success of his labours.

3. *Genesee Conference.*—Four Missionaries are employed in the bounds of this Conference this year. The Revs. Messrs. Alvin Torry and Thomas Demarest are appointed to Upper Canada, the former on the Grand River, and the latter to the new settlements in that part of the Province. The Grand-River mission has been eminently owned by the Most High. Two societies, of about forty members, have been formed chiefly from among the Mohawk Indians, and a Sabbath School established for the benefit of Indian youth.

Messrs. Franklin Metcalf and Solomon Waldron were appointed at the last session of the Genesee Conference to Perth and the back settlements. They have, in the midst of many difficulties, met with considerable success, having formed a four weeks circuit, and witnessed the conversion of some souls.

4. *Ohio Conference.*—Two Missionaries, the Rev. Messrs. J. B. Finley and

Charles Elliot, are employed under the sanction of this Conference, principally among the Wyandott Indians at Upper Sandusky. This mission, so frequently mentioned with pleasure, continues to prosper, and to multiply its converts, meeting with the warmest approbation of all friendly to Indian improvement, and especially of all those who labour for their eternal welfare. The Chiefs who have been converted to God, continue to manifest their concern for the salvation of their fellow Indians, by preaching to them that gospel which they have found "to be the power of God to salvation." There are now two hundred and sixty members of the church in this place. Mr. Finley in his last communication, says that he has just returned from a visit, in company with two of his Indian brethren and an interpreter, to the Wyandotts on the Huron River, and the Canara, in Upper Canada, in the latter places a class of fifteen was formed.

Thus the way is opening to Christianize these long neglected sons of the American forests.

5. *Kentucky Conference.*—The Rev. Wm. Chambers is employed as a Missionary within the bounds of this Conference, on what is called the Cumberland mission.

6. *Missouri Conference.*—Two Missionaries, the Rev. Messrs. Jesse Walker and William Stevenson, the former at Missouri, and the latter at Arkansas, are employed within the bounds of this Conference. These newly settled places, where the population is thin, open a wide field for missionary enterprize; and as the emigrants are principally poor, that the gospel may be preached to them freely, the preacher must derive his principal support at first from missionary funds.

7. *Tennessee Conference.*—This Conference has within its bounds, two Missionary stations. At its last session, the Rev. Nicholas D Scales, was appointed to the Upper, and the Rev. Richard Neeley to the Lower, Cherokee Indians. There is now a society of one hundred and eighty-eight members in this nation.

8. *South Carolina Conference.*—This Conference employs eight Missionaries. The Rev. Messrs. Isaac Smith and Daniel G M'Daniel have charge of the *Asbury Mission*, among the Creek Indians. Though the missionaries are not yet permitted to preach the Gospel to the adult Indians of this tribe, they continue to teach and catechize the children, several of whom have been truly awakened to the concerns of religion, and afford good reason to believe that they have attained to the *knowledge of salvation by the remission of sin.* It is hoped the time may soon arrive when the impediments in the way of announcing the gospel of the kingdom freely to these people will be removed, and that they also shall hail the coming of Christ's ambassadors.

In addition to this station there are, within the bounds of this Conference, the following:—*Monroe, Yellow River, Gwinnett, St. Augustine,* and *Chattahoochee* Missions. By a recent communication from Mr. Glenn, the mission at St. Augustine is very flourishing, and promises much success. A society is raised of about fifty members, and the congregation is large and attentive.

Though the number of Missionaries actually employed as such, is about the same as last year, yet several new places have been added, while some of those which were then considered missionary ground, have been so successfully cultivated as to be now included in the regular field of itinerancy, being supplied in the ordinary way, and the people evince an ability and a disposition to support themselves. This is an encouraging circumstance to the friends of missions. While the scattered population in the exterior parts of our country continues to extend by the continual emigration into the western wilderness, the demand upon missionary exertions will multiply; and as success shall crown such exertions, the means to increase them will augment in proportion to the increased demand. Thus while the river of gospel benevolence continues to flow, it receives in its course tributary streams, which will add to its depth and width, until, it is hoped, it will become sufficiently large to water the whole length and breadth of *Immanuel's Land.*

Auxiliary and Branch Societies.

In addition to the Auxiliary and Branch Societies reported last year, the board has received an account of the Mississippi Conference Auxiliary Society, which is assisted by seven Branch Societies, and also of Croton circuit Auxiliary Society There have also been added thirty four branches to the Genesee Conference Auxiliary Society, and eight to the South-Carolina Conference Auxiliary Society. These, together with those reported last year, make the whole number of Auxiliary and Branch Societies to be one hundred and three.

Though this increase of Auxiliary and Branch Societies, is by no means in proportion to the increased demand of labour and the extent of influence which might be exerted in behalf of a cause of such vast and vital importance, yet the Managers rejoice in the smallest accession of strength to the main body, and multiplication of branches on the original stock. It is hoped that the stimulus will be more and more felt through every limb and member of the Church, and that a simultaneous action will defeat the purposes of the enemies of the cross of Christ, by giving a more diffusive spread to evangelical truth and holiness.

Much might be said respecting the effects and success of other Missionary Societies, both in our own country, and in Europe. But we can only just glance at these, referring to their respective Reports for full information of their progress and prospects. It is certainly no small gratification to perceive so much of harmonious co-operation among the several sects of Christians, in endeavouring to widen and lengthen the bounds of the Redeemer's kingdom. And more especially do the Managers view with pleasure the brightening prospects opening among the aborigines of our own country, many of whom have already abandoned their heathenish worship to embrace the self-denying doctrines of Christ.

In addition to other Societies in Europe which are directing their energies to evangelize the inhabitants of Asia and Africa, and of the Islands of the sea, the Wesleyan Methodists are nobly persevering in their Missionary enterprizes, both at home and abroad. They now employ no less than one hundred and fifty-nine Missionaries, chiefly on foreign Missions, in Asia, Africa, the West-Indies, Novascotia, and in the isles of the South Seas; and recently they have planned a Mission to the land of Palestine, two Missionaries being destined to that once highly favoured, but now degraded, place. By the latest accounts from Asia and Africa, it appears that these important Missionary stations are in a prosperous state, continually enlarging their borders, and demanding additional labourers. May the good will of Him who dwelt in the bush, direct all their efforts, and multiply their seed sown an hundred fold.

From a general review of the Missionary field, and of the means employed to cultivate it, we have much to encourage us to persevere. The success which has marked the progress of the Missionary operations thus far, affords the surest pledge of future prosperity and the strongest motive to continued exertions. Though the number of sinners actually brought from darkness to light has not been in proportion to the amount of labour bestowed, yet a hope of brighter days, in this respect, is founded on the fact, that prejudice has been gradually weakening, objections have been obviated by actual experiments, and impediments removed by the persevering efforts of those employed in this great work. "One soweth and another reapeth. Other men laboured, and ye are entered into their labours." Those who now clear the ground and sow the seed, may not have the happiness to reap the harvest. While they are enjoying the reward of their arduous labours in a better world, others will *enter into their labours*, and "return rejoicing, bringing their sheaves with them," that finally, "both he that soweth, and he that reapeth, may rejoice together."

While we encourage ourselves to perseverance from what has been already done, we derive an increased stimulus from what is yet to be achieved. By casting our eye over the map of the world, we shall be convinced that much, very much remains to be accomplished, ere the knowledge of the Lord shall cover the whole earth. While Paganism and Mahometanism overspread the greater proportion of the moral world, a merely nominal Christianity, possessing neither spiritual life nor moral beauty, produces a heartless indifference in a great proportion of the remainder for the salvation of men. This superstition and false religion on the one hand, and this cold indifference on the other, are to be overcome by "patient continuance in well doing." While the strong castles of the former are to be vigorously assaulted in the name of the Lord Jesus, the apathy of the latter must be removed, and they must be roused to action, and persuaded to join the ranks of those already engaged in this noble work. "Who is sufficient for these things?" "Through Christ strengthening me I can do all things." The combined onset of the Christian world, aided and headed by the captain of their salvation, will yet make these *crooked places straight*, these *rough places plain*; the *mountains shall fall*, and the *valleys shall rise*, and a "highway shall be opened for our God" in all places of the earth, and "all flesh shall see the salvation of God."

GRAND-RIVER MISSION, UPPER-CANADA.

Letter from the Rev. William Case, *dated Salt-Fleet, U. C. March* 17, 1824.

Persuaded that every encouraging intelligence of Missionary exertions is read with delight and profit by the numerous subscribers of your Magazine and Guardian, we forward you an account of the school for Indian children lately established on the Grand-River. In our last letters, (see Magazine for 1824, page 35,) we reported that a Sabbath School was commenced, and that we were not without hope of seeing a common school in operation for the ensuing winter. At first we knew not what to do for a room, but we were soon provided for in this respect, for an Indian chief, who had been made a happy subject of the late religious awakening, kindly offered his own house for the school, and retired to his cabin in the woods. The school commenced the 17th of November, and has continued faithfully attended by twenty, sometimes twenty-five children, till the present time. The following is extracted from the Report of the trustees for the present quarter, ending Feb. 17, 1824.

"The trustees of the Indian School beg leave to Report that, George Johnson being teacher, the school commences at 9 o'clock, a. m. and continues till 4 o'clock, p. m., allowing one hour for refreshment and recreation. Commences and concludes with singing and prayer. 2nd. Decency of manners and cleanliness are insisted on. 3d. Improper language and conduct, forbidden on pain of punishment.

"The Trustees further Report, that the school consists of more than twenty scholars, that most of these commenced with the alphabet. Seven of them now spell in words of three syllabes, and six of them have commenced reading in easy words. The children are quite attentive to the school,—very obedient to their teacher, and most of them tractable in learning. The trustees are much gratified with the improvement the scholars are making, both in reading and manners.

"Respectfully submitted.

A. Jones,
J. Jones,
J. Parker. } Trustees."

The Lord seems already to have owned this infant establishment: several of the youth having come under the influence of divine impressions. An extract from brother Crawford's account of this awakening among the Indian children here follows.

"The spirit of awakening and reviving among our Indian friends, had seemed for a season to abate, which occasioned some fears that some of them might return to their former sinful ways. I mentioned my fears to brother Torry. He said, "Visit them from house to house,—instructing and praying with them." I did so immediately, and found the Spirit of the Lord with us. From this time the work revived afresh, both among the adult converts and their children. One afternoon a lad came to me, saying, will you go to our house? my sister is very bad, they prayed much for her today, but she is no better. On coming to the place, I found her sitting very sorrowful; I asked if she was sick, she said not, but pointing to her heart, said mournfully, 'Yogh tagh yo ya ne re gant ho,' which is, that her heart was not good and she felt in trouble. After encouraging her to look to the Lord, we kneeled in prayer; when I had concluded, she began praying with much contrition. But her mourning was soon turned into joy, and she shouted and praised the Lord for the comfort and peace she received. This wrought on the mind of her young brother of nine years, who fell on his knees and prayed aloud for mercy. Such a season of blessing we shall long remember. Perceiving that the good work was reviving again among us, the shell was blown for a general meeting. Numbers collected; several prayed with fervour and faith; several awakenings took place from this time At the next meeting one soul was set at liberty. Brother Torry's visit the ensuing Sabbath was made a great blessing; the word was with power, and the brethren were strengthened, and praised the Lord for his mercy and love.

"We are not a little encouraged that one of the Indian youth, a Chippaway, begins to exercise his gifts profitably. Peter (for that is his name) lately opened the meeting by a few words, and then prayed. His words were with trembling, but the blessing of the Lord attended. Among others who were awakened at this time was a lad of eleven years, who began to tremble and weep, and kneeled by his mother for her prayers. The mother was much

rejoiced (for Indian mothers feel for the welfare of their children) and she prayed for the blessing of God's mercy on her penitent son. The next morning, the mother said, what were your feelings, last evening, my son? 'In the meeting, said he, I was standing up, looking on while the people were praying. At first I thought them foolish.—Then again may be they getting ready to die; I am not ready; I have sinned against the Lord; I am wicked. Then I began to tremble and came to my mother for her prayers.' Several children have found peace. Others are seeking. Considerable piety is manifest in the deportment of the children, and they are often seen retiring to the thickets, for prayer and praise.

SETH CRAWFORD."

A few weeks after the commencement of the school, I called to visit them. The parents and children being present, I spoke to them by an Interpreter on several subjects necessary to be attended to for their worldly comfort as well as for their future welfare. In concluding I directed the Interpreter to inform the Chief, that we had been much obliged in the grant of his house for the use of the school and meetings, and that we thanked him for his kind indulgence.—He replied, that he was fully paid for what he had done, he had prayed for two years, for religion to take place among them. The Lord had answered prayer and blessed the people with the gift of his Spirit. I have told our people, said he, that they must set good example for their children, and learn them to read, pray and work; for it is a great sin to bring up their children in idleness. He said he was glad we had come among them, and believed the Lord had sent us to help them,—he hoped we would continue to preach to them and teach their children to read.

At the opening of the spring this noble Chief will need his house again, but he will not require it till the new building shall be completed. A house is now building for the double purpose of meetings and school, and subscriptions are opened for defraying the expense, and from the spirit of liberality already manifested, we hope to see it completed by the first of June. While I am writing, little Mary is making a collection in her father's house: she brings four dollars to me saying, "This is to help build the school house for the Indian children."

We anticipate much delight in seeing these people provided with a place of worship, which may contain all who may be likely to attend the preaching. The same room will serve for the school, where we hope the youth from year to year, may learn to read the Bible, shewing them the comfort and happiness to be found in this world, and in that which is to come.

Niagara, March 18, 1824.

P. S. In the Report of Rev. J. B. FINLEY (See Meth. Magazine for 1822, page 29,) of the Sandusky Mission, dated Nov. 1821, mention is made of the Wyandott Indians in Canada. These Indians reside on the River Canara, near Fort Malden. We have to communicate the pleasing intelligence that a gracious work is now going on among that people, which seems to promise a great reformation among them. It appears to have commenced among a few individuals, by means of reports from Sandusky; some young men had been to school there and returning to their friends with accounts of the great changes wrought at Sandusky, it occasioned serious reflections. About christmas Brother FINLEY, and some Indian Brethren came on from that station, to hold a quarterly Meeting at Detroit. While Brother FINLEY proceeded on to Detroit, *Between-the-logs*, and *Mononque* crossed the River, and declared to the Indians at Canara, what great grace was bestowed on the people at Sandusky, and assuring them that they might obtain the same blessing, and that Jesus Christ was now ready to bless and save them. The sparks which had been kindling now burst into a flame. They began to tremble, weep and pray; meetings were almost incessant, and in a few days about twelve were brought to experience a saving change. Brother FINLEY afterwards made them a visit and made arrangements to have them formed into society. When I was there about the 10th February, the society consisted of about twenty, and others were under concern. Brothers JACKSON and GRIFFIS preach to them statedly, and are much delighted with their Indian society. The change which has taken place with these Indians is manifestly great. Among the converts is an excellent Interpreter, whose whole soul is filled with desire and concern for the salvation of his brethren. Another of some consequence, particularly in his feelings, is among the converts. The following relation will show the change which

has taken place in his feelings and views. The news had scarcely reached Detroit of the conversions at Canara, when this once consequential native of the Forest appeared at Lovefeast at the Council House. He at length arose to acknowledge the Saviour of the Gentiles, and among other things observed, "Once me great man,—*Big*——*Captain*,—*I*— But all g ne now!"

Encouraging prospects are noticed in other tribes of Indians. May this long neglected and abused people be remembered in the promises, and in the prayers of God's people.

Brother TORRY's Misssion on the Grand-River continues to prosper. Revivals are going on in several parts of his circuit, and several of his society, both whites and Indians, are an honour to Religion, and begin to be useful as Exhorters, and Leaders of societies.

WESLEYAN-METHODIST MISSIONS.

From the February Number of the *Wesleyan-Methodist Magazine*, we collect the following particulars respecting the success of some of their Missionary stations.

SOUTH-AFRICA.—In the April number we inserted some extracts of a Letter from Messrs. HODGSON and BROADBENT of the Boschuana Mission. Since the date of that letter, it apppears that "considerable alarm had been excited in that part of the country through which they travelled, by the irruption of a great body of savages from the north." The war, however, has subsided, and tranquility restored, so that the Missionaries are left to prosecute their labours in peace.

BARBADOES.—Much excitement has been produced in the public mind, on account of the insurrection of the slave population in this island, and many very erroneous statements have been made in the public prints respecting the conduct of the Missionaries in reference to this very unhappy and melancholy affair; some affirming that the insurgents were incited to their rebellion by the exhortations of the Missionaries, who had accordingly been implicated by the government of the Island, while others have affirmed that one or more of the Missionaries was the direct instigator of the insurrection. We were soon informed that these things were so far from being true, that the Missionaries had acquitted themselves as became the ministers of God, who, while they evinced an honourable zeal for His name, proved themselves loyal subjects to their king and country.—Every successive information in reference to this subject corroborated the truth of these statements; and the last news concerning this disastrous affair, together with the desperate attempt of an unruly mob to "put an end," as the desperadoes expressed it, "to Methodism," by demolishing the Chapel, and forcing the Missionary, Mr. SHREWSBURY, to leave the Island, is contained in a letter from him to the Mission Committee of London. After detailing the circumstances which immediately preceded and accompanied this gothic act of destroying the Methodist Chapel, parsonage, the preachers' Library, consisting of more than three hundred volumes, he concludes as follows:—

To trace the causes of these hostile proceedings, is next my duty. This is very easy: for they may all be resolved into two; *Ignorance* and *Wickedness*.—But the *alledged* causes are these: 1. A letter of mine which is printed in the Missionary Notices for October, 1820. They think I have given an unfavourable and untrue representation of their moral character. 2. *Falsehoods* daily circulated to my prejudice. Many have affirmed that *they have seen* some of my letters in which I speak of the Planters' cruelties, &c &c. Now though I have never *once*, not even to a bosom friend, mentioned a single fact relative to the slaves being cruelly treated, because I know the tide of prejudice against the West Indians on this account is unreasonably strong, (for the generality of Planters are humane men,) yet it only became necessary for a poor drunken wretch to say he had seen such a letter, and every one would immediately believe him. As it

regards my sermons also; for weeks past, I have had *lying hearers*, mingled with the audience; men who have gone away and perverted my words, boldly affirming,—"I heard him say it myself," till they have worked up the people to a pitch of madness against me For instance, having preached from this text; "Is any thing too hard for the Lord?" it was immediately circulated that I had said,—"As nothing is too hard for the Lord, it is not too hard for the Lord *to make all the slaves free*." And the poor shallow-pated creatures, to whom this silly tale was told admitted it, and raised a fresh outcry against me as a dangerous character. 3. It is constantly affirmed that the Wesleyan Missionaries are all Wilberforce's and Buxton's men; there is no such thing as convincing the Barbadians that we have no connexion with the African Institution, nor with, any other political body. 4. Earl Bathurst's despatches have made them very angry; their ire must find vent; who so proper an object to display their hostility against, as the Methodist Missionary, who was almost universally hated and scorned by the people? 5. The Demerara Insurrection was laid to our charge. These causes combining in the hearts of the ignorant and the wicked, have led to all our miseries.

On my arrival here I was examined before the Governor in council. His Excellency treated me with kindness and urbanity; but he advised me not to preach till something satisfactory had been obtained of this Government as to my character; for, coming as I did, circumstances rendered me rather a *suspicious* character. What will be the end I know not: perhaps all the West Indian Governments will look upon me with suspicion. Brother Moses Rayner has gone to Barbadoes to obtain documents of my integrity. Political events in England, I fear, will make against us West Indian Missionaries in every station: never had men greater need of meekness, wisdom, and love.

Obituary.

To the Editors of the Methodist Magazine.

Dear Brethren,—You are at liberty to publish the following memoir, if you think proper.

E. Hebard.

Hempstead, Long-Island, Jan 22, 1824.

Mary Johnson, the subject of the following memoir, was the daughter of Henry and Hannah Combs. She, like too many in their juvenile days, was extremely fond of the gayeties of life; but after her marriage to Mr. Stephen Johnson, she became very serious, and endeavoured to engage her husband, who was then not a professor of religion, to lead a religious life, and pray with his little family. In this course of external morality, she continued several years, until at a quarterly meeting in Jamaica, under an exhortation by bro. Buck, it pleased the Lord to awaken her to a sense of her danger. From that time she resolved to seek the Lord with her whole heart, and continued until the Lord appeared to her the *fairest among ten thousand and altogether lovely*. Soon after this she became a member of the Methodist Episcopal Church, in which she continued a humble and acceptable member until her death.

In her sickness she appeared that uniform and humble Christian, which characterized her in health and prosperity. In the former part of her afflictions, she did not at all times enjoy that clear sense of the divine presence which she ardently desired; at other times the Sun of Righteousness shone upon her soul, and especially towards the close of life.

As all expectations of her recovery were relinquished, her anticipations of heaven were bright and animating. On the 27th of March she said to her companion: "O my dear! do serve the Lord and discharge your duty faithfully, for I assure you, that I would not give up my confidence in God *now* for ten thousand such worlds as this." On the 31st, her brother entering the room, she said, "O Thomas! remember and serve the Lord. You see here what you must soon come to. You think it strange, I suppose, that I, who am the youngest, should be called first; but the Lord only knows how soon you may be called to follow." When the physician, who had called to see her, was gone, she asked her husband what he said concerning her case. Her husband replied

he says you have lived beyond all expectations already. "O," said she, "how I long for the time to come when I shall bid adieu to all below.

> "Farewell vain world, I am going home,
> My Saviour smiles and bids me come."

Her pleasing prospect still continued, except on the 7th of April, when the enemy thrust sore to rob her of her confidence, but the Lord gave her victory; for on being asked if she felt any relief in her mind, "yes," said she, "I feel better now. I am happy. Now I want to go. O my friends! do not mourn for me. I wish you not to weep for me: I know that this world is a world of trouble: I have given up the world and my family. My work is done; and I desire to depart where I shall rest from toil and pain, and dwell where Jesus is." On the 8th at about half past five in the morning, there appeared such an alteration in her countenance, that she was thought to be near the close of life; but after about two hours, she revived a little, and asked her husband how she looked. "I think," said he, "you look better." "I was in hopes," said she, "that I was going to rest with Jesus in the kingdom of glory. O how I long to go—I cannot express my anxious desire to be gone." In the afternoon she said to her husband, "do I look as if I should die soon?" he replying in the negative, she said, "If I could see my grave I should be at rest." "But," said he, "are you sure you shall be better off." "Surely," said she, "I shall be happy, and although I am anxious to go, I am willing to wait the Lord's will and suffer afflictions until he sees fit to call me. I wish you to pray for me that I may have patience and be completely resigned to the will of the Lord in all things."

In this happy frame of mind she took her departure on the 9th of April, 1823.

Poetry.

THE POOL OF BETHESDA.—*By B. Barton.*

Around Bethesda's healing wave,
Waiting to hear the rustling wing
Which spake the angel nigh who gave
Its virtue to that holy spring,
With patience and with hope endued,
Were seen the gather'd multitude.

Among them there was one, whose eye
Had often seen the waters stirr'd;
Whose heart had often heav'd the sigh,
The bitter sigh of hope deferr'd;
Beholding, while he suffer'd on,
The healing virtue *given*—and *gone!*

No power had he: no friendly aid
To him its timely succour brought;
But while his coming he delay'd,
Another won the boon he sought;
Until the Saviour's love was shown,
Which heal'd him by a word alone!

Had they who watch'd and waited there
Been conscious who was passing by,
With what unceasing anxious care
Would they have sought his pitying eye
And crav'd with fervency of soul,
His power divine to make them whole!

But habit and tradition sway'd
Their minds to trust to sense alone;
They only hoped the *Angel's* aid;
While in their presence stood, unknown,
A greater, mightier far than he,
With power from every pain to free.

Bethesda's pool has lost its power!
No Angel by his glad descent,
Dispenses that diviner power
With which its healing waters went:
But He whose word surpass'd its wave,
Is all omnipotent to save.

And what that fountain once was found,
Religion's outward forms remain—
With living virtue only crown'd
While their first freshness they retain,
Only replete with power to cure
When Spirit stirr'd, their source is pure.

Yet are there who this truth confess,
Who know how little forms avail;
But whose protracted helplessness
Confirms the impotent's sad tale;
Who, day by day and year by year,
As emblem's of his lot appear.

They hear the sounds of life and love,
Which tell the visitant is nigh;
They see the troubled waters move,
Whose touch alone might health supply:
But, weak of faith, infirm in will,
Are powerless, helpless, hopeless still!

Saviour! thy love is still the same
As when the healing word was spoke;
Still in thine all redeeming Name
Dwells Power to burst the strongest yoke!
O! be that power, that love display'd,
Help those—who Thou *alone* canst aid!

METHODIST MAGAZINE,

FOR JULY, 1824.

Divinity.

For the Methodist Magazine.

AN ESSAY ON ATONEMENT.

BY THE REV. T. MERRITT.

(Concluded from page 209.)

AGAINST the doctrine that the law of works is in force still, I am aware that a popular, and, therefore, powerful objection will be raised, namely,

"That considering the ignorance of mankind, their liability to err, and the weakness of all their powers and faculties since the fall, it would be unjust to require the same obedience of them and upon the same penalty, as before they lost the power to obey; and therefore it will follow that the law of works is repealed, and a milder, more practicable law instituted in its stead."

ANSWER 1. The objection would be good in relation to Adam's offspring, if God did not offer them salvation upon practicable and gracious terms. But Jesus Christ has made an atonement for sin; and that atonement is offered them as their righteousness in reference to the law which they have transgressed; and therefore he may justly continue the law in force, and those who reject the atonement he may punish for every breach of it, as well as for the breach of gospel conditions. And hence the punishment of those who reject the atonement, will be the punishment due for the breach of both covenants, the covenant of works and the covenant of grace.

2. If we say the law of works is in force, notwithstanding the ignorance and weakness of men, their ignorance and weakness will be reasons for showing them mercy. If we say the law has no claim upon the ignorant and weak, we say they have no sin; and thus we make their ignorance, &c. and not the blood of Christ, their justification.

3. We must say that the law of works is in force, and is the rule and measure of duty, notwithstanding the incapacity of men

to obey it in its extent; or we must say that their capacity to obey is the rule and measure of their duty; which would be absurd, as we should then have as many rules as there are capacities in the world, and so destroy all rule. The law of Christ cannot be the only rule of duty, since that is a merciful provision adapted to the incapacity of men, and presupposes a law which they are unable to keep.

4. We must say that the law of works is in force, or we must say there is no need of the gospel. The gospel saves from the curse of the law. To say, therefore, that we are not under the law, but under the gospel, or the law of Christ, as a distinct law, would imply that the gospel saves from the curse of the gospel, or the law of Christ saves from the curse of the law of Christ, or that the gospel saves from the curse of the law of Christ; either of which would be absurd, and a contradiction in terms.

5. To say that the law of works is not in force, would be the same as to say we owe God no obedience as Creator and Father; and what would be still worse, we must say that Christ has delivered us from our obligation, by abolishing his law.

Objection. "We have been taught that Christ, when he undertook the redemption of mankind, put an end to the law of works, and established another in its stead, a milder law, adapted to the condition of fallen man: that the scriptures call this 'the law of Christ, the law of faith,' &c. And agreeable to this our standard authors make a distinction between the law given to Adam before the fall, and that given to mankind consequent upon the undertaking of Christ as Mediator. The former they call the Creator's law, the Adamic law, the law of works, and the covenant of works; while they distinguish the latter as the Mediator's law, the law of Christ, &c. Thus Mr. Wesley in his Plain Account of Christian Perfection:

"No man is able to perform the service which the Adamic law requires. And no man is obliged to perform it; God does not require it of any man. For Christ is the end of the Adamic as well as of the Mosaic law. By his death he put an end to both: he hath abolished both the one and the other with regard to man; and the obligation to observe either the one or the other has vanished away. Nor is any man living bound to observe the Adamic, more than the Mosaic law."

Answer. That the scriptures and our best authors make a difference in the administration of the law, and in the conditions of salvation after the undertaking of Jesus Christ to redeem the world, is very certain; and that a difference of administration, and of the conditions of salvation is all they make, is hardly less certain. Thus after Mr. Wesley had said in the above quotation, "nor is any man living bound to observe the Adamic, more than the Mosaic law," he adds in a note, "I mean it is not the condition either of present or future salvation." Thus he guards his

words against the construction which some put upon them, and clearly shows his meaning to be that the Adamic law is abolished *only* as a covenant of life, and not as an obligation of duty.

I have before observed that the Adamic law is to be regarded in a twofold point of view; first, as requiring obedience, and secondly, as making that obedience the condition of salvation. In the latter sense Christ has put an end to it, and in that sense "no man is bound to observe it. God does not require it of any man;" for he has established another condition of salvation for fallen man, even *faith.*

Thus while the law is abolished as the condition of our salvation, it remains in full force in its preceptive sense, requiring the same obedience of man now that it ever did. And the non-performance of that obedience is sin, from which only the atonement can save us.

As some people do not readily see the justice of requiring the same obedience of fallen man, as of man before the fall, nor how a person can be under the law of works and faith at the same time: the following illustration from Baxter may help them upon those points.

"A tenant forfeits his lease to his landlord, by not paying his rents; he runs deeply in debt, and is unable to pay any more rent in future; upon which he is put out of his house and cast into prison: his landlord's son pays for him, takes him out of prison, puts him into the house again, and makes him a new lease in this tenour; that paying only a pepper corn yearly he shall be acquitted both from his debt and all other rent in future, which, by his old lease, was to have been paid; he does not, however, cancel the old lease, but keeps it in his own hands to put in suit against the tenant, if he should refuse to pay the pepper corn. In this case the payment of the pepper corn is imputed to the tenant, as if he had paid the rent of the old lease, and his non-payment of the pepper corn is a breach of both leases; of the old, because, though he had forfeited his title to the benefit of it, he could not disannul the duty of it, which was obedience during his life. So that as it is an act of disobedience in general, his non-payment is a further forfeiture of his old lease: but as it is the non-payment of a pepper corn required of him instead of his former rent, so it is a breach of his new lease only. Even so is unbelief a violation of both covenants."

When this illustration is applied to the point in hand, we see mankind in their fallen, condemned state—Christ interposing and making an atonement for them—taking the covenant of works into his own hands, and instituting the new condition of faith. If they perform this condition, they are exonerated from the rigorous demands of the old; but if they refuse, they are justly punished for the breach of both. Thus man *is not without law to God, but under the law to Christ.*

It may be thought that appointing new conditions of salvation is in effect changing the law; but then it should be observed that this does not deliver us from our obligation to the law, and is, in fact nothing more than the appointment that a part, instead of the whole, required by the covenant of works shall be the condition of salvation.

It will be found that every duty required of man, whether it be of the ceremonial or moral kind, whether in the Old Testament or the New, is required by the same law, being enacted by the same authority. We make distinctions in the dispensations of the law to ascertain whether it be administered according to the tenour of mercy or justice, that is, whether it be administered by God in the character of Mediator, or otherwise. We then absurdly proceed with our distinctions as though they were different laws. The cessation of the anti-mediatorial administration we speak of as the abrogation of the law of works; the Mediatorial administration we make to be a new law, and the change in the conditions of salvation from the whole obedience required by the law, to a part of it, we consider as a release from the whole obligation of the Creator's law.

This whole subject may be summed up in two words, *law* and *gospel*. Every thing enjoined by divine authority, whether by Christ or the Father, is to be referred to the law, which is one and no more. There is, indeed, a difference between moral and positive precepts, but none in the authority by which they are enacted, and both may be found either in the Creator's or Mediator's law. The gospel, as contradistinguished from the law, is a revelation of the grace of God to a guilty world through a Mediator, and therefore called *good news* or *glad tidings of great joy*. This is the gospel in the proper sense of that word. But we use the word, as indeed the scriptures often do, in a much larger sense, for the whole administration of the law by Christ, because it is administered with grace on the ground of the atonement. When it is so used in the scriptures it is always in a popular way; and we should be careful not to confound things of different natures, as law and gospel, nor sunder things of the same nature, as the Creator's law and the Mediator's law. The not observing this distinction in the use of the term gospel, and taking its larger meaning for its proper meaning, has contributed much to that confusion in which this whole subject has been involved. It is this which has led to the idea that the Mediator's law is a different law from that of the Creator. But does it not behove Christ, as a King, to have his law? Yes; and he is a King, both in enacting and administering the law of works.

But is there not a difference between the Creator's law and the Mediator's law? yes; there is the difference of administration: but there is no difference in the authority by which they are enacted, and of course none in the laws themselves, nor in our

obligation of obedience. The question is not, therefore, whether particular duties, as repentance, faith, and the observance of sacraments, belong to the Creator's law, or the Mediator's law, as distinct from each other; but whether they belong to *this* or *that* administration of the law. As they are duties enjoined by divine authority, they belong to the law of God which is one; but as they are conditions of salvation belonging to the Mediator's administration, they are called gospel conditions.

The difference of administration will answer every purpose of different laws, without involving any absurdities; which different laws will not. Thus if it should be asserted that God requires the same obedience as the condition of salvation now, that he did of Adam before the fall; notwithstanding we have lost the capacity to obey; it would be our duty to urge that, "we are not under that graceless, remediless, anti-mediatorial administration of the law as a covenant of life; but under the merciful administration of the Mediator, and the mild and practicable conditions required by him in the gospel."

That this was Mr. Wesley's view of the law of works, is evident from his Plain Account of Christian Perfection. Speaking of Christ having put an end to the law of works, he says, "Observe in *what sense* he has put an end to it, and the difficulty vanishes. Were it not for the *abiding merit* of his death, and his *continual intercession* for us, that law would condemn us still. These, therefore, we still need for every transgression of it." But what propriety was there in saying, "observe in *what sense* he has put an end to it," if the repeal were total? or what propriety in talking of the "transgression" of a law that has no existence!

If the question be, what was Wesley's sentiment respecting the law of works? there is the most abundant evidence that he did not admit its repeal, except as a *covenant of life*. He does indeed often speak of that law as "expiring with Christ," as "abolished by his death," and as being superseded by "another, even the law of faith." But in every place he has the difference in the conditions of salvation, or in the administration of the law, immediately in view; and in no instance does he speak of the law of works in its preceptive sense as repealed; but the contrary.

When he considers the law in its preceptive sense he says to the objector, "The case is not, therefore, as you suppose, that men were *once*, (before the fall) more obliged to obey God, or work the works of the (Adamic) law, than they are *now*. This is a supposition you cannot make good. The nature of the covenant of grace gives no ground, no encouragement at all, to set aside any instance or degree of obedience, any part or measure of holiness;" which it would do if the law of works were totally repealed. Accordingly he considers the involuntary deviations of Christians from the law of works, as transgressions which need both atonement and pardon.

Speaking of those who fulfil the law of love, as the Mediator's law, he says, "Yet as even in these there is not a full conformity to the perfect (Adamic) law, so the most perfect in love do, on this very account, need the blood of atonement, and may properly for themselves, as well as for their brethren say, 'forgive us our trespasses.' And he tells us this was the "judgment of all our brethren who met at Bristol, (England) in Aug. 1758."

Again, says he, "To explain myself a little more fully on this head, 1. Not only sin *properly* so called, that is, a voluntary transgression of a known law, but sin *improperly* so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood."

According to the doctrine here laid down we have two standards of perfection: one according to the *anti*-mediatorial administration of the law, which is more elevated; the other according to the *mediatorial* administration, which is the standard of Christian perfection.

That this was Messrs. Wesleys' and Fletcher's view is plain from this, that when they have described perfection according to the "Mediator's law," they consider the short-comings and errors which accompany it, as transgressions of the law of works, requiring both atonement and pardon. On this account, says Wesley, "I never use the phrase, sinless perfection;" and the acute Fletcher never used it without a qualifying epithet, as *evangelical* —"evangelically sinless," was his phrase. And commenting in the sixth volume of his checks upon the Apostle's words, "as many as are of the works of the law are under the curse," he says, "the apostle means the law abstractedly from the promises of grace; for in that case the law immediately becomes the Adamic covenant of works"—plainly showing that we are under the same law with Adam, except as it differs by the promises of grace, or the administration of Jesus Christ.

When, therefore, Fletcher contends that mankind are under the "Mediator's law," a "milder law," &c. he must be understood with reference to the new and practicable conditions of salvation under the Mediatorial administration of the law, and not as implying the repeal of the law of works. Indeed he intimates that this is his meaning when he speaks of the "*mediatorial*," and the "*anti*-mediatorial law."

If any wish for further information upon this subject they may consult Mr. Wesley's sermons entitled "The origin, nature, &c. of the law," and "The law established through faith," as also his edition of Baxter's "Aphorisms of Justification;" an extract from which follows:

Prop. ix. "Therefore we must not plead the repeal of the law for our justification; but must refer it to our surety, who by the value and efficacy of his one offering and merits, doth continually satisfy.

"You must here distinguish betwixt

"1. The repealing of the law and the relaxing of it. 2. Between a dispensation absolute and respective. 3. Between the alteration of the law, and the alteration of the subjects relating to it. 4. Between a discharge conditional, with a suspension of execution, and a discharge absolute; and so I resolve the question thus:

"1. The law of works is not abrogated or repealed, but dispensed with, or relaxed. A dispensation is, (as Grotius defineth it) an act of a superior, whereby the obligation of a law in force is taken away, as to certain persons and things.

"2. This dispensation is not total or absolute, but respective. For, 1. though it dispense with the rigorous execution, yet not with every degree of execution. 2. Though the law be dispensed with, as it containeth the proper subjects of the penalty, viz. the parties offending, and the circumstances of duration, &c. yet in regard of the mere penalty, abstracted from person and circumstances, it was not dispensed with; for to Christ it was not dispensed with: his satisfaction was by paying the full value.

"3. Though by this dispensation freedom may be as full as upon a repeal; yet the alteration is not made in the law, but in our relation to the law.

"4. So far is the law dispensed with to all, as to suspend the rigorous execution for a time, and discharge conditional procured and granted them; but an absolute discharge is granted to none in this life. For even when we do perform the condition" (of the New Covenant) "yet still the discharge remains conditional, till we have quite finished our performance. For it is not one instantaneous act of believing which shall quite discharge us; but a continued faith. No longer are we discharged than we are believers. And when the condition is not performed, the law is still in force, and shall be executed upon the offender himself.

"I speak nothing in all this of the directive use of the moral law to believers, but how far the law is yet in force, even as it is a covenant of works; because an utter repeal of it in this sense is so commonly, but inconsiderately asserted."

III. Whether atonement has been made for actual sins.

It is the opinion of some that atonement was made only for the transgression of the law of works;—that upon the undertaking of Christ to satisfy for the breach of that law, it was repealed, and another given, called the Mediator's law, for the breach of which no atonement has been made;—that the law of works would not admit of pardon, nor the Mediator's law of atonement:—that sin atoned for needs neither repentance nor pardon, and that to say otherwise would imply that the law requires satisfaction twice for a breach once; and, finally, that there is no grace manifested in saving from sin which has been atoned for, since this process evidently places salvation on the ground of justice, and not that of grace.

Answer 1. The objection admits that the atonement was made for transgressions of the law of works; and I have before proved that the law of works is still in force, and that all our sins are against that law; therefore our actual sins have been atoned for.

2. As far as the objection is built on the distinction between the law of works and the Mediator's Law, it is answered by the arguments which prove that distinction to be groundless. But if it were otherwise, there is nothing in one law more than another that requires or that rejects atonement. The atonement was not made for a particular sin, or number or class of sins, but for sin generally, and will apply to sins against one law as well as another.

3. According to the objection, sin atoned for needs neither repentance nor pardon; and that to say otherwise would imply that the law requires satisfaction twice for a breach once. This would follow if it could be proved, 1. that atonement is the same as the payment of a debt; and, 2. that repentance is the same as the payment of a debt, and 3. that pardon is the same as paying a debt. But I deny all these assumptions. And that sin, in order to its being pardoned, requires both repentance and atonement, I have shown under the first head.

4. According to the objection atonement places salvation as the ground of justice and not that of grace. To this it may be answered, 1. it would be so if atonement were the same as paying a debt. But I have shown in the foregoing pages that it differs essentially from the payment of a debt, and that it places salvation on the ground of grace in the highest sense possible. 2. If atonement places salvation on the ground of justice, and excludes grace, it will follow that Adam was saved on the ground of justice, without grace! for the objection allows that his sin was atoned for. Here the objector would do well to pause, and ask himself, to what class of the heavenly hosts Adam belongs? He cannot belong to that class which never sinned, nor to that which is saved by grace. Let him ask himself also, what will be his employment in heaven, and to whom he will ascribe the glory of his salvation?

Thus far we find nothing to support the doctrine that the atonement was limited to original sin. Nor will it avail to say that Christ is the propitiation for our sins, or that the atonement is a provision for actual sins, if his death were intended only to satisfy for sins against the law of works, and to prepare the way for another law which would pardon without atonement. In this case the words propitiation and atonement apply in a sense too vague and remote, to be authorized by the gospel, or to answer the practical purposes intended by them. It is true that atonement is a provision for the pardoning of sin, not in the remote sense of the objection, but as it applies to the sins to be forgiven.

This, if I mistake not, is the constant representation of this subject by the scriptures. It is never intimated in the word of God, that there is such a difference between sins committed against the law of

works and the law of Christ, as is contended for, or that the atonement was made for the former *only*. If it should be thought that John and Isaiah favour this distinction, when the former calls Christ "the Lamb of God who taketh away the *sin* of the world," and the latter says, "The Lord hath laid on him the *iniquity* of us all; the answer is easy: the scriptures use these nouns in the singular and plural indifferently. The least attention will convince any one of this. Thus Isaiah, "He was wounded for *our transgressions*, he was bruised for *our iniquities*. *All we* like sheep have gone *astray; we have turned every one to his own way;* and the Lord hath laid on him the *iniquity of us all*." Here we see, not only that the noun is used in the singular and plural indifferently, but also that it is used for actual sins. And this is the constant language of the scriptures. "He is the propitiation for *our sins*, and — for the *sins* of the *whole world*." "For he hath made him to be a sin-offering for *us*." "Christ hath redeemed *us* from the curse of the law, being made a curse for *us*." "While *we* were yet *sinners* Christ died for *us*." "He by the grace of God tasted death for *every man*.

To transcribe all those passages of scripture which represent the death of Christ as an atonement for actual sins, would fill a volume. The whole mediatorial work of Christ, and especially his death, applies to mankind in their *personal* characters, and to their *actual* sins. This is clear from the doctrine of justification by faith. The faith which justifies the ungodly regards the death of Christ as an atoning sacrifice for *actual* sin, and receives it as such. The awakened sinner is told that he must *believe* in order to be saved. He is anxious to know *what* he must believe. Will you tell him he must believe that Christ has died for original sin? He replies that he is an *actual* sinner as well as naturally depraved, and wishes to know what he is to believe, on what his faith must be placed, in order that he may be justified. Will you tell him he must believe that Christ has abolished the law of works, and therefore God will pardon him if he truly repents? But, he continues, whatever distinctions you may make in the law, I know that I have transgressed the law of God, and am justly condemned by it. My repentance is not adequate to repair the injury done by my transgression; and besides, the penalty of the law is not repentance, but death. I desire, therefore, to know how God can be just, and yet justify the ungodly. Here the gospel comes to his relief and announces, *Christ has redeemed* us *from the curse of the law, being made a curse for* us. He receives the gracious declaration, relies upon it, is justified, and henceforth sings with the Apostle, "The life I now live in the flesh, I live by faith in the Son of God, who loved *me*, and gave himself for *me*." But upon the supposition Christ did not make atonement for actual sins, believing that he did could never justify the ungodly; and of course all those who profess justification by this faith are deluded, and remain in their sins.

If atonement for actual sin be the proper object of our faith, it must be also the foundation of our hope and love, and indeed of all true religion. The whole springs from the atonement through the influence of faith; therefore to deny atonement for actual sins is to subvert the foundation of our religion.

That the atonement was made for actual sins appears from this also, that it is made the *ground* of our *personal obligation*, and the *motive* to glorify God. "Ye are not your own, for *ye are bought with a price: therefore* glorify God in your body and in your spirit, which are *God's*." But how are we *bought with a price*, if Christ has not redeemed *us* from the curse which we had brought upon ourselves by our *actual* sins? The moment we limit the atonement to the sin of our first parents, we weaken, if we do not destroy this obligation and motive to glorify God. Atonement for one sin, or for the sin of two persons only, is, comparatively, a very diminutive thing, and a "narrow covering." Lying at such a distance, and having no immediate relation to *us*, *personally*, or to *our sins*, its practical influence must be very small.

Atonement for the actual sins of men is not only the "foundation which God has laid in Zion," but the "corner-stone" which unites and binds every part of the building. It connects equally with the grace of God and the obedience of man. The grace of God could not flow to us, nor could our obedience be rendered possible or acceptable, without the atonement. God bestows every blessing upon us for Christ's sake; and we ask every blessing in Christ's name. God is *in Christ* reconciling the world unto himself; and we are in Christ reconciled unto God. Every thing is *in*, *through*, and *for* the sake of Christ, that is, on account of his death. This teaches us in what light to view the death of Christ, and the importance of it. Admit the doctrine of atonement and every thing is clear and consistent; take this away and the whole is thrown into obscurity, and we can assign no satisfactory reason why we should *ask* and *receive* in the name of Christ, or on his account.—Take this away and the gospel is so marred that it becomes "*another* gospel."

To deny atonement for actual sins is approximating much to the views of religion entertained by the Socinians of our day. They tell us there is no need of an atonement, that God can consistently pardon sin without it. And if we affirm that there is no atonement for actual sins, and that there is no need of any, I doubt whether we shall long think it worth our while to contend for it merely for the sin of our first parents.

But St. Paul was so far from thinking atonement for actual sins unnecessary, that he tells us "without shedding of blood there is no remission." It is true he said this with reference to the sacrifices under the law of Moses; but then as those sacrifices were an atonement for actual sins, and typical of the sacrifice of Christ, the argument is the same for atonement for actual sins by the death of Christ.

To conclude. This has been the doctrine of the great body of the church in all ages; it is expressly taught in our Articles and Communion Service; and what as Christians and as Methodists we are bound to contend for.

Biography.

MEMOIR OF MRS. REBECCA PETERS.

BY MR. W. M. WILLETT.

AN outline of the life of our late sister PETERS, may be drawn within a narrow compass. She was born in Guilford, Connecticut: but when only nine years of age moved with her parents to Southold, where she continued to reside until the day of her death.

We meet with no event in her life, worthy of particular record in a sketch of this nature, until the year 1811, when she was married to Mr. HENRY PETERS. The marriage however terminated unhappily. This circumstance wholly marred every scheme which she may have formed of earthly happiness. But the poignant trials she was called to encounter (though her husband did not survive their union above three years) in consequence of this event, were sanctified. In the hour of affliction she was led to search the scriptures with an earnest solicitude to become acquainted with *the truth as it is in Jesus.* And though a considerable period elapsed from the time of her first conviction before she found peace through faith in her Lord and Saviour Jesus Christ, yet so soon as she was assured of the forgiveness of her sins, she resolutely determined, by divine aid, as she *had received Christ Jesus the Lord so to walk in him.*

After mature deliberation, she joined class in Southold town and was afterwards admitted in full membership; and, in process of time, by her uniform piety, and the unabated ardour she displayed, became not only a pillar to the church of which she was a member, but an ornament to the cause of religion generally.

Her life after she embraced religion may strictly be said to have been one of faith. Favoured at no period of her Christian pilgrimage with any very high degree of religious enjoyment, it might readily be gathered from her life and conversation, that she derived her principal support and her deepest consolation, from an application of the promises to her own peculiar feelings, trials and circumstances. They were like the bread which fell from heaven, and like the water which was stricken from the rock, to her hungry, thirsty soul. Hence the spontaneous language of her heart was,

"With simple faith on thee I call,
My light, my life, my Lord, my all."

Oftentimes in conversation with the writer, she would remark that it was her daily, fervent petition, to be able to adopt the language of the apostle, and say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." And indeed it may truly be said, that, in a good degree, she attained this the highest object of her ambition. For what but a lively, constant exercise of faith upon the Son of God could have produced so serene a countenance, such an heavenly frame, a conversation so well adapted to minister grace unto the hearer, a life so blameless, such purity of heart, and aspirations after *that mind which was in* Christ, so intense and incessant!

Such a life of faith, we may conclude, did not fail to produce joy and peace in the Holy Ghost. Thus, though her affections were rarely visible, even when in their fullest exercise, yet they were vigorous and rightly directed: and, resting at all times with implicit confidence on the promises, her peace though quiet, was deep and uniform.

The lively exercise of this faith not only produced "joy unspeakable," but likewise caused her "to abound in every good word and work." She was "clad with zeal as with a cloak." Nay, so ardent, so unwearied a zeal did she evince that her friends were ready to say that she overstepped the limits which even duty itself prescribed. No great length of time after she attached herself to the society, she opened her house for the preaching of the gospel. In a time of reformation, her doors were almost literally never closed. Some there were who threatened to report her conduct to the public authorities. She, however, regarded not the evil sayings which were spread far and near: but went steadily onward in the discharge of her duty. As an individual she was considered as a nursing mother to the young converts; and as a comforter to mourners. And though the tongue of railing would sometimes be heard, she hesitated not to take up her cross in public in the way of prayer and exhortation; and God owned his hand-maiden. Many souls, some until this day residents in the place, others moved away, and a little few, we humbly trust, now rejoicing with her in the upper world, have been awakened and converted under her roof.

This was not the end of her labour of love. Her habitation was a home for the preachers. There was a secret and almost indefinable charm hanging around it; which made the sight of it peculiarly welcome to these wayfaring pilgrims. In this abode of piety and peace, they were assured of a sincere, hearty reception. The hand of a friend was stretched forth; and the kind accent of love bade them welcome. Whatever might tend to contribute to their comfort, if within her power to procure, they failed not to receive. When sick, she would minister unto their necessities with the most patient attention and affectionate sympathy. And indeed, so thoroughly conversant was she with their very thoughts

and feelings, that when their souls were cast down and disquieted, she was enabled every now and then to drop a word in season to comfort and encourage them.

Perhaps the digression will be pardoned, if the writer in this place, takes the liberty of adding his own private testimony to the truth of what hath been just written. Previously to the death of our late sister, her house was his home. Just entering upon the ministry, but little acquainted with the trials or labours of a circuit, a mere youth, it seemed to him as if a kind Providence had raised at the same time a home and a friend as anxious for his welfare nearly as a mother. For her house was truly a home; and with much solicitude did she counsel, watch over, sympathize with, provide for, comfort, and encourage him, until sickness hindered—until death stopped her earthly career. Well then may her memory be dear to him; and incite him to make mention of her name and of her acts! Well may the strong feeling of sorrow rise within his bosom at the recollection even of his own loss: but more especially of the loss which her family, the church, and society at large, have sustained by her death!

Neither is this all. She stretched out her hand to the poor: yea, she reached forth her hands to the needy, Prov. xxxi. 20. The writer of this sketch has seen the aged, way-faring man, friendless, pennyless, stop at the door of her house: she has welcomed him in; seated him at a table spread with her hands: attended to his wants; and upon his departure, he has seen her fill his wallet with a small stock for a future time of need. Indeed upon all occasions, she was as eyes to the blind, and as feet to the lame, so far as her ability extended.

This ardent zeal in the cause of her Lord and Master, was continued so long as she enjoyed health and strength. Thus, one of the last public acts in which she engaged was aiding in the establishing of a Sabbath School in Southold.

Following our lamented sister in this way, through a course of fervent piety to God, and unremitting disinterested zeal in his service, it will not excite an emotion of surprise to learn, that she departed this life in the full assurance of faith.

In the month of September last, she was brought upon a bed of sickness. After a short but severe attack she seemed to be recovering when she was again brought very low. So she continued, for the space of two months to recover and to relapse, until at length repeated and violent attacks reduced her to a state of great debility: afterward she grew weaker and weaker, until toward the close of her life she lost the use of her limbs and became as helpless as an infant.

Throughout her long, tedious, and distressing illness, she exhibited a bright example of suffering patience and cheerful resignation.

Though the disease was of such a nature, as in a measure to

stupify her senses, and benumb her faculties, yet in a conversation with the writer about two weeks before her death, she mentioned that her faith was still strong in the Lord: her peace of mind deep and steady, and her evidence unclouded. In the midst of all her pain and weakness, she would kiss the hand which was heavy upon her: O, she would exclaim, how good the Lord has been to me during all my sickness! Though from time to time she was flattered with the prospect of recovery, yet when she relapsed her patience did not fail. All such as waited upon her in her sickness, remarked that she was a pattern of patience. 'In patience did she possess her soul.'

We are aware that numbers who have had no experimental knowledge of Christ have borne affliction *with patience:* but she went a step farther: she blessed the name of Him who thus counted her worthy to be tried *in the furnace of affliction;* and thus she *glorified God in the fire.*

From the beginning of her sickness she seemed to entertain an idea that she should recover. Upon this subject, the following conversation passed between her and a sister who sat up with her a few nights before her death. Upon the sister's asking her whether she considered her end as nigh at hand, she replied, if the Lord has a work for me to do, he will raise me up; and I believe he has. If I am to be taken away by this sickness, she continued, it is hidden from me. Upon this the sister replied, that the physician and her friends had almost renounced all hope. Well, then, she said, I shall the sooner be done with a world of pain and sorrow: for I know that when the earthly house of my tabernacle dissolveth, I shall have a house not made with hands, eternal in the heavens. Yes, she added with strong emphasis, yes, I know it. Your confidence then, continued the friend, is still unshaken. Yes! was the answer: my heart is fixed, trusting in the Lord. In my Father's house are many mansions; and Jesus has a mansion for me. Yes, I know he has.

In this strain she discoursed for a long while, leaving behind in her dying testimony a strong evidence that her hope was as a sure anchor to her frail bark cast within the veil; and not to be moved, even by the storm of death. And indeed this was the sum of her experience in every place and under all circumstances, from the beginning to the conclusion of her Christian race; at all times, by her life and conversation, clearly manifesting, *That her life was hid with Christ in God.*

She continued in a state of perfect weakness; and in the latter part of her sickness, occasionally unsettled in mind, until between one and two o'clock in the morning, Dec. 24, 1823, when, as easily and as placidly as an infant, she fell asleep on the bosom of Jesus. *Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*

MEMOIR OF THE REV. JOSIAS RANDLE,

BY THE REV. JOHN DEW.

The Rev. Josias Randle, the subject of the following memoir, was born of respectable parents in Brunswick county, in the state of Virginia. His parents were members of the Church of England, and were very strict in bringing up their children, according to the rules, and usages of that Church.

It was here that Josias, their fourth son, received those early impressions of piety, and principles of rectitude, which so eminently contributed to form and establish his future character. But as it is, with most other youth, those serious impressions were by him "passed unheeded by" until he had attained to the twenty-first year of his age. At this time he was living in the state of North Carolina, with his brother-in-law, Josias Wright. It was during his residence here that he was awakened to a deep sense of his lost estate, through the instrumentality of John Baldwin, and Mark Moore, who were labouring in that part of the country. While under the influence of a sense of guilt, his usual sprightliness of mind, and gayety of temper, for which he was remarkable, forsook him, and it soon became visible to his friends, though he said but little about it, that he was under very serious concern for the salvation of his soul. He continued some months secretly sighing for redemption in the blood of the Lamb.

In this situation he attended a quarterly meeting which was held at Threldkills meeting house, near Waydesborough, in Salisbury circuit. At this meeting the friend of sinners was pleased to own and bless, in a very signal manner, the labours of his servants. The spirit from on high was poured out upon the congregation, and many fell to the ground under the mighty power of God, crying "Lord save or we perish;" while others were filled with the love of God which passeth understanding. At this meeting many precious souls were happily converted to God. It was here, after a severe struggle, that our brother Randle first felt his load of sin and guilt removed, and he returned home much comforted. It was not, however, till some time after this, that *all* his doubts were removed. This took place as follows:—He, in company with his brother-in-law's family, attended preaching in their own neighbourhood; and during the sermon and religious exercises of the day, he was much engaged. After the meeting closed, his friends returned home; but he tarried by the way that he might have an opportunity, without restraint, to pour out the desire of his soul to God. It was here that the Lord broke into his soul in such a powerful manner that he could no longer doubt; but hastened home with eagerness to tell the joyful news, that his soul was blessed with a sense of pardoning love. From this time he resolved to devote himself without reserve, to the service of God. Accordingly he united himself to the Methodist Church,

in which he lived a faithful and zealous member, and to its doctrine and discipline he was most affectionately attached to the day of his death.

His conversion took place in the latter end of the year 1788. Some time in the course of the next year he was selected by Reuben Ellis, the presiding elder of the district, to superintend a mission school among the Choctaw tribe of Indians. During his stay here, which was about a year, a class was formed of white emigrants who had settled in the vicinity of the school, and our brother was appointed its leader. While here, the Lord owned his labours in the class: here also he began to exhort sinners to repentance, and not without effect. After the time expired for which he had undertaken the superintendence of the school, he was employed by the presiding elder of the district to labour on one of the circuits, until the ensuing Annual Conference, at which he was received as a probationer in the itinerant connexion. This was in the year 1791. From this conference he was appointed to labour on Broad River Circuit.

Having thus entered the itinerant ministry, he persevered in the diligent discharge of its duties, graduating first to deacon's and then to elders' orders, in the several circuits to which he was appointed, until the year 1795, when he was selected to take charge of a small district, consisting of three or four circuits, in one of which he was appointed to the charge. About the close of the next year he was married. About the year 1798 he located, and settled in Warren county in the state of Georgia, where he remained four years.

In 1802, he re-entered the travelling ministry, and was appointed to little River Circuit, for that and the following year. In 1804, he was appointed to Oconee Circuit, and the same year he attended General Conference. In 1805 and 6, he presided on the Ogechee district; and in 1807 and 8, on the Oconee district. While on this district in 1808, he was elected as a delegate to the General Conference. In all the above stations he was received as a minister of God, discharging the duties of his station with fidelity, zeal, and usefulness. In 1809 he again located, having travelled nearly fifteen years, and filling ten different stations, with great acceptability to the Conference and people with whom he laboured. In 1811 he moved to this country, (Illinois) and settled in the neighbourhood of Edwardsville where he continued to reside till the day of his death.

After his settlement in this neighbourhood he was called to fill several lucrative and important offices in the state; the duties of which he faithfully and conscientiously discharged.

For two years past, his health had been gradually on the decline. About the last of August, or first of September last he was visited with an attack of billious fever, which brought him very low; and from which he never entirely recovered. About Christ-

mas, the weather being fine, he was induced to ride out: and accordingly he paid a visit to his friends in St. Clair county, about twenty miles from home, where he attended a Christmas meeting, at which he spoke for the last time in public. It was remarked, by his friends, that at this meeting, he spoke with more than ordinary zeal and effect. He returned home very unwell, and was soon after confined to his bed. Mistaking his disease, (which was a violent inflammation of the lungs) for a common cold, no danger was apprehended either by himself or his friends, for several days. The symptoms becoming daily more and more alarming, his friends thought it advisable to take the counsel of a physician. For several days his fate seemed suspended between life and death: but by the skill, and unremitted exertions of his attending physician, he was apparently much relieved, and favourable hopes were entertained of his recovery. But, though the fever had abated considerably, it left him in a state of great weakness. About three o'clock on the morning of Tuesday Jan. 13th, he became sensible of his approaching dissolution. He called his wife and children to his bed side, and taking them by the hand one by one, in a most affectionate manner, gave them his dying benediction and advice, and taking his leave of them, commended them to God. The neighbours were called in to see him die, and being in the neighbourhood myself, and hearing of his sudden change for the worse, I hastened to see him. I found him still alive and in his right mind (which he retained to the last unimpaired) and able to converse. On my asking him how he felt, he said 'I feel ready to die, but it is hard work, I suffer much.' Prayer was proposed; and I gave out and sung,

> "Happy soul thy days are ended
> All thy mourning days below," &c.

While we were singing he grasped my hand affectionately, and at that moment he seemed filled with divine consolation, and his soul exulted in the prospect of eternal life. I kneeled by his bedside, and was able to pray in confidence, that the Lord would afford him a safe passage to a better world.

All that day and succeeding night we waited around his bed expecting every hour to be his last; but contrary to all human prospect, he lived through the night. On the morning of Wednesday 14th, he seemed better, and we were again encouraged to indulge the hope that he might recover. It was not long, however, till we were convinced that our hopes were ill-founded. His pulse grew faint, his extremities became cold; and all the while his sufferings were extreme, and he perfectly sensible of them. Through the course of this day I had been several hours absent from him; and finding me near him in the evening, he beckoned to me to sit down at his bed-side. I did so, when he observed to me, 'lest it might slip me, I wish you to preach my

funeral at Ebenezer meeting house. Tell the congregation, that I have a steady, uniform, blessed expectation, an unshaken confidence, uninterrupted peace; but no boasting—no boasting.' He continued, 'I recommend this blessed religion to my Boys:' I replied, *to us all*, brother Randle, 'yes, to you all, said he, 'and I pray God that the blessings of the everlasting gospel may rest upon his church. It lies near my soul.' On my remarking to him that I supposed he did not now regret his having spent so many years of his life in the service of the church; and being too much exhausted to speak further at that time, he made a sign to show how little he had done.

After thus expressing his wish to me, and giving us this satisfactory evidence of the happy state of his mind, he sunk into a sweet tranquility and remained silent through the night, so far as his sufferings would permit. About 9 o'clock in the morning of the 15th, I left him to attend an appointment, and when I went to take my leave of him, I told him if we both lived till evening I should see him again. 'Well' said he—'if not let us meet'—here he paused, and said no more: and I finished his sentence by saying 'in a better world.'—I returned in the evening and found him dying. After a severe struggle with his last enemy he breathed out his soul into the bosom of his God about 7 o'clock.

On one occasion he said to me 'I suffer much:' but, I said, I trust you have an unshaken confidence in God. 'Yes' said he, in an ecstacy, 'glory to my Redeemer I have.'—At another time I observed to him, that Jesus Christ was our only hope: 'what,' said he, 'do we want with any other! that is sufficient.' One other circumstance I shall mention, in order to show how perfectly calm and recollected he was to his last moments. He had made, previous to his last illness, that disposition of his temporal business that he wished; and having given his friends satisfactory evidence that he was prepared to die in peace, he requested all to withdraw from the room except his wife, and one or two attendants; he then requested the curtains of his windows drawn down to exclude the light, which he said was receding already from his vision, and desired not to be spoken to, on any occasion. Thus lived, and thus died, our beloved brother Randle, who, no doubt has gone to receive the reward of his labours.

Scripture Illustrated.

To the Editor of the Methodist Magazine.

Dear Sir,

It is a common practice for the advocates of the impossibility of falling from grace, to urge 1 John ii 19, as a proof that all those who did not remain faithful in their Christian profession

unto the end, had never experienced a real change of heart. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." Should you think the following observations may be useful, and worthy of a place in our Magazine, you will please to insert them.

Your's,

Albany, May 4, 1824. T. SPICER.

1. This passage, it is probable, alludes to those early heretics, some of whom had once belonged to the Christian assemblies.* They still professed Christianity, but the apostles had not commissioned them to preach, nor did they fellowship them as brethren. They had corrupted the doctrines of the gospel with the most pernicious opinions: they had given up or explained away its most essential principles, and had introduced a system made up of heathenish ceremonies and Jewish glosses, with which they mingled a few shreds of Christianity.

2. "They went out from us." Their going out from the apostles, means that they separated themselves from the apostles and the communion of the church, for the purpose of forming a sect by themselves. By this conduct they gave the fullest proof that they were *unsound* in the *doctrines* of the gospel.

3. "If they had been of us, they would no doubt have continued with us." That is if these men, who pretended to be apostles and inspired, had possessed correct views of the gospel plan of salvation, and like us apostles had received authority as apostles from the Great Head of the church, they would have had fellowship for us, and union with us.

4. "But they went out from us," &c. God so ordered it in his wise providence that at an early age of the christian church, there should be a separation between the *precious* and the *vile;* and thereby it be made manifest before they had deceived many that they were not all apostles who pretended to be, and that all the doctrines then believed were not according to truth. And it was very providential for the church that this separation took place while inspired apostles were yet living, to distinguish and stamp the *truth* with divine authority.

5. "They were not *ALL* of us." This implies that *some* of the sect *alluded* to had been of them, that is, *had* been sincere and in fellowship with the brethren. But some of the sect alluded to had never belonged to the church, they were heathens formerly, but readily embraced the views of these heretics which so nearly resembled their own. Those who went out from the apostles must have been of them in *some sense*, or they could in *no sense* have gone out from them. In what sense then were they of them previous to their going out from them? Ans. they were *numbered* among them, *associated* with them, and *fellowshipped* by them.

* DR. A. CLARKE.

But in what sense were they not of them? Ans. They were never *sound* in the *doctrines* of the gospel, and therefore they went out from them.

6. It is most likely that the apostle has no reference whatever to their character as regenerate persons; with their hearts he had nothing to do. For what had he to do to Judge them *that were without?* He spake of them only as *teachers* and *professors* of the *Christian* religion: that as such they had departed from the faith of the gospel, and their withdrawing their fellowship from the apostles was a proof that they were not inspired, that they were unsound in doctrine, and therefore not to be received as teachers nor owned as fellow labourers.

7. But suppose the apostle alluded to their religious experience, and is to be understood as saying that their going out from them was a proof that they had never been *converted* to God; this cannot be urged as a universal proof that men who have made a profession of religion and fall into error or gross sins have never been truly converted to God; it would form only that these persons here alluded to, were never converted.

When all these things are considered, it is presumed, that the *candid* inquirer after truth will perceive that the doctrine of the impossibility of falling from grace can derive no support whatever from this passage of the word of God.

The Attributes of God Displayed.

From a London Paper.

NARRATIVE

Of the Shipwreck of the Princess of Wales, smack, on a Desert Island.

On the 9th of May, 1820, the Princess of Wales, smack, 75 tons burthen, Mr. T. Beckwith owner, and Captain William Veale, commander, sailed from London for Prince Edward's Island, in the Indian ocean, with a crew of fifteen men, for the purpose of catching seals and sea elephants for their skins. The sailors on such expeditions are generally made partners in the venture, as they receive only a certain share of what is caught as their wages. She arrived at her destination, and "sealing" was commenced on the 1st of November, 1820, and they continued their work until near March, when they went further on to some desert Islands, discovered by Captain Cook in 47 deg. S. lat. and 47 deg. E. long. which are rarely visited, called the Crozettes. On the 17th of that month, a party consisting of eight of the crew, were sealing on one of the islands, and the vessel was at anchor at an other, within sight of the first island. In the course of that day a heavy swell came from the S. E. and the Captain

in order to gain an offing, was obliged to slip the cable and stand to sea. A calm came on soon after, and they lost all power over the smack, for the current ran strong against a reef of rocks, and the swell continued very heavy. In this condition they continued, in hourly expectation of striking until midnight, when she struck with tremendous force. It was then proposed to get the boat out and try to gain the island; but the captain who knew its desolate condition, and believed they could only linger out a few days there in dreadful want, opposed the proposition, and declared that he chose rather to close his sufferings by a speedy death, as the less horrible alternative. The crew, however, considered that there was still hope, and under the circumstance, assuming the right of acting for themselves, they got the boat out over the gunwale, and threw into her a few things which they were able hastily to collect. Still, however, they refused to leave their Captain to perish, and after some entreaty, they prevailed upon him to commit himself to the boat with them. The night was dark, rainy and boisterous, and the sea dashed over the rocks by which they were surrounded. They found the shore to be much nearer than they expected, but could not land, as it was bounded by a perpendicular rock. After rowing about for nearly four hours, they came into a sort of cove, where they got on shore in safety, but the boat was swamped. How they escaped the rocks in that darkness and heavy sea was a matter of astonishment to them. They hauled up the boat, turned it over, and got under it. When the day broke, they perceived the vessel lying on her beam ends, with a large hole in her lower planks, which proved that from the instant she first struck she could not afterwards have lived. The sea was washing over her, and it was evident that she must soon go to pieces. They were unable to launch the boat to save any thing from the wreck. Amongst the articles put into the boat was a tinder box, and with a few materials which they picked up on the shore, they made a fire, and caught a few birds, which they dressed. On the next day they succeeded in launching the boat, and proceeded in her to a cove at about five miles distance, which was nearer the vessel. They succeeded in reaching her, and getting out the Captain's and mate's chests, landing them, and in picking up a number of planks. The next day they picked up her try-sail, and some casks of bread, which were spoilt, but a gale coming on, prevented them from putting out in the boat to visit the wreck as it blew furiously. The next day they saw to their distress, that nothing was left of her but the mast, which had got entangled by the rigging among the rocks. This was the last thing they saved. They then hauled the boat up to live, or rather to sleep under her, and this was their only shelter for three weeks, during which time they subsisted chiefly on birds and the tongues and hearts of sea elephants. They had got some of their hunting implements on shore, and were able to kill this animal

with ease, whenever they caught it, and its great importance to them will appear in the course of the narrative. The weather was so rainy and inclement that until the end of three weeks they were unable to begin to erect any commodious shelter. At the expiration of that time they collected all the timber they could find, for the island did not produce a shrub. With a part of these materials and some stones, at the end of a few weeks they completed a house or shed. They covered the top with sea elephants skins to keep out the rain, and the weather, at the sides, by means of turf. They made their beds of a soft dry grass, with which the island abounded, and over this they had coverlids of sea elephants skins, and on the whole they made their shelter tolerable. They soon got into a settled course of life. They hunted seals and sea elephants. The latter animals were their chief subsistence, and to use the expression of one of the sailors, it was "meat, drink, fire and lodging" to them. The carcase is often much larger than that of the largest ox, but it was only certain parts of it they could eat, the most considerable part of it being blubber. This blubber served them as fuel. They made a grate with some stones, and the hoops of a cask. They placed at the bottom some dried grass and over that some elephant's blubber, and when the grass, arranged in this manner, was lighted, the blubber burnt of itself, and made fine blazing fires. They were enabled to divide the time by a watch which the captain had saved. In the mornings they rose at about eight o'clock and breakfasted on fried birds. These consisted of several species peculiar to those latitudes, but the chief was a species which the sailors call "nellys," which burrow in the ground and are easily caught. After breakfast they went out to hunt, leaving one or two behind to cook dinner. This dinner consisted generally of a sort of soup composed of sea elephant's flippers, heart and tongue chopped in pieces. They could find no vegetables on that island, which produced nothing but grass, excepting a plant that was extremely bitter which they made use of occasionally to flavour their soup. Great inconveniences were at first sustained for want of proper eating utensils, as there was only the large kettle in which their soup was made. They managed, however, to make wooden spoons for themselves. They next cut down an old cask, and with the bottom of it made a kind of soup tureen, out of which they all eat together. Their last improvement was to manufacture a sort of wooden trenchers for themselves, when they eat comparatively in a superior style of comfort. In the soup they sometimes put elephant skin, which had the appearance of tripe, but in taste and substance it is described as of a more "leathery" nature. After dinner some of them went out again to hunt for "grub," some remaining at home, the swiftest runners being chosen to hunt the seal. At "tea time" or dusk, they returned and partook of a mess com-

posed of penguin's eggs boiled in water. Now and then they killed the albatros, which is rather a strong bird, and roasted it; but as the young ones were highly esteemed, and as the mariners daily began to lose their hope of being delivered, they were afraid to kill the old birds, lest they should quit the island. and in this fear they permitted them to live as "stand by's." For the same reason they spared the penguins, which supplied them plentifully with eggs. The young seals were considered as the greatest luxury, but they, as well as the old ones were but too scarce, and their skins were in high request for clothes.—For at the end of two months, from their mode of life, their clothes gave way, and indeed the climate was so cold and wet that they were not fit to withstand the inclemency of the weather. The men set to work and made themselves clothes of the seal skin, some using the hair inwards. They made a needle out of a nail. For shoes they made themselves a sort of socks or buskins of the same material, and they constructed various kinds of caps, which, as their beards were pretty long, by no means tended to improve their physiognomy.

When the boat containing the sealing party of eight men, quitted the ship to go to the first island, it was appointed that they should remain fishing on the island a week, when the smack should proceed to the next island, and at the end of the time return to them with fresh provisions. In order to give a notion of the kind of life which these hardy men endure in the fisheries or places of this description, it may be worth stating, that with provisions for a week or so, they set out from the vessel round the desert islands, to the difficult parts frequented by the seals. They haul the boat ashore in the quarter where they hunt the prey.—They turn the boat, which is generally built light, bottom upwards, placing a large stone at each end to elevate her, and making her rest on one side to allow an opening. The space along the side, with the exception of one hole to crawl in at, is then closed up by turf or dirt, to keep out the wind and rain. Under this shelter they sleep during their absence from the vessel, in weather generally rainy, and often with snow on the ground for days, and yet the men are in fine robust health, and under the incitement which they partake as sharers of the spoil, (though that share is sadly disproportionate to their labours,) they pursue the chace with the greatest vigour, and in an ordinary voyage, we understood, will often take upwards of ten-thousand skins.—The party on going at the end of the week to the place where it was agreed the smack should take them up, were greatly perplexed that she did not make her appearance, but their distress may be conceived, on finding different parts of the wreck floating near the shore, which led them to the conclusion, from perceiving no other traces, that she, with all their comrades on board, had perished in the storm. They remained in this spot for more than

six weeks, in a most gloomy situation, and then removed to another part of the island for the convenience of provisions. They there stayed out the winter, living on seals and sea elephants, which they cooked with the blubber, which is highly inflammable. At the expiration of that time, provisions became scarce, and they removed round the island for the purpose of crossing over to the next island, in the hopes of finding the seals there in great plenty. The distance between the two islands is little more than ten miles. They fortunately landed at the very spot near where their ship-mates had built the house, and there they met, to the great joy of both parties. The fishing party brought with them their kettle, frying-pan, and some implements which were highly acceptable, and increased their scanty means of comfort. They lived together for a time in the manner stated. Their occupation was either hunting for provisions, or preparing them, and mending or making their clothes. The snow was sometimes for a long period on the ground, and there were but three weeks of fine clear weather in the year. Some months the weather was so bad that they remained in the house for more than three days together. In those dreary times their great consolation was a *Bible*, which had been given to them by Captain Cox, the agent to the Merchant Seaman's Bible Society, which the Captain and others of the crew read aloud to the rest. It was, in fact, read every day by one or other of them, and some who had never read it before read it during the time they lived on the island several times over. It effected in the characters of several a change highly beneficial, and promoted piety and resignation in the whole. During their stay there were no parties among them —no quarrelling, and none assumed command, but obedience of the best kind existed—namely, that produced by a conviction of the utility and propriety of the thing proposed, and a mutual desire to be serviceable. They all gave their utmost exertions to the execution of whatever was suggested by the most experienced, or received the sanction of the majority. After they had all been together for about three weeks, and the prospect of deliverance from the dreary solitude getting every day more remote, it was proposed to construct a vessel with the timber of the wreck, and the materials of which the house was built. There were the remains of a hut built on the other island by some Americans who visited it some years before, when seals were more plentiful. With these and what had been saved from the wreck, the carpenter reported that a vessel might be built, and they set to work on that object immediately. The sails were to be made of seals skins sewn together, and a party consisting of eleven went to the first island for the purpose of collecting and preparing them, and digging up the timber which had been used for the house. The collection and preparation of the skins took three weeks, and in a week more they collected all the timber for the building of the

vessel. From the state of their provisions, it was found convenient that five of their number should return and stay at the other island, as there were not provisions sufficient for the subsistence of all at the island where the house was built. This party, therefore, having received a proportionate share of the household utensils, namely, one kettle and the bottom of an old one, which was used as a frying-pan, they set off. Those who remained, in order that they might apply the timber used in constructing the old house to the building of their vessel, set to work to build a new habitation, which they formed chiefly of stones and turf. This house appears to have been an improvement on the first, inasmuch as it had the luxury of three chimneys, which, however, either would not draw, or were insufficient, as the inmates were obliged to cut a hole in the gable end to let out the smoke. At this time they used the elephant's bones, with blubber, as fuel, the fumes from which were by no means agreeable. Having finished this they shifted their things into it, and tore down the first, and cleared the place where it stood for the purpose of building the vessel on it. They laid the keel, made from the topmast of the wreck, to erect a vessel whose keel should be twenty-nine feet, and built like a lugger, and of about four feet and a half high. It was calculated that she would be about twelve tons burden. They worked at it with assiduity, animated by the hope of delivering themselves. Their history of their various expedients to supply the place of regular tools and materials, though unintelligible to the general reader, would be highly interesting to nautical men. At the end of five months they had completed her with her seal-skin sails, and they set off to the other island to fetch the other five men that they might assist in the launch. Nearly two years had now rolled over since they were first wrecked—a time which, as marked by their privations and anxieties, appeared as long almost as their lives. The five men who were on the first island were dispersed about in search of food, and the larger party were obliged to go in pursuit of them. On the next day after their arrival a gale sprung up, and their boat was driven about seventy yards from where she was made fast, and her stern knocked to pieces. They occupied themselves in attempting to repair the disaster, which threw them into great dismay. The day was fine, when an old man who was out on a mountainous point trying to descry their comrades, came running down in great haste, and presented himself before them in a bewildered state. He gesticulated without being able to speak a word, when the Captain, not conceiving the cause, said—"What's the matter with you, you foolish fellow?" At last he recovered so far from the effects of his joy as to be able to tell them he had seen a vessel standing in towards the shore. This none of them would believe, and all said it must be a bird sitting on the water, an object which had often deceived their hopes. The man, how-

ever, was convinced that he was not mistaken, and asked who would go with him to see the vessel, when one offered to go with him and ascertain the fact; and a tinder-box was given to them that they might, if it were true, make a fire to show those on board that there were human beings on the island. To their indescribable joy, these two men on getting to the place where she was first discovered, saw a schooner standing along shore, and from the carcase of a sea-elephant just killed, and other traces, perceived that the crew must have been on shore. They then sought for and killed one of those animals, and with its blubber they soon made a fire on the promontory that evidently caught the attention of the schooner, as a boat was seen to proceed from her towards the shore. The men ran down eagerly to meet her, but when the boat got near the shore the crew evidently hesitated on seeing the two men, whose appearance must have been of a dubious nature. They were naked, with the exception of their ruff brown fur jackets, as they had thrown off their skin trowsers, which were exceedingly thick and heavy, for the convenience of running. They, however, hailed the crew in a manner which proved them to be civilized beings, and they were taken on board. The vessel turned out to be an American schooner, which had come for the purpose of sealing and trading in those seas. The Captain received them kindly and gave them shirts and trowsers. It was sunset when they were taken on board, and the next day the Captain and the remaining party were fetched. They proceeded in search of the other party, who descried the vessel with a degree of joy equal to that of the first man who saw it, and on the boat approaching the shore, hailed it with three cheers, which was returned by their comrades on board. Those on shore were so overjoyed that they did not wait for her coming to shore, but rushed into the water to haul her up. They were all taken on board. They assisted the schooner in loading, and after taking all their things on board, she sailed for the Isle of France, her destination. On the way, however, the mate of the smack had a disagreement with the American Captain and was voluntarily put on shore on the island of St. Paul, where there are plenty of wild pigs, and provisions, such as the mariners had of late been used to, and which is in the track of the vessels trading in the direction of the Isle of France. All the mariners, excepting two, named Veale and Petherbridge and their Captain, prefered going on shore with their mate, and waiting there for some of the trading vessels that should touch there. Not the least apprehension was felt by themselves or the others that they would be able to meet with a passage, and the Captain and the two men, Veale and Petherbridg were landed at the Isle of France, where a subscription was raised for them, and they were treated with great humanity by the Governor. The two men, Veale and Petherbridge returned home in the Lord Exmouth, Captain

Evans, which is now in the East India Dock. They arrived in a destitute condition, and applied to the British and Foreign Bible Society for relief, and on Monday last the Rev. G. C. Smith of Penzance, under whose care they now remain, introduced the case to the notice of the Lord Mayor, who, however, could do nothing for them, and a subscription has been set on foot in their behalf.—Mr. Fabian, the Secretary of the Society, and other gentlemen, have made inquiries into their case, which has been fully corroborated, and an excellent character has been brought with them by Captain Evans. This is perhaps the only instance since the days of Selkirk, the original Robinson Crusoe, of a number of men having been wrecked, and lived for a length of time on a desert island. Their health was in general good, excepting now and then, when from the extremely oily nature of their food their bowels were disordered. They then found a dose of salt water an effectual remedy.

Miscellaneous.

GENERAL CONFERENCE OF 1824.

May 1st, 1824, the Fourth Delegated General Conference of the Methodist Episcopal Church, convened in the city of Baltimore: present, Bishops M'Kendree, George and Roberts, and one hundred and twenty-nine Delegates:—from the New-York Annual Conference, sixteen—New-England do. fourteen—Genesee do. fourteen (two absent) Ohio do. thirteen—Kentucky do. eight (three absent)—Missouri do. five—Tennessee do. nine—Mississippi do. three—South-Carolina do. eleven—Virginia do. nine—Baltimore do. fourteen—Philadelphia do. thirteen. The duties of the Chair, in consequence of the indisposition of Bishop M'Kendree, devolved principally upon Bishops George and Roberts.

Notwithstanding the conflicting opinions on some points of our ecclesiastical polity, which were entertained by the several delegates, and the diversity of views and sentiments in relation to the expediency of certain measures, which must necessarily prevail among so large a body of men, collected as they were from the different sections of our widely extended continent, in which local views and prejudices must exert considerable influence; much of Christian feeling was evinced in the various discussions, and the important transactions of the Conference were conducted with order and decorum; and we humbly trust, that the labours of this Conference will be rendered a blessing to the Church, by harmonizing the body, and giving an enlargement of the work of God among us.

The few alterations made in some of the regulations of the Discipline, may be known by an inspection of a revised edition of it, shortly to be published. Two additional Bishops, the Rev. Messrs. Joshua Soule and Elijah Hedding, were elected and consecrated.

Among other things which tended to make this Conference interesting, was the presence of the Rev. Richard Reece, late President of the Wesleyan Methodist Conference, and a representative from that to this Conference, and his companion, the Rev. John Hannah; both of whom have endeared themselves to their American brethren, by the urbanity of their manners, the truly Christian spirit which they evinced on all occasions, as well as by the gravity and dignity of their ministerial deportment. May they long live to enjoy the fruit of their labours of love among us, and continue to adorn that ministry with which they are more immediately connected.

This interchange of delegates from one Conference to the other, so happily begun in 1820, after a partial suspension of a direct intercourse by the pastoral visits of the late Dr. Coke, is hailed as the commencement of a more intimate and permanent union between the two bodies of Methodists, and as being productive of the happiest results to both, not only in keeping up that reciprocal attachment which has hitherto characterized them, but in giving a more vigorous, as well as united and diffusive, spread to those doctrines of Christ by which they have ever been distinguished. This is anticipated, not only from the deputation itself, but more especially from the spirit and manner in which it is conducted. May success attend our elder brethren on the other side of the Atlantic, in all their efforts to spread the Redeemer's glory, and may we, on this side, be permitted to imitate their noble and god-like example, in extending the truth "from pole to pole," until, by our Missionary enterprizes, we may meet on some favoured spot between the eastern and western continents, and witness the complete triumph of redeeming love around the terraqueous globe!

On the introduction of Messrs. Reece and Hannah into the Conference, Mr. Reece presented the following communication:—

To the General Conference of the Methodist Episcopal Church assembled at Baltimore, in the United States of America.

Dear Brethren,

The time has arrived which calls us, in pursuance of a resolution unanimously passed in the Conference of 1820, held in Liverpool, to commission a deputation from our body, to attend your ensuing General Conference, to convey to you the sentiments of our fraternal regard, and affectionate attachment, and to recip-

rocate that kind and friendly office, which, on your part, was performed by the visit of one of your esteemed ministers, the Rev. John Emory.

The increased interest in your spiritual welfare, which the establishment of this mode of direct and official communication between the two great bodies of Methodists has naturally excited in us, and, reciprocally, we believe, in you, is to us the first proof of its beneficial tendency, and a cheering indication of its future advantages. For why should the ocean entirely sever the branches of the same family, or distance of place, and distinct scenes of labour, wholly prevent that interchange of the sympathies of a special spiritual relationship which cannot but be felt by those who, under God, owe their origin to the labours of the same Apostolic man;—bear testimony to the same great truths before the world,—and whose efforts to spread the savour of the knowledge of Christ, on our part through the British Empire, and on yours through the population of those rising States, which have derived their language, their science, and their protestantism from the same common source,—Almighty God has deigned so abundantly to bless?

We received with heartfelt joy the messenger of your churches, the Rev. John Emory, bearing the grateful news of the progress of the work of God in your societies, and were refreshed by the expressions of your charity. We now commit the same charge to the faithful and beloved brethren whom we have appointed to salute you in the Lord, that nothing may be wanting on our part, to strengthen the bond of brotherly love, and to call forth mutual and united prayers for each others welfare by a mutual knowledge of each others state.

We are on the point of closing the sittings of the present Conference, in which the perfect harmony of the brethren assembled has afforded matter for the most devout and grateful acknowledgements to God; both as it is the *indication* and the *result* of that entire affection and unity which exists among our societies throughout the United Kingdom. Through the mercy of God, we have rest on every side,—the discipline we received from our venerable founder is still enforced with unabated zeal, and under a conviction of its agreement with the word of God cheerfully observed;—the value of those apostolic doctrines which distinguish us in the old and new world was never, we believe, more powerfully felt among us, and never were they with greater fidelity exhibited in our public ministry;—and, as a crowning blessing, numbers are yearly added to us and to the Lord, and the light and influence of the gospel is yearly extending, by the divine blessing upon the labours of the brethren, into the still dark and uncultivated parts of our beloved country. "Not unto us O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

You will also, dear brethren, partake of our joy in the success with which it has pleased GOD, to attend the labours of our brethren in our different foreign missions.

The leading particulars of their state and prospects you will have learned from our Magazine and Annual Reports, and it will therefore suffice to state, that, in this department of the work of GOD committed to our charge, upwards of one hundred and fifty of our preachers are employed; and that the zeal and liberality with which our people and the friends of religion generally co-operate with us in this hallowed work, answer to every call and seem only roused to greater activity and enlargement, as the sad condition of the pagan world is by new developements, displayed before them. In the formation of regular Missionary Societies in your church, to promote the universal establishment of the kingdom of our adorable Saviour, and "to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in GOD," we have greatly rejoiced; and in those encouraging dawnings of large success among the aboriginal tribes of your native continent, which have cheered the early efforts of those devoted men whom you have ordained to this blessed service. In addition to the *doctrines* in which we have been instructed, GOD has in his mercy given to us, as Methodists, a discipline adapted in a very special manner to missionary operations, to build up and establish infant religious societies among heathens, and to call forth in every place a supply of labourers for extending the work, and enlarging the cultivated field into the untilled and neglected wilderness. In the spirit of our great founder under GOD, who regarded *the whole world as his parish*, let the Methodists of Great Britain and America regard the whole world as the field of their Evangelical labours; and mindful of this our high vocation, let us enter in at every open door, trusting in GOD to dispose the hearts of our people to provide the means necessary to carry our sacred enterprizes into effect; striving together in our prayers that from us the word of the LORD may "sound forth to nations and kingdoms of men, of all colours and climates, now involved in the ignorance and misery of pagan idolatry, and sitting in darkness and the shadow of death."

More fully to declare unto you our state, and to be the witnesses of "the grace of GOD in you," we have appointed and hereby do accredit as our representative to your approaching General Conference, the REV. RICHARD REECE, late president of our Conference, and have requested the REV. JOHN HANNAH, one of our respected junior preachers to accompany him on this service.—"Beloved in the LORD and approved in CHRIST," we commit them to the grace of GOD, and to your brotherly affection. We earnestly pray that your approaching assembly may be under the special guidance and benediction of our common Head, and that all your deliberations may issue in the lasting union and pros-

perity of your numerous, and widely extended societies; that you may increase in faith and love; and that your labours may year after year continue to enlarge and establish in the Western World the kingdom of our LORD and SAVIOUR JESUS CHRIST—"to whom be glory in the church throughout all ages, world without end. Amen."

Signed in behalf of the Conference,

H. MOORE, *President.*

Sheffield, August 11*th*, 1823.

The above having been read by the Secretary, MR. REECE rose and addressed the Conference in the following words:—

MR. PRESIDENT,

THE paper which has just been read is an expression of the sentiments avowed by the British Conference,—and in which I heartily concur;—sentiments of affectionate concern for the prosperity and advantage of our brethren on this side of the Atlantic. It afforded us much satisfaction to receive from you, by your excellent deputy, the REV. JOHN EMORY, an overture to more frequent intercourse and closer fellowship of brotherly love.—*Wesleyan-Methodism* is one every where,—one in its doctrines, its discipline, its usages. We believe it to be the purest, simplest, most efficient form of Christianity that the world has known since the primitive days. Doubtless, it is that which has had the sanction of Almighty God, in its rapid and extended success, beyond any other in modern times. It commenced, nearly a century ago, in the mother country, in one of her universities, with a few young men, "chosen vessels, meet for the Master's use." Then, it was the "cloud little as a human hand:"—now it has spread widely, and is still spreading over both hemispheres, while its fertilizing showers are descending upon Europe, America, Africa and Asia, producing fruit wherever they fall,—the fruit of knowledge and holiness. Methodism is our common property. We are alike interested in its preservation and diffusion. It is a sacred trust committed to us. It is a heavenly treasure which we have to dispense for the benefit of man. Its spirit is not sectarian, but catholic, and embraces Christians of every denomination, who hold the essential truths of the gospel, and "love our LORD JESUS CHRIST in sincerity." Your brethren in England were never more concerned to preach its distinguishing doctrines of justification by faith, the direct witness of the Spirit in the hearts of believers, and salvation from all sin in this life, with simplicity, fidelity, and zeal, than at present;—never more concerned to enforce its discipline with firmness and love, and to "train up" a people in the "nurture and admonition of the LORD;"—never more careful that it do not deteriorate in their hands, but that it be transmitted, pure and entire, to "faithful men," who shall

succeed to their labours: for which purposes they are anxious in their instruction, and strict in their examination of the rising race of preachers, that these may be sound in the faith, and lovers of our discipline. Many of them are all we can hope, young men whose "profiting" has "appeared unto all," and to whom we can commit the deposit, without anxiety, believing that they will "obtain mercy of the LORD to be faithful."

The result of this care and pains to preserve a pure and effective ministry, has been, and is seen in the blessing of GOD upon our labours, in an extension of his work through every part of our country, where "great and effectual doors" are opening into new places, and the LORD is "adding to his church daily such as are saved." The members of our Society are also improving in personal holiness, and zeal for good works. They are more ready to concur with us in spreading the gospel abroad among heathen nations, as well as in tightening the "cords" of our discipline at home. On the whole, our prospects were never more bright, nor had we ever more reason to be encouraged.

My opportunities of intercourse with you since my arrival in this Country, together with the satisfaction I have had in attending two of your Annual Conferences, where I met with many of my American Brethren, render this one of the most interesting periods of my life. I have witnessed the disinterested and laborious zeal which distinguishes your character and conduct. I have seen the fruit of your labours in the excellent Societies in New-York, Boston, Philadelphia, Winchester, and this City. The doctrines and discipline of Methodism, when rightly applied, do, under the blessing of GOD, produce a scriptural conversion, and form the genuine Christian character *every where*; and either at home or abroad, I find that a Methodist, who lives according to his profession, is a "fellow-heir" of the same "grace of life." My prayer is, in accordance with the prayers of the Body whom I represent, that you may go on and prosper, until, as the honoured instruments of GOD, you have diffused gospel light and life through every part of this vast continent, and every class of its interesting population;—that the name of our LORD JESUS CHRIST may be every where glorified in his disciples. *Amen.*

The rules for the government of the Conference being adopted, the bishops made the following communication:—

To the Delegates of the several Annual Conferences of the Methodist Episcopal Church, in General Conference assembled.

DEAR BRETHREN,

We have thought it advisable, at the opening of this General Conference, to communicate to you our views in relation to some of the subjects which will properly come before you.—Assembled

as you are from various parts of the continent, and having been associated with societies of people not entirely the same in manners and customs, it cannot rationally be expected that your views on every subject should be uniformly the same. But after candidly considering and discussing such points of interest to the church as may require your attention and decision, we trust you will be able to unite in such measures, as shall best serve for the prosperity of our Zion and the glory of GOD.

During the last four years, we have not been favoured with extraordinary revivals of religion, yet the work of GOD has gradually advanced, and we have had constant accessions to the church, both of ministers and members, as well as an increase of circuits and districts. On the whole, we are happy to say, that amidst all our difficulties and obstructions, our prospects are encouraging, and we are permitted to hope, that the great Head of the church will prosper our way and crown our labours with abundant success.

Your superintendents have endeavoured to do what was in their power, towards supplying the Annual Conferences with their official services, and have in most instances succeeded; but owing to a failure of health in some of them, and to other uncontrolable circumstances, two cases have occurred in which the Conferences were under the necessity of providing for themselves. And as the present health of your superintendents is more likely to decline than increase, while their labour will become every year more extensive, the subjects of administration, and the propriety of increasing the number of superintendents, will claim your early attention.

In the progress of the work, new doors have been opened for the spread of the gospel, the borders of our Zion have been enlarged, and the number of circuits and districts so increased as to render it necessary that there should be some alterations in the form of the Annual Conferences. The way seems to be prepared for dividing some in order to form new ones, and for making some changes in the boundaries of others, so as to render them more convenient.

On the subject of church government, some of our friends have entered into various speculations, and it seems probable that memorials will be laid before you both from local preachers and private members. In order to give full satisfaction, as far as possible, on this point, it may be expedient to appoint a committee of address, to prepare circulars in answer to such memorials as may be presented.

In fixing the boundary lines of the Annual Conferences, it must not be forgotten, that a part of our charge lies in Canada, beyond the limits of the United States. The situation of our brethren in that remote part of the country, seems to present to view a subject distinct in itself; and the most judicious measures to secure

their prosperity and welfare, will claim the exercise of your united counsel and wisdom.

The book concern, considered in a moral and pecuniary point of view, is an important establishment in our church, and will be, if proper exertions should be made in the circulation of books, not only a source of relief and support to our itinerant ministry, but a most effectual medium of conveying light and knowledge to the thousands among whom we labour, and perhaps to multitudes who do not attend our preaching. If any improvement can be made in its present plan of operation, so as to render it more extensively useful than it now is, it is desirable that it should be done.

In the course of your deliberations, the Local District Conference, the financing system, and the proper instruction and education of children, may require some attention; as well as several other subjects not necessary now to mention.

The importance of supporting the plan of an itinerant ministry, and of maintaining union among ourselves, cannot have escaped your recollection. They are subjects involving the vital interests of the church, and our prayer is, that the wisdom of the Most High may guide us in such a course as shall be favourable both to the one and to the other.

ENOCH GEORGE.
R. R. ROBERTS.
W. M'KENDREE.

Baltimore, May, 1824.

The several subjects embraced in this communication were referred to Committees, and reported on in their order, some of which will be found below.

EXTRACTS FROM REPORTS OF COMMITTEES WHICH WERE ACCEPTED BY THE CONFERENCE.

The Committee to whom were referred, Petitions, Memorials, &c. presented the following Report, which was accepted:

Resolved by the delegates of the several Annual Conferences in General Conference assembled,

1. That it is inexpedient to recommend a Lay-delegation.

2. Resolved, &c. That the following Circular be sent in reply to the petitioners, memorialists, &c.

Beloved Brethren,

SEVERAL memorials have been brought up to the General Conference, proposing to change the present order of our Church Government. By one or more of these it is proposed, "to admit into the Annual Conferences, a lay delegate from each circuit and station; and into the General Conference, an equal delegation of Ministers and lay members:" Or, to admit a representation of local preachers and lay members into the General Conference; to be so apportioned with the itinerant ministry as to secure an equilibrium of influence in that body:" Or, "that the General Conference call a convention, to consist of representatives from each Annual Con-

ference, and an equal number of representatives chosen by the members of each circuit or station, to form a constitution which shall be binding upon each member of our Church:" Or, "that a representation of the local preachers and the membership be introduced into the General Conference," either by electing delegates separately, or that the membership be represented by the local ministry, they being elected by the united suffrage of the local preachers and lay members.

To these memorials, as well as to others praying the continuance of our government in its present form, we have given an attentive hearing in full Conference; and after much reflection, we reply;

We are glad to be assured that there exists but one opinion among all our brethren, respecting the importance of our itinerant ministry; and that they who desire a change, whether of the form of the General Conference alone, or of the Annual Conferences also, are moved to solicit it, rather by their zeal to support the itinerancy, than for want of attachment to it. They would relieve the preachers of the delicacy of fixing the amount of their own salaries; and as in this matter they could act more independently, so they would also provide more liberally.

We respectfully acknowledge the candour of brethren, who, although they intimate that it is unseemly for the preachers to determine their own salaries, yet do not pretend that their allowance is excessive, nor that they claim a right to demand it. It is true that the deficiency of quarterage is so general, in such large proportions, that the Conference collections, and the dividends from the Book Concern and Chartered Fund have never been sufficient to supply it: and indeed, the Conference Stewards usually settle with the preachers, at a discount of from thirty to sixty per cent.

But we presume that these facts have been generally known; so that whatever injury may be sustained from the scantiness of our support, is attributable not to the improvidence of the rule which limits the amount, but to some other cause; and whatever that cause may be, we at least have no information that the people refuse to contribute, because they are not represented. Indeed it would grieve us to know this: for even though they should refuse to acknowledge us as their representatives in the General Conference, they cannot do less for the love of Christ, than they would oblige themselves to do out of love for authority.

We rejoice to know that the proposed change is not contemplated as a remedy for evils which now exist in some infraction of the rights and privileges of the people, as defined to them by the form of discipline; but that it is offered, either in anticipation of the possible existence of such evils, or else, on a supposition of abstract rights, which in the opinion of some, should form the basis of our government.

The rights and privileges of our Brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed them in any instance; nor would we do so. The limitations and restrictions, which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion By those "restrictions," it is put out of the power of the General Conference "to revoke, alter or change our articles of religion; or to revoke or change the general rules,' or "to do away the privileges of our members of trial before the Society or by a committee, and of an appeal." The general rules and the articles of religion, form to every member of our Church *distinctively*, a constitution, by which, as Methodists and as Christians, ye do well to be governed; and we, assembled together to make rules and regulations for the Church, most cheerfully acknowledge that the restrictions above mentioned, are as solemnly binding upon us as the general rules are upon both us and you individually.

These restrictions are to you the guarantee of your "rights and privileges;" and while we shall be governed by these as such, we will also regard them as the pledge of your confidence in us.

But if by "rights and privileges," it is intended to signify something foreign from the institutions of the Church, as we received them from our fathers, pardon us if we know no such rights, if we do not comprehend such privileges. With our brethren every where, we rejoice that the institutions of our happy country, are admirably calculated to secure the best ends of civil government. With their rights, as citizens of these United States, the Church disclaims all interference; but, that it should be inferred from these, what are your rights as Me-

thodists, seems to us no less surprising, than if your Methodism should be made the criterion of your rights as citizens.

We believe the proposed change to be inexpedient:

1. Because it would create a distinction of interests between the itinerancy and the membership of the Church.

2. Because it presupposes that, either the authority of the General Conference "to make rules and regulations," for the Church, or the manner in which this authority has been exercised, is displeasing to the Church; the reverse of which we believe to be true.

3. Because it would involve a tedious procedure, inconvenient in itself, and calculated to agitate the Church to her injury.

4. Because it would give to those districts which are conveniently situated, and could therefore secure the attendance of their delegates, an undue influence in the government of the Church.

With respect to lesser matters, mentioned in the memorials, we respectfully refer you to the revised copy of the discipline forthwith to be published.

Signed by order of General Conference.

WILLIAM M'KENDREE.
ENOCH GEORGE.
ROBERT R. ROBERTS.

Baltimore, May 25, 1824.

Extract from the Report of the Committee on Education.

"In considering this subject your committee have been happy in believing that no arguments were necessary to impress this Conference with a sense of its importance. The cultivation of the human mind, with a view to prepare it for the full exercise of its powers, and thereby to render it capable of answering the noble purposes of its creation, may be reckoned among the first and greatest objects of a civilized community. The nature of this work is such, that it requires an early commencement, and hence, in every enlightened nation, the education of children has been deemed necessary to the well-being of Societies, as well as individuals; and Christian people have held it among their most sacred duties. In the early establishment of Methodism, in the very beginning of our religious institutions as a Christian denomination, it was recommended to our people, made the duty of our ministers, and the fruit of it already realized sufficiently shows its utility.

"Your Committee, nevertheless, are fully impressed with the unpleasant fact, that this subject, so intimately connected with the vital interests of our Church, and with the salvation of so many thousands of souls, has been, and is at this moment, much neglected. While we are happy in believing that in many duties and labours we have done much more than several other denominations, we think it must be admitted that in the instruction of children some of them have exceeded us. And unless effectual measures can be adopted for securing proper attention to the rising generation under our care, we may anticipate unhappy consequences. The children of our hearers, and especially those of our Church members who have received baptism at our hands, may be considered as standing in a relation to us, different from that of children in general and fully entitled to all the attention from us which their age and situation require. If properly taught and educated, they will be prepared to become valuable members of our Societies, and heirs of salvation. But if neglected, we may expect them to become vessels of wrath, fitted to destruction.

"On the subject of schools and seminaries of learning, your Committee have obtained all the information their limited time and means would allow; and are of opinion that in this also we are deficient. In 1820, a resolution passed the General Conference, recommending that each Annual Conference should establish a Classical Seminary within its own boundaries, and under its own regulations. Three or four Seminaries have been established in conformity to this resolution, some of which are in successful operation, and it is, in the opinion of your Committee, desirable that such an institution should flourish under the patronage of each Annual Conference in the Union.

"Our Church contains multitudes of young men, not called to the ministry, who are qualified to teach, and many of whom would be more useful in such employment than they can be in any

other. If these, as well as some of our local preachers, were made sensible of the good they might do our Church, even as teachers of schools, it is believed there would be no difficulty in supplying numerous schools of our country with teachers who would be in favour of the doctrine and discipline of our Church.

"In closing these remarks your Committee beg leave to offer for the consideration of this Conference, the following resolutions, namely:—

"1. That as far as practicable it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow; to appoint a suitable leader for each class, who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed with the name of its leader.

"2. That we approve of the resolution passed in the General Conference of 1820, on the subject of Seminaries of Learning, and hereby recommend that each Annual Conference not having a Seminary of Learning, use its utmost exertions to effect such an establishment.

"3. That it shall be the duty of every travelling preacher in our Church, to keep in mind the importance of having suitable teachers employed in the instruction of the youth of our country, and to use his influence to introduce teachers into schools, whose learning, piety, and religious tenets, are such as we could recommend."

Extract from the Report of the Committee on Missions.

"The Committee view with pleasure, the success attending our Missionary exertions for the last four years; and think that we are loudly called upon to make our acknowledgements to the God of Missions for the special manner in which it has pleased Him to own our efforts.

"We began feeble, but God has strengthened us. We began fearful, but God has encouraged and assured us. So limited was our knowledge, and so numerous the claims upon our benevolence, that we scarcely knew to what particular point to direct our first attention. God, however, we humbly trust, has given a direction to our labours which has been highly important and beneficial, not only on account of immediate effects, but because a great and effectual door has been opened for the further prosecution of our Missionary plans.

"By avoiding that prodigality of expenditure so evidently seen in some, and that partiality of appropriation so manifest in others; and by observing economy and prudence in the management of our Missionary affairs, we cannot fail, under the continued blessing of God, to succeed in the great work of evangelizing even the barbarous nations around us.

"While an eye to economy is had in the appropriation of the funds of the Institution, your Committee are of opinion, that the Missions among our Indians ought to be prosecuted with increased vigour, laying a proper foundation for facilitating their future conversion in the education of their children: and that, for every Missionary station men should be selected as Missionaries, of hardy constitutions, of enterprizing spirit, able and willing to labour, to sacrifice all for God and His cause.

"But, in the midst of all these labours abroad, we should not forget that much remains to be done within the bounds of our respective Conferences. While Zion is lengthening her cords and enlarging her borders, she ought also to strengthen her stakes; otherwise her enlargements will be her weakness. Let all the intervening sections of our country not enclosed in our fields of labour be examined, and, if Providence open the way, be occupied. Let missionaries be appointed, whose duty it shall be, not to wander over a whole Conference, nor to preach generally, if at all, in old societies made ready to their hands, except in places where societies are very small; but to fix upon certain places still in the enemy's hands, and where there is rational ground of success, and then by siege or assault as the case may require, carry, in the name of the Lord, the strong holds of prejudice and sin. When this is done let it be taken into a regular circuit, and the missionary be at liberty to pursue a similar course in other places. In this way, if we are steady and faithful to our purpose, we shall be

enabled, by the Divine blessing, ultimately to establish ourselves in all the sections of our country until the power of our doctrines and the purity of our discipline shall renovate every part.

"Your Committee take the liberty further to state, that, in their opinion, an open and candid statement of the condition of the Missions will be profitable, not only as it will convince the public that we mean to act in good faith, but because the information so communicated from time to time, will gladden the hearts of thousands who have contributed, or may by this means be induced to contribute, to this benevolent object."

The following resolutions were submitted by the Committee and adopted by the Conference.—

1. "It shall be the duty of each Annual Conference, where Missionaries are to be employed, to appoint a Committee, whose duty it shall be, in conjunction with the President of the Conference, to determine on the amount which may be necessary for the support of each Missionary, (agreeably to the regulations of discipline) from year to year; for which amount the President of the Conference for the time, shall have authority to draw on the Treasurer of the Society in quarterly instalments in behalf of the Missions.

2. "That the 13th Article of the Constitution of the Missionary Society of the Methodist Episcopal Church, be, and hereby is, so amended as to read as follows, viz:

"Article 13. The Treasurer of this Society, under the direction of the Board of Managers, shall give information to the Bishops annually or oftener if the Board judge it expedient, of the state of the funds, and of the amount for which drafts may be made thereon, for the Missionary purposes contemplated by this Constitution; agreeably to which information, the Bishops shall have authority to draw on the Treasurer for any sum or sums within the amount at their disposal, which the Missionary Committee of the Annual Conferences, respectively, shall judge necessary to the support of their Missionaries and of the Mission schools under their care. Provided always, that the sums so allowed for the support of a Missionary shall not exceed the usual allowance for other itinerant preachers; and that the Bishops shall promptly notify the Treasurer of all drafts which shall have been granted and payments made under this article. And provided further, that quarterly communications shall be made by the Missionaries to the Corresponding Secretary of the Board of Managers, giving information of the state and prospects of the several missions in which they shall be employed; and that no one shall be acknowledged a Missionary, or receive support out of the funds of this Society, who has not some definite field assigned to him, separately from the usual division of our work into districts and circuits; or who could not be an effective labourer on a circuit."

QUADRENNIAL REPORT

OF THE

Managers of the Missionary Society of the Methodist Episcopal Church.

In obedience to a requisition in the Constitution, the Managers of the Missionary Society of the Methodist Episcopal Church, beg leave to present to the General Conference, the following account of the pecuniary transactions of the Society, since its formation in 1819:—

From April 2, 1819 to April 17, 1820, the whole amount of money collected, was	$823 04
The amount expended during the same time,	85 76¾
Leaving a balance of	737 27¼
The above amount was derived from the following sources:—	
Annual Subscriptions,	248 00
Donations,	116 00
	364 00
Brought up,	$364 00
Life Subscriptions,	300 00
From New-York Female Mission-Society,	137 29
Stamford Circuit Aux. Society,	21 75
	823 04
The expenditures were as follows:	
Postage of letters,	27
Printing Reports, Constitutions,	58 31
Blank Books,	27 18¾
	85 76¾

From April 17, 1820, to May 5, 1821, the amount of disposable funds was 3066 03½
The amount of expenditures during the same time was 407 87

Leaving a balance of 2658 16½
The above sum was derived from the following sources:

Annual Subscriptions,	246 00
Donations,	637 20
Life Subscriptions,	199 00
Collections at Missionary Prayer meetings,	49 64
Interest on money lent Book-Concern,	41 00
From Auxiliary Societies,	
Female Missionary Society of New-York,	124 00
Young Men's do. do.	125 64
Baltimore Conference	436 00
New-England	203 15
Young Men's Missionary Society of New-York,	119 13
Courtlandt Circuit	45 00
Pope's Chapel,	67 00
New-Rochelle,	6 00
Albany Female,	30 00
Balance from last year's account,	737 27½
	3066 03½

The expenditures were as follows:

Printing constitution, address, &c.	57 11
Discount on uncurrent notes,	56
Postage of a letter,	20
Paid Rev. E. Brown, Missionary to New-Orleans,	350 00
	407 87

From May 5, 1821 to June 8, 1822, the amount of disposable funds was 5205 55¼
The expenditures during the same time were, 1781 40

Leaving a balance of 3424 15¼
The above funds were derived from the following sources:—

Annual Subscriptions,	190 00
Donations,	426 93½
Life Subscriptions,	310 50
Collections at Missionary prayer meetings,	182 56½
Anniversary collection,	84 26
Refunded from N. Orleans Miss.	85 00
Interest,	132 00
From Auxiliaries, viz.	
Virginia Conference,	170 00
South-Carolina,	57 13
Female of New-York,	154 62
Young Men's of New-York,	210 13
	2003 14

Brought up,	$2003 14
Troy,	28 00
Reading circuit,	25 00
Jamaica do.	28 00
Courtlandt do.	19 00
New-Rochelle do.	44 25
Baltimore Conference,	400 00
Balance from last year's acc't.	2658 16½
	5205 55¼

The expenditures were as follows:

Paid Wyandott Mission,	594 00
Creek do.	500 00
Canada do.	150 00
New-Orleans, do.	100 00
Mobile do.	100 00
New-England Conference do.	200 00
Incidental expenses,	137 40
	1781 40

From June 8, 1822 to May 21, 1823, the amount of disposable funds was 8851 29
The expenditures during the same time, 3740 22½

Leaving a balance of 5111 06½
The above funds were derived from the following sources:—

Annual Subscriptions,	95 00
Donations,	147 81
Life Subscriptions,	70 00
Collections at Missionary Prayer Meetings,	32 27½
Children's Collections,	412 29
Anniversary Collection,	151 12½
From Auxiliaries, viz.	
Baltimore Conference,	1649 46
Virginia do.	579 30
South-Carolina do.	474 00
Ohio do.	67 00
Tennessee do.	112 00
Genesee do.	277 48
New-England do.	505 77
Female of New-York,	202 80
Young Men's of do.	380 83
Brooklyn	80 00
Reading circuit,	30 00
Jamaica do.	11 00
Croton do.	8 00
Courtlandt do.	9 00
Interest,	132 00
Balance from last year's acc't.	3424 15¼
	8851 29

The expenditures were as follow:

Paid Wyandott Mission,	1899 46
Creek do.	274 00
Canada do.	200 00
Cherokee do.	300 00
Florida do.	50 00
	2723 46

Brought over,	2723	46
South-Carolina Conference Missionary, to Yellow-River, &c.	150	00
Missouri Conference Miss.	189	00
New-England do. do.	400	00
Genesee do. do.	200	00
Counterfeit notes, printing and other incidental expenses,	77	62½
	3740	22½
From May 21, 1823 to April 23, 1824, the amount of disposable funds was	8700	98
Expended during the same time	4996	14½
Leaving a balance of	3704	83½

The above amount was derived from the following sources:

Anniversary collection,	39	75
Annual Subscriptions,	71	00
Donations,	315	62½
Life Subscriptions,	30	00
Missionary prayer meetings,	37	26
Auxiliaries:—		
South-Carolina Conference,	1374	40
Ohio. do.	125	81
Missouri do.	60	00
Mississippi do.	416	00
Baltimore do.	100	00
New-England do.	29	00
Genesee do.	549	00
Courtlandt circuit	12	00
Goshen do.	24	52
Chatham do.	16	00
Stratford do.	13	00
Jamaica do.	20	00
New Rochelle do.	59	23
Albany Female	54	00
Young Men's of New-York,	243	32
Balance from last year's acct.	5111	06½
	8700	98¼

Expenditures as follow:—

Paid New-York Conference Missionaries,	643	00
New-England do. do.	200	00
Genesee do. do.	296	26
Ohio do. do.	1500	00
Tennessee do. do.	500	00
Mississippi do. do.	416	00
South-Carolina, do. do.	1228	90
Incidental expenses,	211	98½
	4996	14½

RECAPITULATION.

The whole amount received from the formation of the Society, April 2, 1819 to April 23, 1824, is	14716	24½
Expended during the same,	11011	40¾
Leaving a balance of	3704	83¾

The above amount was derived

From Annual Subscribers,	850	00
Donations,	1643	57
Life Subscribers,	909	50
Collections at sundry times,	1074	16½
Auxiliaries,	9934	01
Interest on money lent,	305	00
Total	14716	24½

Expenditures as follows:—

Printing and other incidental expenses,	557	78¾
Support of Missions,	10453	62
Total	11011	40¾

For a more particular account of the proceedings and success of the Society, the Managers refer to the several Annual Reports herewith presented.

In thus submitting to the General Conference a concise view of the transactions of the society, the Managers cannot but express their gratitude to God, for permitting them to be the humble instruments of aiding, in the management of the concerns of this Society, in any measure, to extend the empire of truth and righteousness in the world; at the same time pledging themselves, that while the Conference shall continue its operations for the noble purpose of evangelizing mankind and of bringing them under the yoke of Jesus Christ, they will use their best endeavours to promote the same blessed object, by a faithful discharge of their duties as Managers of the Missionary Society of the Methodist Episcopal Church.

By Order of the Board,

N. BANGS, *Treasurer.*

New-York, April 23, 1824.

THE

METHODIST MAGAZINE,

FOR AUGUST, 1824.

Divinity.

The substance of a Sermon, delivered in Bath, Maine, July 4, 1822, before the New-England Annual Conference.

BY THE REV. ELIJAH HEDDING.

FIRST PUBLISHED BY REQUEST OF SAID CONFERENCE.

JOHN i. 1, 2. In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God.

BEFORE the Evangelist wrote this Gospel, destructive errors had arisen respecting the nature and character of Christ. *The Gnostics supposed the human nature of Christ to be only an apparent body, and not real manhood.* "The Ebionites admitted Jesus Christ to be a true man, and of a transcendently excellent character, but they supposed morals constituted the essence of religion, and excluded every idea of the incarnate Deity, as a substitute for others, and a propitiation for our sins; supposing that by *their own virtue and excellence* they became entitled to the favour of God."*

It is probable, part of St. John's design, in writing this Gospel, was to oppose these errors. Admitting this supposition, no declarations could be more positive than these in this chapter; nor any less likely to be misunderstood.

Of the Word, it is here affirmed, He is God. The Self-Existent, Eternal, Immutable, Omniscient, Omnipresent, Independent, Omnipotent God. The Creator, Upholder, and Ruler of all other beings in the universe.

This *Word* was in the beginning; he existed at the time creation began, and therefore was not created himself. And as he was not created, he must have existed without beginning.

That the Apostle meant to teach us that the Word was a Divine Person, and that *that* Person was united to human nature,

* See HAWEIS's Church History, Vol. I. page 128, 129.

and was manifested in the flesh, is evident from the following declarations. *All things were made by him—In him was life—He was in the world—He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God. And the Word was made flesh, and dwelt among us, and we beheld his glory.*

The ideas contained in our text may be comprised in this proposition, *Jesus Christ is the Supreme God.*

This proposition I shall now endeavour to prove by arguments more solid than the pillars of the world: Even by *the words of God himself, comparing spiritual things with spiritual, Scripture with Scripture.*

By searching these Sacred Records we shall find, that the same *titles, attributes,* and *works,* which are ascribed to the God of the Hebrews in the Old Testament, are also ascribed to Christ, by the *Prophets,* by the *Apostles,* and by *Christ himself.* And these passages of Scripture can be reconciled no other way, than by admitting what our Lord says, John x. 30. "I and my Father are one." Either this must be an *eternal truth,* that Father and Son are one Being, or those Scriptures, which say these things of them, must remain eternal contradictions.

In support of the proposition contained in the text, I shall endeavour to prove that Jesus Christ is frequently called God—That he is called Jehovah—That he is the Eternal Being—That he is the Immutable Being—That he is the Omniscient Being—That he is the Omnipresent Being—That he is the Omnipotent Being—That he is the proper object of worship—That he is the Creator of all other beings but himself, and of all things in the universe—And that he is the Upholder of the universe.

1. *We are to prove that Christ is frequently called God.* And here it may be proper to observe, that there is but one God acknowledged in the Scriptures. Exod. xx. 3. "Thou shalt have no other gods before me." Isaiah xlv. 5. "There is no god besides me." Still, though these Scriptures declare that there is but one *True God,* yet others sufficiently show that Christ is that *True God.* Isa. ix. 6. "For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isai. vii. 14. "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel." This text is quoted in Matt. i. 23. and explained to signify, "God with us," and applied to Christ. Compare Psalm xlv. 6. with Heb. i. 8. The Psalmist says, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." St. Paul says, quoting the same text, "But unto the Son he saith, "*Thy Throne, O God,*" *&c.* Here you see, the same Being whom the Psalmist acknowledges to be his God, St. Paul declares to be *the Son.* This agrees with 1John v. 20.

"And we are in him that is true, even in his Son Jesus Christ. This is the True God, and eternal life." Hear St. Paul again, 1 Tim. iii. 16. "Great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Col. ii. 9. "For in him dwelleth all the fulness of the *Godhead* bodily." Rom. ix. 5. "Christ came, who is over all, God blessed for ever." This text shows us, that Christ is God over all; and if the Son is God over all, no other being can be God over any; but the Father is God over heaven and earth, therefore, Father and Son are one God. In Jude 25, Jesus Christ is called "The only wise God our Saviour." What other words could more fully express his Supreme *Deity*, or more plainly show, that the Father and the Son are the One Only Wise God? That Apostle believed and acknowledged this doctrine, who said to Jesus, John xx. 28. "My Lord and my God." And Christ accepted that acknowledgement, or he would have rebuked Thomas for addressing him in such terms. But the Lord Jesus, instead of reproving Thomas for calling him God, or giving him any intimation that he was under a wrong impression, immediately commends his faith. "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." And of this *truth*, that Christ is God, our Saviour directed his Apostles to *bear witness*, that we *might believe; and that believing we might have life through his name.* Once more, Tit. ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." So it appears that Christ is the great God, and if there be any other god distinct from Christ, he must be an inferior one. But the Father and the Son and the Holy Spirit, are the One Great God, and all besides, who pretend to be gods, are nothing but *vanities*.

But lest it should be said, Christ is God only by office and not by nature, we will now endeavour to offer further evidence that he is called God in the same sense the Father is. Phil. ii. 6. "Who being in the form of God, thought it not robbery to be equal with God." Who was equal with God? Not any created being in the universe. But the Divine Person of Jesus Christ was equal with the Divine Person of the Father. Again, John v. 18. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God." This text shows that the Jews understood our Lord to *make himself equal with God;* and certainly, if they had misunderstood him, he would have informed them better. It is also evident, that the Evangelist understood him to mean the same; for he does not say, the Jews thought he made himself equal with God; but plainly declares, he did make himself equal with God, and that, on that account, the Jews sought to kill him. Besides, if we consider that St. John was divinely in-

spired when he wrote this, we must perceive it is a strong confirmation of the doctrine of our text, that Jesus Christ is the Supreme God. It is well known that the ancient Prophets were inspired by the Spirit of God. Yet in 1 Pet. i. 11, it is said, "The Spirit of Christ, which was in them,—testified beforehand the sufferings of Christ, and the glory that should follow." A clear evidence this, that Christ is that God, by whose Spirit the ancient prophets were inspired. Again, compare the 6th and 16th verses of the 22d chapter of Revelation. The first says, "The Lord God of the holy Prophets sent his angel to show unto his servants the things which must shortly be done." The second reads, "I Jesus have sent mine angel to testify unto you these things in the churches." Here you observe, that in one of these texts it is said, *the Lord God of the holy Prophets* sent his angel, and in the other, speaking of the same angel, sent with the same message, *I Jesus have sent mine angel.* A positive evidence that Jesus Christ is the Lord God of the holy Prophets.

How could the Scriptures speak more plainly than they have spoken in these passages? Does not the voice of inspiration say enough to convince every one, who is willing to receive truth, when it declares that Christ is the *Mighty God*, *the Great God*, the *True God*, the *only wise God*, and the *Lord God* of the holy Prophets?

2. *We shall endeavour to prove that Christ is called Jehovah. Parkhurst* defines this word thus: "The peculiar and incommunicable name of the *Divine Essence. He who is*, or SUBSISTS, i. e. eminently and in a manner superior to all other beings. *Jehovah is the being necessarily existing of and from himself, with all actual perfection originally in his essence.*" But to prove to you that Jehovah is the incommunicable name which God has appropriated to himself, and that there is but one Jehovah, I have a better authority than Parkhurst, even God himself. Exod. vi. 3. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them." Ps. lxxxiii. 18. "That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." Observe here, our Maker claims this name as peculiar to himself, and the Psalmist declares his name alone is Jehovah. that no other being has a right to that name.

Here it may be proper to remark, that though the translators of our Bible have given us the Hebrew word, *Jehovah*, in a few passages, yet, in general, they have rendered it LORD, and printed it in capitals, to distinguish it from another word translated Lord, signifying a ruler, and printed in small letters. I use the word Jehovah, because it is not applied to creatures as the word lord is, and, because it is descriptive of the nature of the True God.

As we have proved that the title Jehovah belongs to no other being but the True God, and that there is but one Jehovah, if we

can prove that Christ is Jehovah, it will follow that Father and Son, though distinct in Person, are the same Being. Jer. iii. 6. "And this is his name whereby he shall be called, "The LORD," (JEHOVAH) "our Righteousness." It is so evident that in this place the prophet speaks of Christ, I need not take up your time to prove it. Isa. xliv. 6. "Thus saith the LORD," (Jehovah) "the King of Israel, and his Redemer, the LORD of hosts; I am the first and I am the last." In Rev. i. 17, Jesus Christ says, "I am the first and the last;" which he would not do unless he were Jehovah. Indeed, considering that these words had been used by Jehovah to express his self-existence, and eternal nature, and that this was perfectly known to Christ, I cannot understand these words of his in any other sense than a direct profession that he was Jehovah. Again, Joel ii. 32, "Whosoever shall call on the name of the LORD," (Jehovah) "shall be delivered." See this applied to Christ, Rom. x. 9, 13, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—"For whosoever shall call upon the name of the Lord shall be saved." Here I think you all see, that what the Prophet affirms of Jehovah, the Apostle affirms of Christ; that praying to Christ is praying to Jehovah; and that the same salvation which we receive of Jehovah, we receive of Christ; and also, that the Apostle was taught by *Divine inspiration*, that the Prophet spake of Christ, and that he called him JEHOVAH. Further, Isai. xl. 3. "The voice of him that crieth in the wilderness, prepare ye the way of the LORD," (Jehovah) "make straight in the desert a highway for our God." St. Matthew says, ch. iii. 3, this was the voice of John the Baptist; and the Baptist says he came to prepare the way of Christ. John i. 29—31. "The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a Man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." Nothing can be more plain, than that the Prophet spake of the Baptist as preparing the way of Jehovah; and of Christ as that Jehovah whose way was to be prepared. Let us consider Numb. xxi. 5, 6, 7. "And the people spake against God, and against Moses. Wherefore have ye brought us up out of Egypt to die in the wilderness? And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, we have sinned; for we have spoken against the LORD," (Jehovah) "and against thee." St. Paul, in allusion to the same says, 1 Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents." By comparing these passages you will observe, that the same Being whom

Moses calls Jehovah, the Apostle calls Christ. If the Hebrews, by speaking against Jehovah in the wilderness, tempted Christ; *He certainly is Jehovah.* This truth further appears from Isai. vi. 1, 3, 5, "I saw also the Lord sitting upon a throne, high and lifted up.—And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.—Then said I,—mine eyes have seen the King, the LORD" (Jehovah) "of hosts." St. John says, when speaking of Christ, and alluding to the words of the Prophet in this chapter, John xii. 41, "These things said Esaias, when he saw his glory, and spake of him." These passages show us, that Christ was Jehovah, whom Isaiah saw sitting on a throne, and whose glory was to fill the whole earth. Let us compare Isai. xlii. 8, and Matt. xvi. 27, with Matt. xix. 28. "I am the LORD;" (Jehovah) "that is my name: and my glory will I not give to another."—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—"And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here you will remark that in the first of these texts, Jehovah declares he will not give his glory to another; in the second, Christ says he shall come in the glory of his Father, when he comes to judgment; and in the third, our Lord declares, that the glory in which he shall come to judgment will be *his own glory.* The argument stands thus, Jehovah cannot give his glory to another; but Christ will appear as Judge, in the glory of Jehovah, which glory shall be Christ's own glory; from which it follows, that the same glory belongs equally and eternally to Jehovah and to Christ; therefore, the Father and Christ are *One* JEHOVAH. Isai. viii. 13, 14. "Sanctify the LORD" (Jehovah) "of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary, and for a stone of stumbling, and for a rock of offence, to both the houses of Israel." This passage is quoted in 1 Pet. ii. 7, 8, and applied to Christ. "The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word."—Several other writers of the New-Testament apply this passage to Christ, and make it appear, beyond a doubt, that the Prophet spake of Christ, when he said, Jehovah would be a *stone of stumbling.* This Prophet uses the same word again when speaking of our Saviour, Isai. xl. 10, 11. "Behold the LORD GOD"* (Jehovah) "will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs

* Here the word GOD is substituted for Jehovah.

with his arm, and carry them in his bosom." It is evident from the preceding part of this chapter, that the Prophet was speaking of Christ, when he said, *Jehovah shall feed his flock like a shepherd;* which well agrees with what our Lord himself says, John x. 11, "*I am the good shepherd.*" In another place Jehovah says, Zech. xii. 10. "And they shall look upon me, whom they have pierced." St. John quotes this, and informs us, that Jehovah who was pierced was Christ. John xix. 37. "And again another Scripture saith, they shall look on him whom they have pierced." Mal. iii. 1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord" (Jehovah) "of hosts." Here Jehovah says, *I will send my messenger, and he shall prepare the way before me.* In Matt. xi. 10, our Lord tells us this messenger is John the Baptist, and the Baptist informs us, as we have before proved, that he came to prepare the way of Christ; therefore, these texts, taken together, plainly show that Christ is that Jehovah who sent the Baptist to prepare his way. When Jesus Christ, the Angel of the covenant, preached to the Jews, Jehovah came to his temple. Again, Jehovah says, Isai. xlv. 23, "Unto me every knee shall bow, every tongue shall swear." Now hear St. Paul, Phil. ii. 10, 12. "That at the name of Jesus every knee should bow; and that every tongue should confess that Jesus Christ is Lord."—And, Rom. xiv. 10, 11. "We shall all stand before the judgment-seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Therefore Jesus Christ to whom every knee shall bow and every tongue confess, at the day of judgment, willingly or unwillingly, in joy or shame, is Jehovah. Once more, Jehovah declares, Isai. xliii. 11, "I, even I, am the Lord;" (Jehovah) "and beside me there is no Saviour." Yet Christ is the Saviour. Matt. i. 21. "And thou shalt call his name Jesus; for he shall save his people from their sins." Tit. ii. 13. "Our Saviour Jesus Christ." Acts iv. 12. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." So it appears, there is no other Saviour but Jehovah, and no other Saviour but Christ; therefore, Christ is Jehovah.

The Scriptures which I have mentioned under this head are but a part of those which prove Christ to be Jehovah, but they are enough for every one that believes the Bible.

(To be concluded in our next number.)

Biography.

MEMOIR OF MRS. DAWSON.

(WIFE OF THE REV. THOMAS DAWSON, LATE MISSIONARY IN TRAVANCORE,) WHO DIED AT DEWSBURY, JAN. 8, 1824, IN HER THIRTIETH YEAR.

Mr. and Mrs. Dawson proceeded to India, under the Church Missionary Society, in 1816; and landed, at Madris, in September of that year. In February 1817, they proceeded to Travancore; but were obliged to leave India in April 1818, their state of health unfitting them for labour in that climate. They arrived in England at the end of August, and resided for some time in Devonshire; but have latterly lived at Dewsbury, their native place, incapable of engaging in any active service. Mrs. Dawson has now finished her career of suffering and toil. The following narrative, addressed by her Husband to the Secretary of the Society, cannot fail to interest our Readers.

Of the circumstances which led to Mrs. Dawson's engaging in the work of Missions, Mr. Dawson thus speaks—

My dear wife was born at Dewsbury, in the county of York. When about fourteen years of age, she became seriously concerned for her salvation; and, about a year afterward, associated herself for religious edification with a few pious members of the Established Church in that Parish, under the Ministry of the Rev. John Buckworth, the Vicar. She attended his ministry with great diligence; and under it through the divine blessing, grew in grace and in the knowledge of our Lord and Saviour Jesus Christ: her very circumspect deportment made her profiting appear unto all.

She was shortly afterward afflicted with a very painful illness, which all her friends apprehended would terminate in death. At this time, great grace was indeed manifested in her: her love to the Saviour—her joy in God—her readiness to depart—were such as put to the blush many much older professed followers of Christ.

At this period, an occurrence took place, which, from circumstances that have since transpired, is rendered unusually interesting. Her brother, the Rev. Benjamin Bailey, now your Missionary residing at the Syrian College at Cotym, near the Malabar Coast, was then quite unconcerned about religion; and being himself rather unwell, was sitting by her bedside, when she repeated with uncommon emphasis and feeling those beautiful lines—

Oh, what hath Jesus bought for me!
Before my ravish'd eyes,
Rivers of life divine I see,
And trees of Paradise!
I see a world of spirits bright,
Who taste the pleasures there:
They all are rob'd in spotless white,
And conquering palms they bear.

This was the means of producing a very powerful impression on his mind. He felt the importance of the language which she had uttered, and began to reflect seriously on the state of his own soul; and thought within himself—"Has He bought nothing for ME?" The result was most favourable—she had soon the pleasure to have him as a companion in her Christian course; for it terminated, under the means of grace which he enjoyed, in his conversion to God. She, of course, rejoiced much when he engaged in preparations for the Missionary Service; and has, since that period, had the happiness of seeing another brother devote himself to this great and good work, the Rev. Joseph Bailey, one of your Missionaries in the Island of Ceylon.

Toward the close of the year 1814, understanding that the National System of Education was well calculated to promote the instruction of the Heathen, a tender concern for their souls led her to engage to learn that System in the Central School in York; and to undertake to instruct a Girls' School in that city, taught on the same plan, in order that, if it should please Providence to open a way for her to go to the Heathen World, she might be prepared to labour among them.

On the 6th of April, 1816, we were married; she having been about a year at her School. We immediately left our beloved country and friends for the East Indies, in company with her brother Benjamin, under the patronage of that Society, to which we have unitedly felt constant and great gratitude for all that support which they have continued to render to us during a long period of affliction.

The foundation of Mrs. Dawson's lingering complaint, and the state of her mind in reference to her labours, are thus spoken of:—

During the greater part of our voyage, which was very perilous, she was seriously indisposed, having been first taken ill at Madeira. When we passed the Cape, we had severe weather for a month: our bed was constantly wet, from a leak in the vessel immediately over it, which it was often attempted to stop, but in vain. Her chest became affected: and the foundation of that complaint was laid, which has now proved fatal.

Yet to labour among the Heathen lay near her heart: her whole soul was anxious to be actively engaged in it, and nothing seemed to discourage her. Her love and concern for the souls of Heathen Children, especially those of her own sex, being so great, she was, on our arrival in India, exceedingly grieved to observe that attempts to educate female children were very much discouraged. All spoke of the impossibility of success attending any efforts to raise their character and promote their well-being. You, my Dear Sir, will probably recollect her just remark to yourself, when noticing to her the objections urged against endeavours to promote this object, she observed, "There is too much caste on both sides, Sir."

After we were fixed at Cochin, where we found several children, descendants of European parents, who were well able to pay for their education, but were much in want of some one to conduct it, she projected, in order to save as much as possible the public money, the plan of taking charge of the education of these children; and of discharging, with whatever remuneration she might receive, the expenses of a Native Girls school. Her plan was on the point of being put into execution, some notice of it having been given to the inhabitants, when He who ordereth all things according to the counsel of his own will, saw good to put us to the very great and painful trial of leaving our interesting and encouraging Station, by rendering it necessary for us to return to England, as, humanly speaking, the only means likely to preserve our lives: yet it was not expected by our medical attendant that we should live till the vessel reached the Cape. Our departure took place when we had been only about eighteen months in the country, and had been fixed at Cochin but about ten.

Though disappointed thus of her desired object of labouring among the Heathen, Mrs. DAWSON retained to the last her love to that work in which she had attempted to engage. Mr. DAWSON writes—

I need not say how much her heart was frequently rejoiced, on her death-bed, on hearing of the efforts now making in India, for the benefit of her own sex, and of the success attending them.

After lingering several years in a state of great debility, Mrs. DAWSON became, at length, unable to leave her bed. Of her long and painful confinement there of nearly thirty-two weeks, and of the scene which closed her sufferings, her Husband gives the following affecting and instructive account:—

She had very restless nights for a long time before her death; in which it was her custom to employ her time, as much as possible, in communion with her God. After one of these seasons, she said to me, "I would not be without my restless nights for a great deal: they are the best of my time." At another time, admiring the compassion of God to his wandering sheep, she said, "How great must be the mercy of God, that, when we have sinned and strayed from Him so much, AFTER ALL, EVEN AFTER ALL, HE WILL RECEIVE US!"

Oct. 19, 1823.—After recovering a little from a severe paroxysm of coughing, and great consequent exhaustion, during which she was quite unable to speak, she said, "I shall not be long before I am at home!" I asked her how she felt her mind, when she replied, "Unspeakably happy!" Having seen her weep much during her great exhaustion, I inquired why she had been weeping. She said, "They were tears of joy." Her mind had been filled with a sense of the love of God to her soul. I then noticed a little occurrence that had just transpired, which I said I was afraid

had hurt her mind: she replied, "If you felt what I do, you would not be so troubled about these little things."

I was once speaking to her of her great sufferings, when raising her eyes toward heaven, she said, "I wish to suffer his will in all things." She was, indeed, remarkably patient under very severe pain; always looking forward to the time of her departure, with great composure and fervent desire for its arrival.

Dec. 21, 1823.—I was prepared for Church; but my beloved wife became so ill, that it appeared my duty not to leave her: besides, I remembered that saying, *I will have mercy, and not sacrifice.* When she was a little relieved, I made a few remarks on our Saviour's promise, *Lo, I am with you alway, even unto the end:* afterward, also, on the words, *He is altogether lovely, and the chief among ten thousand:* she seemed much revived by this conversation: and, feeling the comfort of such a Saviour said, "The Lord is all to me that I need."

Dec. 22.—My dear wife was very feverish and restless in the afternoon; when she said, "I have been thinking what a mercy it is that I can find rest in Christ. I have no rest, but I can rest in him."

Her medical attendant came; and when he was gone, she, as usual, asked what he had said respecting her. I told her, that he said, unless the symptoms abated, she could not continue long. "That is good news; is it not?" was her reply—adding, "I have derived comfort from that passage, *Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.*" Is. xxvii. 5. I remarked that Christ was the strength of God, against the law, sin, the flesh, and the devil: she said, *He is the end of the Law for righteousness to every one that believeth.*

I asked her if she repented of having gone to India. "Oh, no, no," said she: "it would be the first thing that I should think of doing, were I to get well. Had I a thousand lives, I should wish to spend THEM ALL in the work."

Dec. 23.—In the evening the fever returned, when she again became very restless, suffering also a great deal from spasms. She said, "I hope it will soon be over." I answered, "Well, my dear, you must look to the Lord for strength; you know His grace is sufficient for you." She replied, "Oh yes, it is sufficient! I find it sufficient! but I long to be with Jesus: I long to leave this world of sin and death!" On my going to her bed-side, after a little while she said, "I am very poorly." I replied, "I hope the Lord will give you strength according to your day." She then spoke in a manner that strikingly expressed her feelings —"He will! I do not distrust Him in the least. I have proved Him again and again: does he not give me strength?" Looking on me with a smile, she added, "Oh, if you felt what I feel, you would long to be in the full enjoyment of God." When I took

leave of her for the night, she wished me to pray that God would give her patience; and observed that, being in great pain, she was very much afraid of being impatient. I remarked to her that the Apostle says, *He giveth more grace:* how much soever we have been indebted to Him, we have not exhausted his goodness.

Dec. 24.—In much pain she said, "I hope the Lord will give me patience!—Ah! if I had to seek Him now, how short I should come! It is a time to exercise grace, and not to seek it."

Dec. 25.—About seven in the evening she became delirious; but it was easy to discover where her mind was fixed, her eyes being often raised toward heaven, while she whispered something in the way of prayer. About eight o'clock, she was much better, and spoke to me of the love of God in a manner in which I do not recollect to have heard any one speak. Laying her hand upon her heart, she said, "It is Christ that is here! Oh, he hath loved me—He hath loved me with an everlasting love! Oh, how great is His love! it is unfathomable: nay, Angels cannot fathom it! It is unspeakable! Oh, that I could preach it to all!" After expatiating thus on the love of God, and noticing the value of a single soul, she spoke most feelingly of the numbers that are constantly sacrificing themselves in India; and then said, "If I had a thousand lives, and could spend them all in a day, I would spend them all in that work."

After taking a little refreshment, all her converse was respecting the love and preciousness of Christ. "The Lord knows that I love Him," with other expressions of like nature, dropped from her lips, followed with very uncommon bursts of praise and ecstacies of holy joy, through the whole evening. Sometimes she repeated texts of Scripture; and, at others, verses of favourite Hymns; as

> Tis Jesus, the first and the last;
> His Spirit will guide us safe home, &c.—

and,

> Jesus, lover of my soul!
> Let me to thy bosom fly, &c.

Dec. 30.—In extreme pain, she said, as near as I could collect, "It will soon be over." At another time she said, "It is painful; but it will cease before long." When at any time I asked her the state of her mind, her answer always was, "Very happy." In the afternoon, from great pain she again became uncollected, yet her mind was on Jesus: once I heard her repeat

> Thou brightest, sweetest, fairest one,
> That eyes have seen or angels known!—

and then say, "I shall have done with this body of sin: I long to be free—I long to be with Jesus.

Jan. 7. 1824.—She was perfectly sensible and evidently dying. I spoke to her on such portions of Scripture and of such things

as seemed to me suitable; to which she always answered affirmatively. I remarked that Christ was a precious Saviour now, &c. "Yes," was her reply. I observed that the morning was very likely to be the morning of eternity to her; at which I supposed she rejoiced, when she bowed her head, meaning "Yes." She said to her Mother, "I go shouting victory, victory, victory, through the blood of the Lamb!"—After a short prayer with her, she said, "I AM HAPPY NOW," which were the last words that she spoke—then she stretched herself out, closed her eyes, placed her right hand on her breast, and, smiling most sweetly, slept in Jesus about half-past twelve on the morning of Jan. 8. 1824, being two months short of completing her thirtieth year. Thus triumphant was the closing scene of my beloved wife's Christian warfare. Oh that my last end may be like hers!

Her death was improved by the Rev. John Mitchell, in her native Parish Church, on Sunday the 25th of January, from 1 Cor. xv. 57, when a very numerous congregation seemed much affected with the account which the Preacher gave, chiefly from his own observation, of the influence of the grace of God on the soul of the deceased.—*American Missionary Register.*

Scripture Illustrated.

[We submit the following remarks without pledging ourselves for their correctness. Our readers must judge for themselves. The author has certainly dissented from all the Commentators we have consulted on the passage; and though we do not approve of bold and novel criticisms, especially when made to support a particular tenet susceptible of honest controversy, yet too great a tenacity in adhering to human authority in matters of theology, may be equally deleterious with a rage for novelty. The author's remarks on the absurdity of supposing that Moses prayed for his own eternal destruction, a thing quite impossible, it being contrary to all experience, as well as to that scripture which authorizes the belief that God willeth all men to be saved, will have their deserved weight, as being founded in Truth. EDITORS.]

Communicated for the Methodist Magazine.

MOSES' PRAYER TO BE BLOTTED OUT OF GOD'S BOOK.

EXODUS XXXII. 31, 32.

THIS is one of the most difficult passages in the Holy Scriptures. Some have supposed that Moses here expressed a willingness that himself and his posterity might never reach the land of promise rather than Israel should fail of it. So by God's book they understand that register of names which had been made under God's direction, in which his own name, and those of his sons were doubtless inserted. But it does not clearly appear that such a register did exist. Some have supposed he prayed that his name might be blotted out of the page of history and his memory

perish should Israel be destroyed. But to this it may be answered, the page of history is not written by God, but by man. Others suppose that he asked God that he might die with them if they should die in the wilderness. But this view seems to express a contempt of the offer which God had made him, "I will make of thee a great nation."

But some have considered God's book in this passage the same as the book of life mentioned in Rev. iii. 5: and that to be blotted out of God's book is the same as to be blotted out of the book of life; and that Moses here expresses a willingness, yea a desire, to be damned for the glory of God and the salvation of Israel. They have thus been led to conclude that a man must be willing to be damned for the glory of God or he cannot be saved. But this supposition is highly absurd, and the passage, if carefully examined, will afford it no support.

This notion that a man must be willing to be damned for the glory of God or he cannot be saved is highly absurd; for 1st. it supposes a desire of God's favour to be an unpardonable offence, and a contempt of it to be a recommendation to his regard. 2dly. That God will banish those from his presence who long for it; and bring those to dwell in it who desire it not. 3dly. It requires a man to be willing to that which God himself is not willing; for it intimates that the moment he becomes willing to be damned he becomes the child of God; but can it be supposed that God is willing that a child of his should be damned! And 4thly. It supposes that a man must be willing to have his love to God turned into everlasting hatred, and his songs of praise turned into horrid blasphemies to all eternity!

God cannot require any of his creatures to be willing to be damned; nor could any of God's creatures comply with such a requirement. It would be to require his creatures to sin against him, to hate him, and to eternally blaspheme his holy name. It would require them to divest themselves of the involuntary and inherent desire of every human soul, viz. a desire of happiness; to be willing to dwell in everlasting burnings. Now it is impossible for any rational being to be willing to this. And to say that a child of God must be willing to be damned is to subvert every just idea of true religion.

But how are we to understand Moses' prayer to be blotted out of God's book which he had written? If we attend carefully to the passage and the occasion upon which it was uttered, we shall find no reason to believe that Moses designed to imprecate any evil whatever on himself or his family; for no sacrifice which he could make or suffering which he could endure, could have atoned for the guilt of Israel. Besides, to imprecate divine judgments when one is not called to be an atoning sacrifice (and none has been but Jesus Christ) is expressive of petulance and presumption rather than piety.

Sins may be compared to debts which are written in the creditor's book. So our Lord compares them Matt. vi. 12. When these debts are forgiven they are represented as being blotted out. See Isaiah xliv. 22. Psalms li. 1. Acts iii. 19. When a debtor has paid a debt we readily understand him, if he requests to be crossed or blotted out of the creditor's book. And it would not be improper for one who wishes a debt forgiven to request the creditor to blot his name out of his book.

Though Moses had taken no part in this particular sin of Israel, he considered himself in the presence of the Holy God, who was jealous of his honour and he feared that he and his family might be involved in the calamities of the nation. He therefore prays that his sins, which might stand charged against him in God's book of rememberance, might be *blotted out*, that is, pardoned, however God might deal with Israel.

That this is the meaning of Moses' prayer is evident from the answer which was given to it. What reason can be assigned why the blotting out of God's book is not to be understood in the same sense in the prayer as in the answer? The latter will explain the former. The petition is, *Oh this people have sinned—yet now if thou wilt forgive; if not*—if thou wilt not forgive *their* sin—*blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses,* Whosoever *hath sinned against me, him will I blot out of my book: Therefore now go lead the people unto the place of which I have spoken unto thee.* Blotting out in the answer cannot mean destroying soul and body in hell, for if it did the prayer and answer would stand thus:—Prayer,—*Forgive this people, I pray thee.* Answer,—*I will not hear thy prayer for them* —no mercy shall be shown them, but utter and eternal destruction shall be their portion;—Therefore,—*now go lead them to the promised land.*

Or if we suppose blotting out to mean destruction in the wilderness, then the prayer and answer must stand thus;—Prayer—*Forgive this people I pray thee:* Answer,—They shall die in the wilderness—*Therefore* now go lead them to Canaan!

Thus it is evident that blotting out of God's book in this passage is quite a different thing from blotting out of the Lamb's book of life, or even being blotted out of the book of the living. And it is so far from being an imprecation of any evil whatever, that it is a petition for mercy; a petition which was answered in his own behalf, and in behalf of the multitudes of Israel. *Therefore, now go lead the people unto the place of which I have spoken unto thee,* for I will blot out their sin.

There are other considerations beside those above named, which confirm this construction of this passage. Moses when recounting the dealings of God with Israel, reminds them of their sin on this occasion. Of God's anger against them, and how he pleaded with God in their behalf, and the success which attended

his intercession. *The Lord hearkened unto me at that time also.* See Deut. ix. 19.

Although God heard the prayer of Moses in behalf of Israel, and did not immediately destroy them, he plagued them because they had made the golden calf. And this threatening accompanied the assurance which was given to Moses of their pardon. "*Nevertheless when I visit I will visit their sin upon them.*" The manner in which this is mentioned, shows that their sin in that affair was forgiven, and only some lighter corrections ordered in consequence of it.

Miscellaneous.

NARRATIVE OF THE CONVERSION OF MIRZA MAHOMED ALI,

A LEARNED PERSIAN.

(From the Wesleyan Methodist Magazine.)

The following extracts from a letter dated Astrachan, April 28, 1823, and from some other Documents recently published, detailing the particulars of the conversion to the christian faith of a learned and accomplished Persian, by the instrumentality of the Missionaries connected with "The Scottish Missionary Society," will not be deemed too long by any of our readers.

"Mirza Mahomed Ali, aged twenty-one years, is the only surviving son of Hagi Kasem Bek, a venerable old man, who is descended from one of the chief families of Derbent, and who, until a few years ago, held the office of Chief Kazy or Judge in that city. For reasons which we do not well understand, the old man was accused and convicted of treason; and, by orders of the Governor-General of Georgia, had all his property confiscated, and along with some others, was sent prisoner to Astrachan. Some months after their arrival here, another order came from the Governor-General to send them all further up the country; but the old man having procured an order from one of the physicians, stating that from sickness it was impossible for him to travel, he was in consequence of this allowed still to remain, while the rest of his fellow-prisoners were moved to the distance of about three hundred versts from Astrachan. The old man feeling himself lonely, and having an only son at Derbent, wrote for him to come and be the companion of his exile, which the young man immediately did, and arrived at Astrachan about five or six months ago. Soon after the Hagi came to Astrachan, the Missionaries became acquainted with him; and in the journals of Messrs. Glen and M'Pherson, formerly transmitted, you will frequently meet with his name. It was with him that the long dispute took place respecting the authenticity of Mohammed's alledged miracle of dividing the moon. The acquaintance of the son with the whole of the Missionaries was a matter of course,

the more particularly as MESSRS. GLEN and DICKSON had given him a New Testament, and had had frequent interviews with him during their residence in Derbent; and until the order from the Directors to MR. BLYTH to commence the study of Arabic arrived, he was in the habit of frequently visiting us. Then, being a good Arabic Scholar, we engaged him as MR. BLYTH'S Teacher; and DR. ROSS and MR. M'PHERSON also agreed to take lessons from him,—the former both in Turkish and Arabic. Soon after this, the German Missionaries from Basle were led, in a manner which they had not anticipated, but which had been evidently directed for wise and gracious ends, to part with their former Turkish Teacher, and to engage MAHOMED ALI; and by this means he was necessitated to spend five hours every day in the employ of them and us. Although, for reasons the propriety of which you will at once admit, we are not in the habit of entering into discussions with our Mohammedan Teachers, upon those points in which we differ, yet we seize opportunities, when they occur, of making remarks which may be calculated to shake their faith, and excite their inquiries after truth. But from the first, MAHOMED ALI was so free and open in his manner, that we ventured to use greater freedom with him than we otherwise would have done.—Frequent discussions took place between him and those of us who were his pupils, as well as with some of the German Missionaries. At first, and indeed till within these few days, he firmly opposed all that was laid before him concerning the Christian religion. At times, when the truth was plainly stated to him, he got completely angry, and gave vent to his feelings in blasphemous expressions against that holy name by which we are called. But still there seemed to be something about him that differed from what was observed in most of the Mohammedans; and within a few days after such ebullitions, he would begin his inquiries again, and endeavour to provoke discussion. Once, while reading a Turkish manuscript with him, DR. ROSS pointed out some of its absurdities, particularly one sentence, which asserted that the world, angels, and men, were created for MOHAMMED, and that, had it not been for his sake, these would never have existed.—MAHOMED ALI maintained the truth of the assertion strenuously. 'How,' said DR. ROSS, 'is it possible to conceive that all these were created for the sake of a sinful man?' 'Ha,' replied he, 'do you say MOHAMMED was a sinner?' 'Certainly,' it was answered, 'he was.' Here he broke out into a strain of reproachful language against CHRIST and against his religion, and maintained that neither MOHAMMED nor any of the prophets were sinners. Dr. Ross considered it proper to say nothing more to him at the time, and for several days never mentioned the subject of religion to him. He in future left it to MAHOMED ALI to introduce the matter, which he did pretty often; and thus obtained a better opportunity of laying before him the truth, than if he himself had

been the mover of it. In the course of the time that was thus spent by him among us, we were enabled to make him acquainted with many things of which he was formerly totally ignorant; such as the respective numbers of Idolaters, Christians, and Mohammedans in the world; the exertions made by Christians in all parts of the earth to save the souls of men; the success which had attended their endeavours, both among idolaters and Mohammedans; and the certainty with which, trusting to prophecy, we expected the conversion of men of all ranks, climates, and religions, to the belief of the one GOD, and JESUS CHRIST whom he had sent. These various points of information made a deep impression upon his mind at the time they were mentioned to him, particularly the belief which we cherished that all the Mohammedans would one day be Christians. He said to Dr. ROSS, 'Shall I too become a Christian?' It was answered, 'I do not know; but if you do not, I am sure your children or descendants will.' He replied with force, 'I shall never become a Christian, and I will never marry.' That this affected his mind considerably, appears from the circumstance that he more than once referred to the subject, and asked how soon such a change would be, how many Mohammedans had been been already converted, &c.; and with regard to another of these points so communicated to him,—that of there being Missionaries in every part of the world,—he has since confessed that this fact had made a deep impression upon his heart, that a religion which could lead men to do so much for their fellow-creatures, must be from GOD, and not from themselves; whilst among Mohammedans, none seemed to take any interest in the condition of others, whether they were in the way to heaven or not.

"These things, we hope, will be a sufficient introduction to the extracts from MR. M'PHERSON's Journal which follow, and which contain a pretty full account of the most important circumstances that have taken place since he opened up his doubts, and resolved to embrace our religion. He is with MR. M'PHERSON and DR. ROSS every day; and these two employ themselves, the one in building him up, and the other in pulling him down;—the former in showing him the way of GOD more perfectly, and in endeavouring to bring the truth home to his conscience; the latter in pointing out the inconsistencies of the Koran, its contradictions, and its want of evidence, and in comparing the system of religion contained in the Koran with that contained in the New-Testament. By this means he is not only strengthened in the faith himself, but he is furnished with arguments by which to withstand the arts of his countrymen; and the Journal points out, in many instances, with what ability he has used the weapons thus put into his hands, and improved upon the hints which were previously thrown out to him. We must say, likewise, that his own abilities are very considerable; that he has discovered much acute-

ness in bringing forward most convincing arguments suggested by his own mind; and now that he has entered upon the true way of life, his perceptions are so quick, that he seizes, almost at a glance, the whole force of an argument or a doctrine which is once set before him. It is the subject of our frequent and fervent prayers, in which we have no doubt you will join us, that the good work which has been begun in his heart may be carried on to perfection; and that he may be made a powerful instrument in the hands of the great Head of the Church, for bringing many of his countrymen to follow his example. He burns with a desire to tell to all, the great things God has done for his soul."

Extracts from Mr. M'Pherson's *Journal.*

"April 16th, 1823.—Mahomed Ali, my Arabic Teacher, came at his usual hour this morning. After the customary salutations, I began to translate my lesson from Arabic into Persic.—The manuscript which I read was a Confession of Faith, agreeably to the opinions of the Mohammedan sect of the Shisaths, to the soundness of whose religious tenets the Teacher uniformly bore testimony. The chapters to which our attention was particularly directed this morning, contained the Mohammedan views of the Nous-o-Kouser, or the reservoir of nectar in Paradise, and the intercession of the prophets and imams. On offering a few remarks upon the absurdity of such a system of divinity, I was more than surprised to hear him reply, 'I no more believe what is contained in that book,' pointing to the Confession of Faith. Hearing this unexpected concession, I was the more encouraged to enter into serious conversation with him. He now told me, that his soul was in deep waters,—that he could not sleep at night from reflecting upon his perilous situation, in believing a religion which he was afraid was not the true one; and added, 'I believe all that you have told me, but one thing does not yet appear plain to my mind, *viz.* how Christ can be both God and man.' 'The subject,' I remarked, 'is a difficult one, but no less true on that account; you have not yet properly understood what we Christians believe in reference to that one point. There is a marked distinction betwen the human and divine natures of Christ,—the former of which was necessary in order to suffer for our sins, and the latter that it might stamp an infinite efficacy upon the atonement of the man Christ Jesus. Besides, your first grand inquiry ought to be, have I sufficient evidence to believe the Scriptures of the Old and New Testament to be really and truly a revelation from God? Having assured yourself of this, then it is your duty to receive all the doctrines contained in it, though there should be some things connected with them which you are not able to comprehend.' This answer apparently relieved his mind a little, for he had no hesitation in assenting to the soundness of the principles contained in it. I lifted up my heart to God that he would direct

me what to say to him. I then addressed him thus; 'The subject to which God in his wisdom has now called your attention, is one of infinite importance. Your future and eternal happiness or misery depends upon the views which you now take of it. Were your prosperity only in this world suspended upon it, then it would not be of so great consequence; but when thousands and millions of years are past and gone, your present choice will fix your eternal lot.' 'O yes,' was his reply.

"April 17th.—Mahomed Ali returned this morning, apparently in great anguish of spirit; he had slept none during the night, so keenly did he feel the convictions of a wounded spirit. He sees no security for the immortal soul in the religion of Islam; and he had even ventured to tell his father, that he was afraid they could not overturn the reasonings of the English Mollas. I exhorted him to earnest and fervent prayer, that the Lord might enlighten his mind in the knowledge of the truth, and open his eyes that he might see, in their proper light, those things which are necessary for the salvation of his precious soul. I here produced an Arabic Tract, written by the late Mr. Brunton of Karass. After reading a part of it, he said, 'Surely God has sent me this Tract; had I only received it some time ago, I would have torn it in pieces, but now I know better things. I am persuaded,' added he, 'the reason why the Persians do not see your reasonings in the same point of light that I *do now*, is because they care for none of these things, and consequently give themselves no trouble in reflecting upon them.' He was much affected with the history of Sabat and Abdallah: 'there must have been something divine,' said he, 'in that religion which supported the mind of Abdallah in the midst of so great sufferings. With what a look of compassion did he behold Sabat standing at a distance gazing upon his execution!' At this stage of the conversation we were warned that Mr. Blyth was prepared to take his departure from the Mission-house. 'I am sorry,' said he, 'that Mr. Blyth is going to leave us; he is a good man. I hope the Lord will be with him, and bring him safely to the place of his destination.' When we reached the Volga, Mr. Blyth took him aside, and exhorted him to cleave unto the Lord. I went across the river along with Mr. Glen, to see Mr. Blyth fully set out on his journey. On my return to the Mission-house, Dr. Ross informed me that Mahomed Ali, instead of returning to the caravanserai with the other Persians who came to bid Mr. Blyth farewell, had accompanied him to his study, where he had had a conversation with him on the great concerns of eternity.* He appears to be deeply concerned about the salvation of his soul. O that God would deepen conviction upon his mind!"

(To be Continued.)

* "Of this conversation, the following is a sketch.—Observing Mahomed Ali to be much affected by the departure of Mr. Blyth, as well as by the inward working of his soul, Dr. Ross remarked, that while painful feelings were excited

AN ADDRESS

Delivered at the anniversary meeting of the South-Carolina Conference Missionary Society, in Charleston, January, 1824, *by the* Rev. Stephen Olin.

Mr. President,

At the request of your Board of Managers, I rise to second my beloved brother who preceded me, in asking for an expression of your gratitude to the generous patrons of your society. Stranger as I am to your respected body, for this occasion first introduced me to your acquaintance, and to your cause, for it was but yesterday that I began to love the religion whose blessings you are labouring to diffuse, it were better perhaps, that I had declined their invitation altogether, and rendered back, that it might be committed to abler hands, an appointment which indeed calls forth my warmest thanks, but which far surpasses my highest faculties. But I thought, sir, that from this holiest cause upon which Christianity is expending its treasures and its prayers, I was not at liberty to withhold even *my* feeble assistance, that however, on other occasions, youth and inexperience might plead an apology, and diffidence become me well on the present, neutrality would be guilt, and silence treachery. I thought too, since your reliance is less upon human efforts than heavenly aid, it would minister encouragement to be assured that even the humblest believer commends your purpose, and prays for your success. And I rejoice to know that if your advocate is weak, your cause is strong. If the untutored hand which presumes to touch the ark shall tremble, the sacred repository of the Covenant and the manna, the abode of the glorious Shekinah shall still move securely and triumphantly on.

by the separation which had just taken place between us and our Brother, yet our minds were supported, and even cheered, by that communion which we still enjoyed, as Christians united in one spirit, and by the assured prospect which we entertained of meeting again in glory, never to part. He replied, 'Mr. Blyth took me apart at the river side, and said, "We shall see each other no more; but we shall meet again in heaven, if you believe in the Saviour:" this went to my heart.' He then asked, 'Shall I meet with him there?' Dr. Ross replied, 'I do not know; there is only one true way of reaching that happy place, and if you do not go by that way, you shall never get there.' With a strong aspiration he said, 'If the Lord will, I shall meet him there.' Previous to Mr. Blyth's departure from the Mission-house, the Missionaries met in Mr. Mitchell's house, to commit him to the care and grace of God. Mahomed Ali was present. During the whole of the service, he was deeply affected, and frequently sobbed aloud. He now inquired of Dr. Ross the nature of that service. Dr. Ross read to him the 121st Psalm, which had been sung; translated part of the forty-third chapter of Isaiah, which had been read; and gave a short explanation of the prayer which had been offered up. He was struck with them all; marked the chapter in Isaiah to read by himself, in the Arabic version which he had at home; (he at this time seemed particularly anxious to have either a Persic or Turkish Version of the writings of the Prophets;) and remarked, 'The Mohammedans, too, on these occasions, pray, but not like you; they speak with their lips, but their hearts are in their gardens and at the markets.' After some further conversation he left Dr. Ross, and called upon the German Missionaries. His heart was full. 'O that I had a place where I might retire and weep,' he exclaimed; and gave full vent to the feelings of his soul, by shedding a flood of tears."

There was a time, within the memory of many who hear me, when the defender of the Missionary cause had a most difficult part to perform—clad, as he might be, in all the preparation of learning, eloquence and piety. He indeed appealed to the believing soul with the cogency of resistless argument, but faith has never been the genius of mankind, and history furnished no authorities, and experience no facts, sufficient to convince a skeptical world. The force of the apostolic example was lost in the lapse of many centuries. What was enjoined by the Redeemer upon his primitive followers, was thought inapplicable to the circumstances of modern times, and the plainest declarations of the Bible, at least in one instance, exercised no controlling influence over the human understanding. It was in vain that the Missionary appealed, in vindication of his character and his conduct, to the law and to the testimony where it is written "I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for a possession," and to the gospel, where it is commanded, "go into all the world and preach the gospel to every creature." It was in vain he contended that these were "words of truth and soberness," promises to be fulfilled and precepts to be obeyed, not the visions of enthusiasm, nor the mere pigments of imagination employed, in virtue of poetic licence, to round off a period and swell the glowing numbers of prophetic song. These reasonings, prevalent indeed with a humble few, to whom the gospel had proved "the power of God unto salvation," were lost upon the unbelieving multitude, for they were destitute of that spiritual sense to which alone such truths can successfully address themselves. The wise and the speculative deigned but a transient and a scorning glance to Missionary pretensions. Enough however they saw to call forth their contempt and their opposition. It was a wild and visionary scheme, an empty bubble, a nine days' wonder, just fitted to cater to the greedy appetite of fanatical credulity, destined perhaps to add another slumbering folio to the stupid legends of saintly vagaries, then to pass away and be forgotten, with Knight-errantry and the Crusades, and all the nameless follies which have disgraced the Church and disturbed the world. Against this mustered and sullen array of prejudice and ignorance and bigotry and sin, the earlier Missionaries, throwing themselves upon the resources of a "faith that works by love," rushed into the field of actual demonstration, to test their slandered theory in watchfulness, and toils, and sufferings. And besides the attainment of their holy purpose, the spread of the gospel and the salvation of souls, they have gained another point, collateral indeed, and inferior to the main object, but of singular importance to the future success of their cause. They have furnished weapons with which the weakest of their friends may fearlessly combat with the stoutest and the boldest of their foes. They have raised the trophies of their victory upon the falling prejudices of the world, and won an honourable

place, in the annals of the age, for the record of their doings. Our arguments, as the advocates of Missions, are no longer addressed exclusively to the faith of a Christian. They are all addressed to the reason of a man. Our appeal is no longer to promises, and to the visions of prophecy, but to performance and the details of authentic history. In order to lead the disciple of a cautious philosophy into a willing subserviency to our benevolent purposes, we do not ask him to depart, by one iota, from all the strictness of his reasoning habits, nor, for a single moment, to depose his understanding from maintaining over the whole investigation, the dominion of a jealous and a watchful superintendence. We only ask him to remain true to his own admired masters, and apply to the subject of missions, those sober rules of judging by which he is guided in the pursuits of his own favourite sciences. As the enlightened philosopher would not attempt to establish the doctrines of Copernicus, by confuting, one by one, the puerile objections by which unlettered ignorance is persuaded that the earth is plane and not a globe, but by appealing directly to its frequent circumnavigation, its circular shadow and all the phenomena by which its sphericity is so conclusively demonstrated; so to these notable arguments against missions that "God made all nations and gave to them such religion as he pleased," that "the heathen are contented, and ought not to be disturbed, are prejudiced, and cannot be converted," that "without Christianity, Greece was polished, Rome powerful, and China populous." To these and the whole kindred host of objections, so well known at the present day, we pretend not to reply, either by denying truisms or by labouring to disprove what has no connexion with the subject. We only ask of our opposers to step a little aside from the bewildering mists of their speculations, to brush away the dust of controversy that obscures their vision, and then just to open both their eyes, and go along with us, not to hear what may be said, but to see what has been done. Our appeal is from slander and misconception and idle declamation, even to the very field of Missionary toil and the exploits of Missionary prowess; to Africa where the Hottentot believes, and the Caffrar prays; to Asia where the gospel utters its redeeming voice in thirty languages, and where the stubborn prejudices and grim idolatries of uncounted centuries, are melting away before the patience of Missionary labours and the fervency of Missionary zeal; to the islands of the Pacific where, in the energetic language of prophecy, a nation has been born in a day, kings and queens have become the nursing fathers and mothers of the church, and Christianity and civilization are shedding their consociated blessings upon regenerated thousands; to the Greenlander and the Esquimaux, once more savage than their own bleak hills and the cliffs on their ice-bound shores; now adorned with all the graceful lineaments of the gospel; to the West-Indies, where thirty thousand of the sons of Ham

are interceding with the God of justice in behalf of the guilty men who tore them from their native home and consigned them to bondage. Our appeal is to the islands of every sea and the inhabitants of every land; to the leaven of truth which is working its healing miracles in noiseless secrecy, and to those fields of moral beauty which from the dreary waste of surrounding sin, are every where sending up a fragrance grateful to rejoicing heaven, and, like the circlets on a summer's lake, when agitated by a falling shower, are extending their borders and enlarging their dimensions, till each shall be lost in one vast circumference of light and life that shall gird the earth around, and grasp, in its ample embrace, the universal family of man.

Such are the proofs on which we rely to vindicate the Missionary cause from the foul charge of extravagance and folly and worthlessness with which it has been aspersed; proofs so amazing and stupendous, that the mind is lost and overwhelmed in their contemplation. In kind our reasoning is precisely such as guided Bacon, and Newton, and Locke in their inquiries, and planted the modern philosophy upon that solid foundation where it now reposes. Should any, regarding more the shade than the light of the picture, looking rather to what is still wanting, than to what is already accomplished, be dissatisfied, and think that near fifty thousand converts, made by the labours of less than five hundred Missionaries, is an insufficient result; we answer, that the friends of Missions do not plead their past successes as an apology for indolence and repose, but in justification of still larger anticipations and still mightier efforts. Their motto is that of a conquering hero who considers nothing finished whilst any thing remains to be done, and to day, they present themselves before a Christian public, to solicit from their charity, the means of advancing with accelerated energies, to the full accomplishment of their holy purposes.

But, sir, by a strange fatality that seems to hang over all our attempts to conciliate the regards of this caviling age, these very arguments, which we have alleged in defence of our cause, are perverted into topics of reproach and crimination. The ground of attack has been shifted, and we are no longer blamed for performing too little, but for attempting too much. The enemies of Missions, after having been demonstrated out of their skepticism by history and fact, are now seeking to hide their blushes and continue their hostility, under the whining forms of patriotism and philanthropy. What was formerly ridiculed as foolish is now denounced as expensive, and no sooner is it attempted to raise a few hundred dollars to build a cabin and pay a school-master to instruct the heathen, than the wise and prudent of this world are seized with alarming apprehensions of the poverty, which is about to overspread the land, and the national bankruptcy that must ensue from such ruinous drains of specie, and such thriftless in-

vestments of capital. The sage politician sees visions of conquering navies and replenished armories; of effective canals by which wealth and prosperity might be made to circulate through all the regions of this wide-spreading empire; of impregnable fortresses whose guns and battlements might frown defiance to hostile invasion, upon every promontory, from Florida to Maine.

It has been shrewdly discovered that charity begins at home, and they, who, to say the least of them, were never more sharp-sighted than their neighbours in looking for scenes of human woe, have announced, that it is from the beseeching objects of unheeded wretchedness, that throng our own streets and besiege our own doors, we are turning away the streams of our benevolence to be wasted in foreign lands. When all the poor of our own country shall be well fed and clothed and instructed; when every neighbourhood shall be completely supplied with schools and churches; when there shall be no more suffering to be alleviated, nor ignorance to be instructed, nor sinners to be converted, then we are assured it will be time enough to look abroad in quest of objects for our surplus munificence.

Standing as I do before the members of a Missionary Society, who are chiefly known to the public for the part they have shared, as members of another association, in those unexampled sufferings and successes in the cause of Christian philanthropy which the religious world has been admiring for more than half a century, it might be thought indecorous, and it would surely be unnecessary, for me to speak of the victorious comparison they might sustain, with any other set of men under heaven, in those home charities which the enemies of Missions seem disposed to arrogate the exclusive honours. They may safely appear in vindication of their claims, to the improvement in public morals, which their labours have achieved; to "the solitary places made glad for them, and the deserts made to rejoice and blossom as the rose." Or if these should withhold their testimony, and the stones should not utter a justifying and an approving voice, "their witness is in heaven and their record on high," and they will cheerfully wait for the great day of eternity to reveal, before the assembled families of the earth, the strength and the worth of that charity which published a free salvation in their populous dwelling places, and bore its gracious messages into the wilderness along with the earliest footsteps of the most adventurous emigration; which through all that was hazardous in the most disastrous climates, and all that was repulsive in the most loathsome forms of depravity, wherever a sinner could be found, brought to his relief, a man of sympathy and of prayer.

In such a comparison, sir, I am confident, your Society would have nothing to fear. Others too, might come in for their share of approbation, and I am far from believing that hostility to Missions always springs from a pernicious spirit, or an unfeeling

heart, although I have yet to learn that it is infallibly auspicious of the opposite dispositions. It is quite a possible case, that the man who shuts his ears to the Macedonian cry of perishing heathens abroad, may yet be unable to resist the vociferous importunity of rags and wretchedness before his eyes, and charity demands that this solicitude for the temporal comfort of his species should be taken, as far as it will go, in offset against his stupid indifference to the salvation of their souls. For me, I would rejoice to see these proofs of good nature and good feeling multiplied more and more, till the last of my doubts and the last of my prejudices were removed. O, I would gladly follow these disciples of a new Christianity, who transpose the terms of an Apostolic injunction, and walk by sight and not by faith, to the scenes of their brightest display; to sick men's beds where they administer relief; to the Negro's cabin, where they pour instruction into his darkened soul, and guide his untutored prayers to a throne of mercy; or to where the beams of approving Heaven smile upon the lovely proportions of some hallowed asylum which gives shelter to the orphan beneficiaries of their compassion or their piety. Upon these honourable exhibitions of manly sympathy and Christian charity, would I found the most delightful anticipations. In such an auspicious moment, when his hands were engaged in a work of righteousness and tender mercy held all the keys of his soul, I would not fear to approach the deadliest foe of Missions upon a Missionary errand. I would spread before him the claims of so Godlike a charity, that its Missionary aspect should be forgotten altogether in its benevolent object. To his head and his heart, I would address such a message as should kindle into so bright a flame, his love of mercy, that upon it, as a holy altar, his hatred to Missions should be wholly consumed. In a word, I would present to his justice and his generosity, the object of your high solicitude, the Creek Indian Mission, which associates, in its character, whatever should ally to its interests, the humanity, the patriotism and the piety of those who hear me.

I hope it will not be thought, the remarks in which I have indulged upon the general question of Missions, are foreign from the particular subject of this day's deliberations. I know that, if a verdict of extravagance and folly, were found upon that grand system of universal benevolence, your society must come in for such share of guilt and contempt as belongs to an accessary. I hasten, however, to the special object of your attention, and will endeavour to atone by the brevity of my conclusion, for any departure from what may be deemed the legitimate sphere of my observations.

Our forefathers, together with a rich inheritance of moral and political advantages, have left to our sympathies and our piety, the two-fold charge of an exotic population, unrighteously introduced amongst us, whose existence is the worst foe to our prosperity,

and whose rapid multiplication looks, with a threatening aspect, upon the perpetuity of our happy institutions; and of a native population, the ancient and rightful proprietors of the soil we cultivate, who, from their earliest intercourse with the European race, have been hastening to destruction with a swift and uninterrupted tendency. For the former class of persons, humanity has already done much, and is still active in their behalf. In many instances, they enjoy all the necessaries and many of the conveniences of life. Religion freely admits them to her churches, her instructions, and her sacraments; and we may confidently hope that as experience shall gradually remove those prejudices which still unfortunately exist, their condition will receive all that improvement which is compatible with the general welfare.

For the Aborigines of our country, little has been done and little attempted. Their sufferings, their wrongs and their mournful fate, are without a parallel in the history of man. Brave and independent, their Creator planted them in this fair continent.—Their dominion spread abroad on every hand, and their right was undisputed. The hills and valleys, the beaten shores and the mountain torrents, were all their own, and the unfettered breezes which shook the foliage of their wild forests, were not more free than the valiant huntsman who reposed beneath their shade. Unbidden and unauthorized, our ancestors came to their peaceful home. By contract or by force, by the baubles of traffic or the sword of war, they got possession of their lands. They poured into their unsuspecting bosoms all the contaminating vices of civilized life, unaccompanied by a single safeguard or one redeeming principle, which education and religion have invented to counteract their destructive influences. At their approach, the Indian population melted away like the snow upon their own mountains, before the zephyrs of spring. From the shores of the Atlantic, where they pursued the chase and marshalled the hosts of battle, they have fled successively, for protection to the Alleghany mountains, to the Ohio and the Mississippi. At the present day only a humble remnant is left upon earth. Still in their wonted attitude of plight and of suffering, and still pursued by relentless persecution, they are slowly passing on to where another wave of civilization from the remotest west, may ere long, check their progress, and dash them back upon the wave they are vainly attempting to escape, till the buffeted wreck of this magnanimous people shall be swallowed up for ever.

I love to contemplate the bright pages of my country's history. I dwell with rapture upon the rich scenes of her prosperity; her rapid growth in arts and in power; the intelligence of her citizens; the uprightness of her general policy and the wisdom of her institutions, which have lifted up the rights and the dignity of man from being lorded over and trodden under foot by hereditary pride, to their legitimate place of security and dominion. I re-

joice too at the trophies our heroes have won in the fields of righteous combat, although the blood and bereavements by which they were achieved, throw over the contemplation, the hue of a sable melancholy. But when I think of the poor Indians; of their violated rights and unmerited sufferings; how they came to be considered intruders and foreigners in the land which God had given them for their dwelling place; and when they were driven from their beloved homes and the burying grounds of their fathers, into the distant wilderness, the rapacity of white men pursued them there; and because they were unwilling to share this last refuge of their calamities with their unfeeling invaders, they were held to be aggressors, and slaughtering armies were sent amongst them which burnt up their scanty food and their simple habitations, and turned out their women and children into the cold winter storm; aye—and helpless and innocent as they were—murdered them all with exterminating cruelty. Oh! my heart sickens within me at such recollections, and I tremble at the thought of a day of retribution which is appointed for nations as well as individuals.

And what, let me ask, are the sentiments cherished towards the solitary families of red men who still linger on the earth, by the ten millions of people who have turned their forests into corn fields, and built cities on their graves! Is it a feeling of resentment, because they have proved faithless in peace and ferocious in war? Surely it is too soon to have forgotten the provocations which goaded them on to madness and revenge. If they negociated with our public authorities, they were met by a grasping policy which swept away their possessions, a province at a time. If they traded with private individuals, their skins and furs, the fruit of their hard toils, were obtained in exchange for worthless trinkets and devouring luxuries. If they dwelt in our neighbourhood, wasting corruptions overspread their land. If they fled from our contaminating intercourse, avarice and oppression hunted out their retreats. In peace and in war, the causes of their ruin were always at work, and a gloomy anticipation of coming destruction was for ever pressing upon their hearts. From us they had learned nothing but craft and perfidy. With the sanctity of treaties their unenlightened souls were unacquainted, but the God of nature led them to feel, and it is not strange that the bravest of them sometimes burst away from the lethargy of intoxication and despair, and poured upon their oppressors, a torrent of desolating fury.

But I am aware, that since the Indians have ceased to be the objects of terror, they are no longer the objects of resentment. Another sentiment, less guilty, but not less dangerous, has taken place of the spirit of vengeance; an infidel discouragement which represses hope and paralyzes exertion. A persuasion is abroad amongst us, that the fatal decree has already gone forth against

this devoted people; that the elements of a nature, so incorrigibly savage, are deposited in their bosoms, as bids defiance to the meliorating influences of civilization, and we seem to be waiting, in gloomy expectancy, for the day of their doom. And if these doctrines had their foundations in truth and in experience, what would be the inference? That we should remain the inactive spectators of their sad catastrophe? No: We should fly the more speedily to their relief, and strew the flowers of celestial hope along the dreary pathway of their approaching ruin. We should call upon our country to atone, while atonement was possible, for the wrongs she has inflicted; interpose all the resources of her power and her policy, to throw the opposing dykes of her wisdom and benevolence, before the desolating torrent, which is sweeping away an injured race to where they will unite their accusing voice with those who have gone before, in calling down the vengeance of Heaven upon our encroachments and oppressions. We should cry to the slumbering church to put her mightiest energies in requisition; to hasten, whilst haste might be availing, to snatch, at least, a few brands from this devouring burning; to quench the conflagration of sin, with the waters of salvation; to pour through the scorched fragments the life giving sap of the Gospel, and plant them as trees of righteousness in the vineyard of God, where, for a season, they might bring forth the fruits of holiness, a late but cheering testimonial of the penitence of earth, and delightful foretaste of the unrevealed blessedness of Heaven.

But this despair of which I have spoken is gratuitous altogether, condemned by the faith of a Christian and the reason of a man. From the failure of some former attempts to improve the condition of the Aborigines, it would be folly and injustice to infer, that the efforts of the present day will prove like unsuccessful. We are not making over again an experiment that has already failed. We are not resting upon principles, long since exploded; nor seeking to ingraft the refinements of civilization upon a savage nature, which uniformly recoils from their approach. We introduce a process which is to change that nature and implant new principles. Our reliance is not upon a power which has often been defeated, but which has always been victorious; even that same power of the Gospel which converted the brutish Goths who plundered the Capitol, into the polished Italian who built the church of St. Peter; that power which turned the savage inhabitants of ancient Britain, who enslaved and sold their countrymen, in clannish broils, at home, or murdered them in gladiatorial shows abroad, into the Newtons, the Howards, the Wilberforces, the Wesleys, and the Careys of modern England.—The Gospel gives us in morals, what Archimedes wanted in mechanics, another world to plant our engines upon, and with this vantage ground we have nothing to fear from the most stubborn coalition of sin and barbarism.

It is fashionable to speak of the conversion of the Indians as a mere utopian hypothesis, a scheme more visionary than all the visions that feed the voracious credulity of a believing generation. And yet this common prejudice is in the face of all experience, which has uniformly demonstrated that they yield the readiest and the ripest fruits to Missionary zeal. The labours of the United Brethren, of MAYHEW, ELLIOT, BRAINARD, FINLAY and others, have been crowned with ample success, and the waywardness of the savage character has submitted to the healing influences of the Gospel. If their converts have not, in every instance, been reduced into organized, intelligent and enduring communities, it was because first successes were not followed up; because the whites thought it more for their own interest to keep them in a state of degraded inferiority, than to admit them to the just rights of men; because they were neglected and cheated and corrupted in peace, and murdered in war; for any other cause, I am fully persuaded, than any incapacity in the Indians themselves, to be moulded into all the noblest forms of intellectual and moral excellence.

I thank God, better feelings and sounder doctrines are beginning to prevail. The American churches are waking from their guilty slumbers, and those wretched wanderers, so long forgotten in the dispensations of our benevolence, are no more to be considered as savage beasts which should be hunted from the earth; but as immortal beings who may be tutored for the skies. The seed has been sown which is already bringing forth a plenteous harvest to the glory of God and the salvation of men; and we who have listened to the yells of ravage and death echoed from invaded forests, may yet live, till these forlorn outcasts shall be reclaimed to the charities of society; till a message of redeeming love shall visit all their families and bring them into a rich communion of our privileges and our hopes.

Sir, I have done, I thank you for this opportunity of offering my humble tribute to the Missionary cause, and my heart responds to the declaration of gratitude which, I am sure, you will accord to the supporters of your pious undertaking.

EVIL SPEAKING REBUKED.

When any one was speaking ill of another in the presence of PETER the Great, he at first listened to him attentively, and then interrupted him: "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him."

Religious and Missionary Intelligence.

EIGHTH ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

On Thursday, May 13, 1824, was held at the City-Hotel, New-York, the Eighth Anniversary of the American Bible Society.

An address from the President of the Society, the Hon. JOHN JAY, was read by the REV. DR. JAMES MILNOR, Secretary for Foreign Correspondence. This very appropriate address concludes in the following words:—

"Our days are becoming more and more favoured and distinguished by new and unexpected accessions of strength to the cause of Christianity. A zeal unknown to many preceding ages, has recently pervaded almost every Christian country, and occasioned the establishment of institutions well calculated to diffuse the knowledge and impress the precepts of the Gospel both at home and abroad. The number and diversity of these institutions, their concurrent tendency to promote these purposes, and the multitudes who are cordially giving them aid and support, are so extraordinary, and so little analogous to the dictates of human propensities and passions, that no adequate cause can be assigned for them, but the goodness, wisdom and will of HIM who made and governs the world.

"We have reason to rejoice that such institutions have been so greatly multiplied and cherished in the United States; especially, as a kind Providence has blessed us, not only with peace and plenty, but also with the full and secure enjoyment of our civil and religious rights and privileges. Let us therefore, persevere in our endeavours to promote the operation of these institutions, and to accelerate the attainment of their objects. Their unexampled rise, progress and success in giving Light to the heathen, and in rendering Christians more and more "obedient to the faith," apprize us, that the Great Captain of our Salvation is going forth, "conquering and to conquer;" and is directing and employing these means and measures for that important purpose. They therefore, who enlist in His service, have the highest encouragement to fulfil the duties assigned to their respective stations, for, most certain it is, that those of His followers who stedfastly and vigorously contribute to the furtherance and completion of His conquest, will also participate in the transcendent glories and blessings of HIS TRIUMPH."

"The Treasurer, WILLIAM W WOOLSEY, Esq. read the report of the Committee who audited his accounts, by which it appeared that the net receipts for the year have been $41,008 44, and the expenditures for the year $43,108 87.

"Parts of the Annual Report were then read by the Rev. Dr S. S. WOODHULL, Secretary for Domestic Correspondence, from which it appeared that the issues of Bibles and Testaments, within the year, were 31,590 Bibles, and 28,849 Testaments, making with those issued in former years, 309,062 copies of the Scriptures.

"Several resolutions were then *unanimously* adopted by the Society."

We have only room to present the following extracts from the speeches which were delivered on that interesting occasion. DR. JEREMIAH DAY, President of Yale College, Connecticut, in moving the resolution to adopt and print the Report, among other things observed;—

"When I look at the efforts which are now making to send the Word of Life to the nations and the families of the earth, my thoughts are carried back to a memorable *prayer*, which was offered nearly two thousand years since. Our Lord knowing that his hour was come, that he should depart out of this world, and ascend to his Father, gathered around him the chosen companions of his labours, to deliver to them his dying benediction.

"When this was ended, he lifted up his eyes to heaven, and said, "Holy Father, keep through thine own name, those whom thou hast given me. Sanctify them, through thy truth, *thy word is truth*." The object of this petition of Christ was, that his disciples might be *made holy*. The *means* by which they

were to be made holy, was the *Word of Truth*. Nor were the disciples then present, the *only* persons for whom this blessing was asked; 'Neither pray I for these alone,' says Christ, 'but for them also, which shall believe through their word; that they all may be one.'

"The purpose for which this prayer was offered, will most assuredly be accomplished. From that day to this, the Scriptures of truth, have been producing their effect, in sanctifying the hearts and lives of men. And they will continue their influence, till one united song of praise shall ascend from the nations which dwell on the face of the earth.

"The truth of revelation is thus efficacious, because it is the word of the living God. It is that truth which Omniscience has chosen to communicate, as the light of the world. He who formed the spirit of man within him, knows perfectly the means, which are best adapted to control his affections, and carry conviction to his understanding. He can check the torrent of depravity, which all human efforts are insufficient to withstand. He has not only given us the truth—his own truth, with no mixture of error: but has secured its triumph, by an inviolable *promise*. 'For as the rain cometh down from heaven, and returneth not thither, but watereth the earth; so shall my word be, saith the Lord, that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please.'

"And, Sir, it is God's *own* truth, the truth of his *word*, and that *alone*, which he ordinarily blesses as the means by which holiness is attained. There are other truths, which are of high importance in the business and intercourse of life. But they will not produce obedience to the divine commands. Literature may exalt the understanding, it may spread before us the luxuries of fancy, it may cast a brightness over the face of society; but it will never rescue the heart from the dominion of sin.

"Science may greatly advance the useful and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds and systems of worlds, with which the heavens are filled.

> "But never yet, did philosophic tube
> That brings the planets home into the eye
> Of observation, and discovers, else
> Not visible, his family of worlds,
> Discover him that rules them."

"What philosophical code of ethics has ever been productive of practical godliness? If you would persuade a man to enter upon a course of piety and virtue, you must come to him in the name of the God of heaven You must deliver him a message from the throne of eternal justice: the rules of life which you propose to him, must be clothed with the authority of the Infinite Lawgiver. Your lesssons of duty must carry with them the sanction of eternal retribution.

"The *happiness* also, which results from the practice of holiness, is to be ascribed to the influence of revealed truth. There may be a momentary gratification from sensual indulgence—there may be a buoyancy of spirits in the youthful glow of health—there may be a delirious joy in the triumphs of unhallowed ambition. But there can be no substantial peace of mind, which does not arise from obedience to the truth; the foundation on which rests the felicity of heaven.

"Would you cheer the Christian who is languishing in poverty? open to him the volume in which he can read his title to mansions in the heavens. Would you revive the spirit which affliction has overpowered? spread before it the pages which will cause it to glory in tribulation. Would you sustain the soul which is sinking in death? read the invitations which direct it to look to the eternal God as its refuge.

"The same divine word, which pours light and joy into the heart of the humble believer, dispels the darkness which has rested for ages on the *nations* of the earth. It was this which burst the gloom in which even the Christian world was sunk before the Protestant reformation. It is this which, from that day to the present, has been shedding a brighter and brighter light upon the people who have welcomed its beams. It is this which will triumph over every remaining superstition and error; which will break up the systems of idolatrous worship; which will fill the earth with the knowledge and the glory of God."

The Rev. Absalom Peters, of Bennington, Vermont, of the Presbyterian Church, on moving the resolution of thanks to the Board of Managers for their services the past year; after some preliminary remarks, proceeded as follows:—

"Mr. President, I hope to indulge in no unholy flight of fancy; but really Sir, I never before occupied a place where I could view myself to be in so interesting a light, a citizen of the world, and a member of the church universal. I never before so sensibly felt a brother's heart moving within me, as when I look around upon the various denominations of Christians, who compose this Society, and contemplate the spiritual wretchedness of millions, who are bone of my bone, and flesh of my flesh. I never before felt that I was speaking to all Christendom, and uttering my voice in the hearing of the nations. I am strongly reminded by the circumstances of this meeting of the journey of Moses, '*from the plains of Moab unto the mountain of Nebo, to the top of Pisgah,*' when '*the Lord showed him all the land*' of Israel's future inheritance, saying, '*I have caused thee to see it with thine eyes.*' This occasion places us upon a mountain that overlooks the inheritance of the saints. We have come up to the summit of a moral high-land, from which, in the light of heaven's sun, we may look down upon the landscape of the world. It is a light which

> '—— sets times past in present view,
> Brings distant prospects home,
> Of things a thousand years ago,
> Or thousand years to come.'

Unrolled before us is the measureless map of man; and from the top of this Pisgah, we may look back on the wilderness, around us on the multitudes of Israel, and the march of Zion, and onward to the triumph of holiness over every thing which tendeth to hurt or to destroy.

"There was a time, Sir, when the sources of knowledge were open only to a few; when neither works of science, nor the Oracles of God could be multiplied excepting by the tiresome and endless labour of the transcriber.—Then the lamp of science and the fire of religion burnt but dimly at a few detached points on the summit of society, while all around them was cheerless night and winter. And that night was long. A thousand years the church travelled in darkness almost unmingled. "They wandered in the wilderness, in a solitary place; they found no city to dwell in," while the nations around them were shrouded in a gloom which nothing but the eye of God could penetrate. The human intellect was imprisoned; the souls of men were stiffened by the chills of winter; cold and frozen as the polar snows, while the sun delays his rising on the night of the year. The cause perpetuated the effect, and the effect in its turn increased the cause, till the chains of superstition and ignorance, from the centre to the poles, had well nigh been fastened on the world. And even when, by the discovery of the art of printing, a facility was afforded for breaking the links of this spiritual and intellectual *vinculum*, it was long before any could be found who had skill to apply the instrument. For two hundred years therefore, the Church, ignorant of the power of this facility, lay groaning under bands that she might have burst as tow, till they were torn asunder by the strength of the Protestant reformation.

"But that which *was* is passed away, and that which *is*—yes, we bless God for the vision—that which *is*, claims our attention. The Church is no longer a prisoner. She is no longer a solitary wanderer in the wilderness. The present age presents her entering the fields of light and knowledge, and approaching her destined triumph. The day has dawned upon the path-way of her glory. She is looking forth 'as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' As she pursues her onward march across the wilderness, and rises over the mountain wave, the prince of the powers of the air, the spirit that always has wrought in the children of disobedience, recedes, and gives up the ground. The armies of Israel begin to wave the banner of victory. The mightiest conqueror in the universe is already setting his foot upon the neck of the mightiest foe. He dashes to the earth the temples of idolatry; the altars of paganism crumble to the dust at his approach; kings tremble on their thrones, and cast their crowns at his feet; while queens are becoming nursing mothers to the retinue that follow him.—But we shall soon be done with the *present*."

The Rev. SPENCER H. CONE, of New-York, of the Baptist Church, seconded the motion, and concluded his address in the following words:—

"Is it said—and does it operate as a discouragement upon any of our minds, that 'we shall not dwell upon the earth during the millennial reign of the Messiah?' Why, Sir, the mere anticipation of those halcyon days should animate us with holy joy, and strengthen us with invincible fortitude. It was not the

privilege of David to build the temple of the Lord; but to gather together materials for the splendid edifice, was his honourable and delightful employ.—What though we may not see the walls of Zion extending from the river to the ends of the earth, is it nothing to behold her already enlarging the place of her tent, and stretching forth the curtains of her habitation? It was not the pleasure of Jehovah, that the sword should depart from the house of Israel's king while he lived, yet his wars were indispensably necessary, and preparatory to the peaceful reign of Solomon.

"If it be not our lot to hear the shout of victory bursting from the marshalled host of Jesus, at the decisive battle of Armageddon, in that great day of God Almighty, when the Lord shall come out of his place to punish the inhabitants of the earth for their iniquity; yet, enlisted under the banners of the great Captain of Salvation, and knowing that the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds, every nerve should be exerted, and every heart beat with all a soldier's ardour, while engaged in those Church militant operations which are introductory to that interesting epoch when the dragon and his followers shall sink beneath the all-conquering arm of Michael and his angels.

"Nor are we cheered alone by prophetic vision; or by the exceeding great and precious promises with which the Holy Book abounds; our souls are quickened, and our hands strengthened by actual and extensive success. Copies of the Bible have been greatly multiplied and widely circulated; and many of our immortal fellow-beings, looking into the precious volume, and with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. The American wilderness and solitary places are glad for them, and the desert begins to rejoice and blossom as the rose.

"Among the circumstances connected with the organization and progress of this institution, the union and fraternal co-operation of Christians of different denominations, is one of no trifling import. Reference has been frequently and eloquently had to this fact, upon occasions like the present; and I deem it a most exalted privilege to be permitted again to mention it, in terms of the purest, the loftiest approbation. No sacrifice of religious feeling, no abandonment of honest sentiment, no merging of conscientious scruples in the fashionable vortex of expediency, is the price of our fellowship in this good work. We have combined our energies and resources, and have come up to the help of the Lord against the mighty, upon Bible principles; and just in proportion to the reception of Bible truth into our hearts, in all its unsophisticated and uncommented purity, shall be the holy permanency of our union, and the unyielding activity of our benevolence. *The one business* of the Board has been to disseminate the Holy Scriptures, which are able to make men wise unto salvation, through faith which is in Christ Jesus; and our united fervent prayer, is embodied in the language of the Psalmist—'Oh God! send out thy light and thy truth. Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.'

"But, Sir, I have done. The age and experience and talents all around me, cry, 'Say no more'—the claims of the occasion, and the feelings of my full heart, would not allow me to say less."

The Rev. Dr. William M'Murray of New-York, of the Reformed Dutch Church, on seconding the fourth resolution, viz. That the thanks of the Society be given to the Vice Presidents, for the continuance of their patronage and support, observed;—

"I would not presume, Sir, to open my lips on this occasion, surrounded as we are with so many abler advocates, were it not that the success which has attended the exertions of this noble Institution, has rendered it perfectly obvious, that its interests are not now likely to suffer by any incompetency of its defenders. It has pursued its glorious way thus far, so as to surpass the warmest anticipations of its most sanguine friends, and to render perfectly inefficient the attacks of its opponents.

"But, Sir, there is something in the cause and the occasion of our assembling to-day—there is much in the intelligence we have heard from your Report, which is calculated to call forth the liveliest feelings of the heart, to awaken sentiments of the most fervent gratitude, and

to make even the tongue of the stammerer to speak plainly. When we look back and retrace the events which have transpired within a few years past; when we reflect how much has been done to extend the blessings of divine revelation all over the world; and when we direct our eyes forward, and pursue the prospects which these events open up to our view, of the speedy extension of the knowledge of God through the whole earth, we are ready to adopt the language of the Divine Author of that sacred Book, when amidst the shouts and hosannas of the thousands of Israel, he exclaimed, If these should hold their peace, the very stones would speak.

"Certain I am, that every one whose bosom is affected with true philanthrophy, every one who desires the amelioration of the temporal condition of man, every one who compassionates his ignorance and degradation, when destitute of this light of heaven, and who views him as a creature bound to an immortal destiny, must rejoice in what is done and doing in this age of Christian benevolence and enterprise, to elevate the species to its primitive rank, and to direct the hopes and energies of the soul from earth to heaven.

"I need not at this time, or in this place, expatiate on the excellence, or attempt to prove the inspiration of the Bible, or the necessity of a knowledge of its truths, or a belief in its doctrines, to elevate the state of civil society, or to guide man as a moral and religious being. The impression of its truth as well as its power is, I trust, indelibly made on your heart, and on many a heart in this assembly And I should no doubt only arouse a familiar recollection in many a bosom here, should I only retrace its operations on my own mind, when I call to remembrance that my first impressions of moral obligation were inseparably connected with its precepts; that the first ray of light which dawned on the darkness within, and shot away my hopes beyond this transitory scene, originated in its doctrines; and that the first emotion of ambition which fired my bosom, was that I might have the honour of proclaiming the salvation which it presents to man.

"But there are scenes which occur in the every day's observation of one, the duties of whose sacred office lead him to be the frequent visitor of the abodes of poverty, and often to sit by the bed of sickness and death, to administer the consolations of religion to the distressed and the dying,—which set forth the excellence of the religion of the Bible, as adapted to the present state of man, in a way, which no powers of human understanding could unfold, and which the most captivating displays of human eloquence would fail to impress on the heart."

The Rev. Ebenezer Brown, of New-York, of the Methodist Episcopal Church, addressed the meeting as follows:—

"Mr. President,—This resolution which seems to have been dictated by sound policy, is in perfect unison with the feelings of my heart. It is well said in it, that the cause of the Bible is a "*great cause.*" It is indeed a great, since it is a *common cause;* and that it should be considered a common cause, appears *from the Bible's affording the best security of obedience to human laws.*

"The general motive to the observance of human laws, is their fitness to secure the general interest; and they will, in most instances be observed, in proportion as the individual perceives their fitness to secure the end proposed, and the connexion between his own good, and the good of others. But the connexion subsisting between the interest of an individual, and the good of society at large, is by no means sufficient to secure obedience. For allowing it to be in its *own nature* sufficient; still, the individual, to be stimulated by it, must have a clear and distinct perception of it, and certainly it is not self-evident; but it is involved in much obscurity, and requires labour, research, and profound meditation to apprehend it. Such being the case, this motive, however weighty in itself, can exert but little influence upon the generality of mankind—for few men are posssessed of powers adequate to investigation; and fewer still, evince an inclination to cultivate those they have.

"But though all men were competent to examine, and ascertain precisely the force of final causes; we might still doubt of the general prevalence of this motive. For owing to the poverty and labour to which some are subjected, the hurry and anxiety of others, few have opportunity for thought and reflection—few are blest with that kind of education, and that degree of moral culture, which prepare for minute investigation—few have acumen of mind

to apprehend the subtle principles upon which society is instituted, and discover the union of distant and seemingly conflicting interests. And surrounded as men are by a vast variety, the probability is, that they would rather be affected by sensible objects which are known to contribute to their present enjoyment, than be influenced by motives which lie beyond the reach of their intellectual vision. This motive, then, would weigh nothing against the chance of present gain and pleasure; and in spite of it, men would violate the laws, trample upon authority, and invariably follow their own inclinations.

"But, Sir, not only would this motive not be apprehended;—in a great many instances its very *existence* would be disputed. Human society is at first a *state of equality*. What right, would one say, have men who are only my *equals*, to control my person and property? What right have they to thwart my inclinations, to lessen my enjoyments? What right have they to subtract a part from the sum of my happiness and give it to others? In fine, what connexion is there between my *misery* and their *happiness?* Such would be the arguments urged against its very existence; and viewing man in relation to this life alone, I confess it is not easy to show them unreasonable. And under these circumstances, what hope could there be of obedience? Every man would do that which seemed right in his own eyes.

"Finally, allowing this motive to be level to popular apprehension; still it would be insufficient to secure obedience. For many are known to act against the clearest convictions of judgment, and sacrifice the principles of their understanding, to the passions of their hearts; and surely, it requires as much force to curb the perverse as to restrain the ignorant—and that which would not subject the one, could not control the other.

"It might, however, be presumed, that on persons of mature age and experience it would have its due influence—that it would restrain them from vice, and prompt them to virtue and obedience. But admitting even this, there is not the slightest probability that it would equally affect the young, whose minds are not yet formed, whose reason is not yet matured, and who are actuated almost altogether by passion. And should any one be found in a proper observance of the rules of morality and respecting the authority of human laws, we are not surely to account for his conduct by asserting the influence of the *motive* in question; for the good conduct of the young is not so much the result of fixed and abstruse principles, as the consequence of *instructions which have been afforded them.*

"But it requires to be observed, that if men by mature age and experience are more advantageously situated for apprehending and feeling the force of final causes, they are also better qualified to evade the force of the laws, undermine the pillars upon which government stands, and produce disorder and misery in every department of society. And he who has had the slightest acquaintance with the world, who has not exceeded the limits even of his own neighbourhood, must have seen in men such a tendency to vice and immorality, as to infer, that society has as much to fear from the knowledge and experience of the old as from the ignorance and passion of the young; and that something more is requisite to secure the obedience of both, than barely the authority of human laws. Nothing is more difficult, and consequently, nothing more rare, than for a man to forego a present pleasure, upon consideration of a promised and future enjoyment. And it is not to be expected that he who would not do it for himself, would do it for another, and perhaps distant and unknown person.—It is evident from hence that the idea of *inseparable interest* would not be an adequate basis upon which to found morality—that in order to secure obedience, not only the understanding must be instructed but the most forcible appeals must be made to the heart; and what, Sir, can make such forcible, such efficacious appeals as the *Holy Bible?*—which discloses the God of the universe, armed with vengeance against the unrighteous, and exhibits the connexion between private and public good, between the interests of time and eternity.

"It is *the best security of civil liberty.* Liberty is the boast and glory of our nation; every true American considers the value of liberty next to that of his life, and would readily hazard the one in defence of the other. Few nations have bought it more dearly—none enjoy it so eminently: but the men who achieved our liberty were men of morality, they revered the Bible, and we can retain it only by an emulation of their virtues; for immorality is the bane of liberty. To immorality we may trace the ruin of the republics of Greece and Rome. Numerous conquests made way for luxury, and this for all kinds of

excess and indulgence. The republics fell, and liberty which had been purchased by the blood of the brave, was wantonly sacrificed upon the altar of the vicious. That liberty may be secured, then, restraint must be imposed; and as the Bible best commands the attention of moral agents, to give it an universal circulation is the best means to perpetuate it among ourselves, and introduce it to nations deprived of its benefits.

"This appears again *from the influence it exerts upon learning*. To the Bible we owe the preservation, the revival, the encouragement of learning. The Bible would have been universally *respected* had not this been *forgotten*. Infidel philosophers ambitious of distinction, have rejected the Bible and set up themselves as the source of illumination; and unfortunately too many have paid them the homage of credence and confidence. The effect has been enjoyed, but the cause has not been sought. But, Sir, is it not a fact that infidels in common with Christians are indebted to the Bible for much of the learning and information which distinguish the age? If so, then the Bible demands from them a tribute of gratitude; and *they* are under equal obligation with *us*, to promote its circulation. To the Bible we owe the preservation of the Greek and Latin languages, and the books which were written in them. The Septuagint is the manifest cause of transmitting a knowledge of the Greek—and the Latin translations of the Bible prevented the loss of that elegant language. The writings of Josephus were carefully examined, being in part, a history of that very time in which Christianity took its rise; and being found to corroborate some of the Gospel narrations, were guarded with the utmost care and vigilance. The New Testament having been written in Greek, was a means of bringing that into daily use—for whoever would know the doctrines it contained, must also know the language in which they were stated.

As to the Hebrew, the single fact of the Bible's having been written in it, is, perhaps, the only cause of its existence at present, any where upon the face of the earth. Whoever reflects upon the history of the Jews, their numerous captivities—their frequent dispersions—their banishments to every part of the world—their consequent mixtures with nations of other tongues, must perceive that the Bible is the most probable means of its preservation—must consider it a singular incident, that notwithstanding the ravages of time, and the numerous revolutions of states and kingdoms, that language remains pure to the present day.

"To an age which has very properly been called an "age of darkness," to an age of violence, when every thing valuable was menaced with destruction, we are to trace the origin of Abbeys, Monks and Monasteries. A few men fled to lonely cells to give themselves wholly to study and devotion. In these solitary places, their books were collected; here only for a time, the lamp of science shone. And though monachism for many reasons deserves our censure, and by an unrighteous policy, defeated at last its first designs—yet we are obliged to confess, that it has transmitted the knowledge of many important events which happened in later times, and handed down to our day the learning of antiquity. This, however, was but a secondary cause—the Bible was at the bottom of it; and had not the Bible existed, a monk had not been cloistered.

"Then the progress of science was exceedingly slow—oral communication was almost the only method of instruction. Some would have made an effort to enlighten the world, but wanted courage to resist the opposition of the times in which they lived. Others, too much like Alexander, who was angry at Aristotle for making known the secrets of science, were satisfied with the prevailing ignorance, as it secured to them an unbounded influence.

"Manuscripts were scarce; and from the time and labour requisite to transcribe them were likely to be so—the paucity of their number enhanced their value, and consequently hindered the advancement of science among the people in general.—Christ had indeed said that he was 'the light of the world,' but 'gross darkness still covered the earth.' But, Sir, it was since the incarnation, and where the *Bible* was known, that *the art of printing* was discovered. What influence the Bible exerted upon, or what connexion it had with that invention, is unknown; but surely, the invention has such a manifest bearing upon the accomplishment of the Almighty's purposes, that one cannot but conjecture that some how or other it had an important influence.

"How admirable is the progress of the divine administration! The time had arrived for the reduction of the papal power and the eyes of the world to be opened. But for some method more expeditious than that of writing, to

scatter the sentiments of Luther, ages would have been requisite for their dissemination. But, typography, recently invented, gave them a ready, a rapid and extensive circulation—and the powerful hold which they took of the minds of men, produced the Reformation. Since that time learning has been transferred from private places to more public schools and colleges. Books without end have been multiplied, and science and literature have been making prodigious advancement; and when you look abroad and calculate the number of literary institutions—when you witness the knowledge and information which are disseminated through all orders of society, and are led to inquire what mighty cause has produced these grand events, your answer is, *the Bible*—and should you, elated with the view of this state of things, inquire what means are requisite to its continuation—your answer is again, *the Bible*—The Bible has put the intellectual world in motion—and the Bible will keep it in motion. And surely, Sir, if Theuth among the Egyptians, and Hermes among the Greeks, obtained divine honours for their invention of letters, can language express the gratitude we owe the Bible, which has transmitted to modern times the sentiments and learning of past generations, and communicated to man the ideas of God? And if the Bible afford the best security of obedience to human laws—to civil liberty—and learning, then, surely, the cause of the Bible is the cause of humanity; for this is concerned in every effort to remove the misery and promote the happiness of mankind. Let us then send the Bible abroad—and in conformity with the principles of this institution, I will add 'without note or comment.'—*Its cardinal truths are easy of apprehension.* It is only to read to understand. 'The way-faring man though a fool need not err therein.'

"Let us send the Bible abroad—'*an excellent spirit is in it.*' It resolves our doubts, removes our fears, promotes our joys.

"Let us send the Bible abroad—*a divine power attends it.* Bearing the characters of simplicity and majesty, all opposition falls before it. The one excites men to admire it—the other revere it. Pagan temples tremble as it approaches—*man-made* gods are confounded—the horrid rites of infanticide and human immolation abolished, and hosannas shouted to the living and true God.

"Let us send the Bible abroad—*the Lord of all approves it;* and those who engage in it 'with pure hearts fervently,' shall hereafter 'shine as the brightness of the firmament, and as the stars for ever and ever.' "

GRAND-RIVER MISSION.

Letter from Rev. THOMAS DEMOREST, *to Rev.* THOMAS MASON, *Corresponding Secretary to the Missionary Society of the Methodist Episcopal Church.*

REV. AND DEAR SIR,

FOR the information of the Missionary Society, I write to report the state and progress of the Mission in the new settlements, to which I was appointed at the last session of the Genesee Conference. On my arrival at this station the 19th Aug. I met with Brother R. HEYLAND, a young preacher who had been sent on to my help by the presiding elder. Immediately we proceeded to an enlargement of the circuit, by extending our route into the new townships of Nassigowa, Eramosa and Caledon. We soon found it necessary to add twelve appointments* to the circuit, in order to supply the settlements with preaching. This addition increases the number of preaching places to thirty, which each of us attends once in four weeks, thereby affording an opportunity to the inhabitants of ten townships to hear preaching once in two weeks. In a circuit of three hundred miles, through new and incomplete settlements, it cannot be expected that we should have in every place large congregations. At one appointment our congregation is made up of two families, seven in number, and to reach them we ride considerable distance. But these are all who are found in this part of the township, and these few being very desirous of the means of grace, and more families being expected soon to increase the settlement, we do not consider our visits to these solitary families to be entirely lost. To be sure it is not so agreeable to ride ten or fifteen miles to visit a few, as we do to visit some English families in Albion.

* In mentioning an enlargement of the Mission, no reflection is intended on our predecessors. The hardships Brother Smith endured by travelling on foot, through wet and cold, were undoubtedly the occasion of several attacks of illness, which necessarily prevented his enlarging as he would have otherwise done. *His* labours, and those of his worthy colleagues, laid the foundation for much lasting good, and their faithful services will long be gratefully remembered by the people.

But when, on our arrival, we witness the joy and friendship of the people and their eagerness to hear the word preached, we are recompenced for our toil. Here females have travelled to preaching three or four miles on foot, through the woods, bearing young children in their arms; so desirous are they of attending the means of grace.

In CALEDON we have three congregations; two of Scotch, and one of German, neither of whom are supplied by ministers of their own persuasion. The *Highland* congregation consists of about nine families. They speak the Gaelic, understanding the English but imperfectly. Yet they attend our meetings regularly, having been in the habit of constantly attending public worship in their own country. Custom will render English preaching more and more familiar, and we hope these honest, destitute strangers in a foreign land, may receive the friendly offers of the Saviour, whom we endeavour to recommend to them in terms as plain and familiar as possible.

The *Lowland* congregation consists of about ten families. These understand the English, and are remarkable not only for their careful observance of the Lord's day, and a strict attendance on the hour of preaching; but also for memorising the substance of the sermon, and then repeating it to their families and friends on their return home. A practice this, to which they are said to have been accustomed in their native country.—A circumstance in confirmation of the above I had lately an occasion to remark: I called at the door of a cabin, and said to the woman *do you attend the preaching to day?* "No Sir, said she, my husband is gone from home, and I can't leave my children. But when I can't attend, my neighbour is so kind as to relate to me the substance of the sermon on his return from the preaching." The preacher in addressing such a people is not a little encouraged in his labours, being assured that his instructions will not be forgotten by his hearers, on their leaving the place of worship. After their meetings on the Sabbath, their children are regularly instructed in a Sabbath School. The principles of their religious profession having been those of the Kirk of Scotland, they at first appeared distant, but their prejudices are subsiding, and they are becoming more friendly to our ministry, which encourages us to hope they may yet be made the happy partakers of the *free* and *full* salvation offered in the gospel.

Beside our regular tours, we have reached out to a settlement about twelve miles from any other inhabitants This is in the township of WOOLWICK, on the falls of the *Grand-River*.* Four years ago, four families from the city of London commenced this settlement. It now consists of ten families. In this place they never heard a sermon till my visit on the 17th of December last, and such is the difficulty of the road from this part of the country, that our visits here cannot be very frequent. I was hospitably entertained by the principal inhabitants, who expressed a wish that we would visit them when convenient. The preacher now, extending his labours between this and Brother TORRY's Mission, will more conveniently visit this settlement, the road being better from that part of the country.

At certain seasons of the year, we find it difficult to keep up the Sabbath Schools, partly on account of bad roads, and partly for want of persevering teachers. Those schools which are faithfully attended to, are making good improvement. The children are saved from much vice,—their judgment, memory and manners are improved, and some have received the impressions of grace, and have become truly religious. To keep, up by all practicable means, a system of instruction for the benefit of children not favoured with a Sabbath School, we have appointments for meeting the children ourselves, when we hear their recitations. These little meetings afford a fine opportunity for impressing their minds with the sentiments of virtue and grace. Among others who are making good improvements, we were much delighted the other day in hearing the lesson of a little girl, who repeated, in a distinct and audible voice, four chapters, containing one hundred and fifty verses. It is pleasing to observe the industry of these little students with Testaments open before them while engaged at their ordinary labours. To their lessons they occasionally refer, reading a portion, then committing to memory.

Thus far through the year we have been toiling in this wilderness, and that without seeing that abundant fruit of our labours, which we hear of in other missionary stations. On this account, we have had painful reflections and depressions of spirit. Then again, we

* From the falls, the *Grand-River* winds its course southerly, about one hundred miles, and empties itself into Lake Erie, between Fort Erie and Long Point.

reflect that we have been able to preach the word to hundreds, who otherwise would not have heard a sermon. Four societies have been added to the number of last year,—the societies generally are steadfast and persevering, being much united in harmony and love—besides some few appear to have experienced a real gracious change.

From some late appearances we hope for better days. The congregations, in most places where the townships are well settled, are good, and many fervent prayers are offered, that the word may be blessed,—that sinners may be born again.

I have mentioned an additional labourer; his services have been acceptable to the people, and usefully employed. Without such help, it would have been impossible to have attended to the wants of the sheep scattered through this wilderness, and rather than these hungry and destitute souls should not be fed, I would forego the comforts of life willingly. The expences of the Mission this year, should there be any thing for us, will be but about one hundred dollars. For the people will be able to supply the wants of the additional labourer. And that is all they ought to be called on to do, in settlements so entirely new, the oldest of which is scarcely four years.

Respectfully,
Yours in the Gospel of Christ,
THOS. DEMOREST.

Esquising (Head of Lake Ontario)
U. Canada, March 20, 1824.

Poetry.

To the Editor of the Methodist Magazine.

If thought worthy, you will confer a favour on the friends of the deceased by inserting the following Lines in memory of S. H. late a member of the Methodist Episcopal Church in this city.

How sweet the hour when life's great work is o'er,
If in the Saviour's arms we then can rest,
Assur'd that we shall wake to toil no more,
But ent'ring happier climes among the blest,
Shall at our Father's banquet be—an endless guest.

Such was his lot, when late we saw him stand,
Where death's dark wave was swelling deep around;
Yet cheer'd by visions of the promis'd land,
Launch'd undismay'd—and still his hope was found
Cast far within the veil, on sure unfailing ground.

Ah, solemn scene! what heart shall e'er forget,
When the last moment linger'd round his bed,
Reluctant mem'ry sees his pillow yet,
A wife, a daughter, weeps around his head,
Waiting, in awful fear, to find that moment fled.

"Can this be death," he asks, while on his face
A heav'nly calm pourtrays his inward peace,
Just at the end of his eventful race;
To find the vict'ry won, his warfare cease,
From sin and pain, a calm and sweet release.

But see the tide is ebbing fast away;
The parting tear now trembles in the eye,
While thro' the gloom heav'n pours immortal day,
And guardian spirits point him to the sky,
Where smiles his Saviour from his throne on high.

His anxious eye toward his children turn'd,
He bids them "meet him in the realms of light!
"O, never let the hallow'd cross be spurn'd
"That sav'd your parent from an endless night,
"And wash'd his stains, and made his garments white."

His dying prayer in gentle breathings lost,
His sinking, falt'ring voice grows faint oppress'd,
A moment longer on the ocean toss'd,
He hails the haven of eternal rest,
Far from the storm, lodg'd safe in Jesus' breast.

A. H.

THE

METHODIST MAGAZINE,

FOR SEPTEMBER, 1824.

Divinity.

The substance of a Sermon, delivered in Bath, Maine, July 4, 1822, before the New-England Annual Conference.

BY THE REV. ELIJAH HEDDING.

(Concluded from p. 287.)

3. *We are to prove that Christ is the Eternal Being.* Micah v. 2. "But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." This is the same form of expression by which the Eternity of the Father is declared. Psa. xc. 2. "From everlasting to everlasting thou art God." And Habak. i. 12. "Art thou not from everlasting, O LORD, my God?" Yet it is applied to the Son again, Prov. viii. 23. "I was set up from everlasting, from the beginning, or ever the earth was." Jesus Christ also says, Rev. i. 11, "I am Alpha and Omega, the first and the last." Now, as clearly as two of these texts prove that the God of the Hebrews is without beginning; so clearly do three of them prove that Jesus Christ is without beginning. Again, Jehovah declares his Self-Existence and Eternity to Moses, by saying, Exod. iii. 14. "I AM THAT I AM." And our Lord appears to refer to the same passage, and certainly means the same thing, when he says, John viii. 58, "Before Abraham was, I AM." In these last words we see the Eternity of Christ, not only in their resemblance, and apparent reference to those words of Jehovah, by which he declares his Eternal nature, but also, in the very circumstances in which they were spoken. Our Lord had just told the Jews, verse 56, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." By which the Jews understood him to mean, that he existed when Abraham was on earth; and to which they reply, verse 57, "Thou art not yet fifty years old, and hast thou seen Abraham?" Then our Lord confirmed what they had before understood him to

mean; "*Before Abraham was*, I AM." *I am from eternity.* I am now, and I was with Abraham, and he acknowledged me as his God, and desired me as his Saviour. That the Jews understood him to profess that he was the Eternal God, and that they meant to punish him for supposed blasphemy according to their law, is evident from verse 59, "Then took they up stones to cast at him." From the whole, I think it plainly appears, that we have as strong evidence in the Bible, that Christ is Eternal, as that the God of Abraham is Eternal; and that we ought not to doubt the one any more than the other, for he is the same Eternal Being.

4. *Christ is the Immutable Being.* Immutability is an attribute peculiar to Jehovah: Mal. iii. 6. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Compare with this, Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." All creatures are subject to change, but Christ is always the same; therefore, he is not a mere creature, but he is that very Immutable Being who says, *I change not.* In Heb. i. 12, St. Paul quotes the following words of the Psalmist, and applies them to Christ: "Thou art the same, and thy years shall not fail." This could be said of no other being but the unchangeable God.

5. *Christ is the Omniscient Being.* John xvi. 30. "Now are we sure that thou knowest all things." John ii. 24, 25. "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man." Peter said to Jesus, John xxi. 17, "Lord, thou knowest all things." Did Christ know all things? did he know all men? did he know what was in man, even the thoughts of the heart? was it true that he needed no information respecting man, because he knew him perfectly? Then he was more than man;—more than an angel;—yea, the Omniscient God himself: for all these things could be affirmed of none else. Again Christ says, Rev. ii. 23, "I am he which searcheth the reins and hearts." These are the words by which David declared the Omniscience of God: Psal. vii. 9. "The righteous God trieth the hearts and reins." Can you believe, my brethren, that our Blessed Lord would have used the same words respecting his own *knowledge*, by which David had set forth the *infinite knowledge of God*, unless he intended we should believe *he* was the Omniscient God? Impossible! None but the Supreme God knows all things; but Christ knows all things;—therefore, Christ is the Supreme God.

6. *Christ is the Omnipresent Being.* John xiv. 23. "If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Because men love Christ, God the Father will love them; which certainly would not be said if Christ were only a creature. Also,

the Son will come with the Father, and they both will make their abode with the souls who love Christ. How could this be done if Christ were only a finite being? Suppose there are persons who love Christ in several distant parts of the earth at the same time; none but the Omnipresent Being could be with them all at once; for a finite being can be only in one place at the same time. How then could Christ, in truth and sincerity, promise all these things, unless he were the Omnipresent God? Besides, what awful words would these be for a mere creature, however, dignified, to use respecting himself! What, a man, promising his fellow man, "I will come with God to you, and WE will make our abode with you!" What need has God of the company and help of a man to attend him in being present with his people, and in blessing them? If Jesus Christ ever spake these words, he is the Omnipresent God. Again, Mat. xviii. 20. "For where two or three are gathered together in my name, there am I in the midst of them." Matt. xxviii. 20. "Lo, I am with you alway, even unto the end of the world." When our Saviour spake the words last mentioned, he had just commanded the Apostles *to go and teach all nations*, and here he promises to be with them all, and all their successors, *to the end of the world*. When our Lord made this promise, his body was raised from the dead, his soul and body were about ascending up to heaven; and, therefore, he could have meant nothing else, by promising to be with his ministers *to the end of the world*, than to show them that he possessed the Divine nature, which was present in every place, and would be with them, *through all nations;* even *to the end of the world*. Further, John iii. 13. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." Here you see, the incarnation of Christ is represented under the notion of his *coming down* from heaven, to dwell upon earth; and, lest a wrong meaning should be taken from the expression, and it should be imagined that in order to manifest himself upon earth, he must necessarily leave heaven; our blessed Lord qualifies it by adding, *the Son of Man who is* in heaven; declaring he is in heaven and on earth at the same time; pointing out by this, the Ubiquity or Omnipresence of his nature; an attribute essentially belonging to God; for no being can possibly exist in more places than *one* at a time, but *that God who fills the heavens and the earth*. From these passages it plainly appears, that as none but the Omnipresent God can be in every place at the same time, and as Christ is in every place at once; therefore, Christ is the Omnipresent God.

7. *Christ is the Omnipotent Being*. He declares, Rev. i. 8. "I am"—"the Almighty." Matt. xxviii. 18. "All power is given unto me in heaven and in earth." John v. 19, 21. "For what things soever he" (the Father) "doeth, these also doeth the Son likewise." "For as the Father raiseth the dead, and quick-

eneth them; even so the Son quickeneth whom he will." There is but *one* Almighty Being; but *one who has all power in heaven and in earth;* but *one,* who by his own power can raise the dead. But Christ is *Almighty,* has *all power,* can *raise the dead,* even *whom he will:* therefore, he is that Almighty Being.

8. *Christ is the proper Object of worship.* The church is commanded to worship him. Psalm xlv. 11. "He is thy Lord, and worship thou him." If any one doubt whether Christ is here held up as the Being whom we should worship, let him compare the whole of this Psalm with Heb. i. 8. Angels also are commanded to worship him. Heb. i. 6. "When he bringeth in the first Begotten into the world, he saith, and let all the angels of God worship him." Christ made it the duty of all men to worship him. John v. 23. "That all men should honour the Son, even as they honour the Father." Our Lord taught the people to pray to him for the influence and comforts of the Holy Spirit. John iv. 10. "If thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water." That it is the duty of men to pray to Christ for *living water,* is evident, not only from the construction of the verse, but also from verse 14: "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." And what our Saviour means by *living water,* for which we should pray to him, is plain from John vii. 39; where, when he promised the *living water* to those who *believed on him,* the Evangelist says, "This spake he of the Spirit, which they that believe on him should receive." Does it not follow from these words of Christ, that those who know him will pray to him for *living water?* And is it not just to infer also, that if men do not pray to him, it is because they do not know him in his true character?

And as Christ required the people to worship him, those who believed on him did not scruple the propriety of performing that great duty. One said, John ix. 38, "Lord, I believe. And he worshipped him." The inspired apostles did the same. Matt. xiv. 33. "Then they that were in the ship came and worshipped him." After his resurrection, they offered Christ the same service. Luke xxiv. 52. "They worshipped him." In worshipping Christ the Apostles prayed to him for blessings which none but God could give, saying, Luke xvii. 5, Lord, "increase our faith." Dying Stephen, full of *faith,* and of the *Holy Ghost,* did not doubt the propriety of praying to Christ, nor the safety of committing his departing spirit in his Saviour's hands; Acts vii. 59. "Lord Jesus, receive my spirit." The inhabitants of heaven offered the same honour to the Son they did to the Father. Rev. v. 13. "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever

and ever." Here observe, men and angels were commanded to worship Christ, inspired Apostles worshipped him on earth, saints and angels worshipped him in heaven; and all these acts of devotion never would have been performed, had he not been the proper Object of worship.

Consider farther, all these beings were prohibited worshipping any other being but the Supreme God. Exod. xx. 3, 5. "Thou shalt have no other gods before me."—"Thou shalt not bow down thyself to them, nor serve them." Christ himself enforced this prohibition. Matt. iv. 10. "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Say now, how could Christ require the same honour to be paid to him, that was paid to the Father, unless he were God? How could inspired saints on earth, and saints and angels in heaven, worship him, unless they knew him to be God? The word of God had said, Exod. xxii. 20, "He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed." If Christ were not the True God, and if the Apostles worshipped him, they knew the law of God condemned them to temporal and eternal death for worshipping an idol; and that the Jewish rulers were under an obligation to put them to death for this crime.

Christ also knew whether the Apostles were worshipping an idol, or not, when they were offering their devotions to him. And if he had not been the True God, he would have refused to receive such worship, and rebuked the Apostles for their "*abominable idolatries.*" But notwithstanding he was so frequently worshipped, he never once gave the least intimation that such worship was wrong, nor said a single word to prevent it; but said and did every thing to encourage it; he was, therefore, the proper Object of worship.

Suffer me to make one remark more on this point. Moses and the Prophets, Christ and the Apostles, were sent into the world to put down idolatry, and to establish the worship of the True God. But if Christ were not the True God, then he and the Apostles, in uniting to establish his worship, combined to establish idolatry; just as bad an idolatry as that of the Pagans. But this conduct, combining to establish idolatry, would have been utterly inconsistent with their character, therefore, they were never guilty of it; consequently, *Christ*, whose worship they established, is the *proper Object of worship.*

9. *Christ is the Creator of all things.* John i. 3. "All things were made by him; and without him was not any thing made that was made." This passage, taken in connexion with our text, which it immediately follows, wherein it is asserted that the *Word was in the beginning*, and that he made all things, appears to have reference to Gen. i. 1. "In the beginning God created the heaven and the earth." The one, therefore, as plainly shows that the Word created all things in the beginning, as the other

does that God created the heaven and the earth in the beginning; and both together prove that God and the Word are the same Being; the Creator of all things. No being can have created himself; but the Word created all things; therefore, he was not created, but is the *uncreated God.*

Again Heb. i. 8, 10. "But unto the Son, he saith,"—"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." If the Son laid the foundation of the earth, and if the heavens be the works of his hands; then certainly, he is the same Being of whom it is said in the first verse of the Bible, *God created the heaven and the earth.* But hear the word of *eternal truth* once more. Col i. 16. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Whoever will compare this text with the context, will easily perceive, that the Apostle is speaking of Christ. And I desire you all to observe, how positively he declares that Christ *created all things.* And, as though he foresaw that this truth would be denied; he adds, all things in heaven and in earth, visible and invisible. And, lest it should be said he was only employed by the Father to create for *him*, the Apostle affirms that Christ created all things for *himself.* I cannot conceive that it is possible for words to declare more strongly than these do, that Christ is the Creator of all things. If Christ had not been God, and yet created all things, then God created nothing; but God created all things, and Christ created all things; therefore God and Christ are one Being: the Creator of all things.

10. *Christ is the Upholder of all things.* Col. i. 17. "And by him all things consist." Hebrews i. 3. "Upholding all things by the word of his power." Can any of you believe that any being less than the Almighty God, can *uphold all things by the word of his power?* Dare you risk yourselves in any other hands? No:—then you must believe that Christ is the Almighty God, for *he upholds you by the word of his own power.* If Christ be not God, and yet upholds all things; then God upholds nothing; but God upholds all things, and Christ upholds all things: therefore, God and Christ are the same Being, by whom all things consist.

Now, my brethren, I think the *Supreme Divinity* of our Lord and Saviour Jesus Christ is fairly proved, by many unequivocal testimonies of the word of God. You have observed that the same *titles*, *attributes*, and *works*, which are ascribed to God the Father, are also ascribed to God the Son. And in all these texts, and in many more which might have been mentioned, it is represented that they as properly belong to the Son as to the Father; without the least intimation that they are attributed to him by way of accommodation, or, on account of his appointment to any office: but plainly showing that they are ascribed to the

one, the same as they are to the other. If these Scriptures do not prove that Jesus Christ is the *Supreme* GOD, it is impossible to prove by the Bible that there is any such Being in the universe: for there are no passages which more positively declare that there is such a Being, than these do that Christ is that Being. If these passages do not prove, that those *attributes* which we have supposed to belong to God, really belong to Christ; then there are no Scriptures that prove they belong to any being in existence: for no portions of the word of God show more plainly, that they belong to any being, than these do, that they belong to Christ. Again, if these testimonies of the word of God do not prove, that the works which we suppose to have been done by God, were really performed by Christ; then there are no Scriptures which prove that they were ever done by any being: for no Scriptures declare more plainly, that God did them, than these do that Christ did them. Finally, if these Scriptures do not prove that Jesus Christ is really the *Supreme God*, no proposition whatever can be proved by the Bible: for no proposition can be named, in support of which the Scriptures speak more decisively, than they do in support of this; and if the Bible cannot be believed respecting this doctrine, it cannot be believed in any thing it says of another world.

The subject, then, is brought to this point—we must either renounce the Bible, and go back with the Pagans to the dim light of nature to be instructed respecting God and religion, or we must believe what it declares of CHRIST JESUS OUR LORD

Now, my brethren, what say you? Are you prepared to give up the Bible? Are you willing to be Pagans or Deists? No: you are Christians;—Christians by conviction and choice. You believe that the Almighty Being who made you, has redeemed you. You believe in the *Unity* of the Godhead. Not that there are two gods, or three gods; but that Father, Son, and Holy Ghost are ONE GOD: one in essence, though three in Persons, or modes of existence. You are, therefore, consistent *Unitarians:* for a Unitarian is a believer in *one God.*

Whereas those who deny the Supreme Divinity of Christ, and yet believe the Bible, are not *Unitarians.* For they must believe that Christ is God in some sense, if they suppose him such only by office; and if they believe he is God in any other sense whatever, than that in which we have proved him to be, and if they believe IN HIM as the Scriptures require them to do; then they believe, at least, in two gods: a Supreme God, and a secondary God!

The faith we entertain in our Lord and Master, is perfectly consistent with his whole life.

It is true, that in a few instances, when speaking of his human nature, or of his office as Mediator, he represents himself less than the Father; but he always does this in such a manner, or

in such circumstances, as to make it appear that he speaks of his humanity or of his office, as Mediator, showing us at the same time, that what he says on this point is not inconsistent with his Supreme Divinity. Take an example. "My Father is greater than I." These are suitable words for the *Eternal Word* to use in the time of his humiliation. But for the highest creature in the universe, it would be a haughty piece of humility to say,—*God is greater than I.* What should we think of Moses, Isaiah, or Paul, had one of them said so? And if Jesus were only a man, as some say, admitting him to be higher than any man on earth, or than any angel in heaven, how would he appear saying, *God is greater than I?* What comparison can there be between the *Infinite God* and any creature?

The conduct, conversation, and preaching of Christ, were calculated to lead the people into a belief of his Divinity. He wrought his miracles in his own name. He used the same language respecting himself, that the God of the Hebrews had done respecting himself. *Before Abraham was, I am.* He claimed equal honours with the Father. He professed to be able to do what none but God could do. *The Son quickeneth whom he will. The dead shall hear the voice of the Son of God, and they that hear shall live. All that are in the graves shall hear his voice, and shall come forth.* He could lay down and take up the life of his body at pleasure, by his own power, "I have power to lay it down, and I have power to take it up again." He spake of this power as an evidence of his Divinity. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him." He speaks of himself as being of the same essence with the Father, by saying, "He that believeth on me, believeth not on me, but on him that sent me." "If ye had known me, ye should have known my Father also." *He that seeth me, seeth him that sent me.*

Christ prohibited the people serving any other but the true God, "Him only shalt thou serve." Yet he frequently required them to serve him, love him, &c. He commanded them to place the same confidence in him, they placed in the Father. John xiv. 1. "Ye believe in God, believe also in me." And all these duties he enforced, by promising to give them the greatest possible blessings;—blessings which none but God could give. "I will give you rest."—*I will receive you unto myself.* "If ye shall ask any thing in my name, I will do it." *I give unto them eternal life. I will raise him up in the last day.* "He that believeth in me, though he were dead, yet shall he live."

He speaks of himself as having authority to send the Holy Spirit. "But if I depart, I will send him unto you."—"He shall glorify me; for he shall *receive of mine*, and shall show it unto you."

Consider how Christ uniformly condemned ostentation, and recommended humility. Hear him say to his disciples, *Be not ye called Rabbi—neither be ye called Masters.* Then hear him speak of himself: "For one is your Master, even Christ."—"Ye call me Master, and Lord, and ye say well; for so I am."

If Jesus Christ were God, all these declarations respecting himself appear consistent, rational, and sublime. But call him a mere creature, and you change the character from the highest state of glory to the lowest state of degradation and wretchedness. For then, instead of appearing to us, as that merciful and powerful God he represented himself to be, he comes forward only as the son of Joseph and Mary, only as Jesus of Nazareth; a mere man!—yet assuming the authority of God, claiming all the honours and services God claimed, professing to do all that God did, promising in his own name all that God promised, even blessings which none but God could bestow, making himself equal with God! In this view of him, it is impossible for us to believe he was a *good man.*

Farther, viewing him as a mere creature, if we could believe he was a good man, and if we could keep our souls from being chilled with horror at his high-sounding pretensions, what excellency could we see in him, superior to that of many other servants of God? If he were but a creature, he made no atonement for sin, which, I believe, all allow who deny his Divinity. Take away the divinity and the atonement, and wherein, I ask again, is he superior to the other servants of God? Leave him destitute of these excellencies, and he falls at once into a level with the rest of his *fellow creatures.* He taught no more than Moses had taught before him; he brought no new light into the world, though *he said, he was the light of the world.* Is it said, he set a good example? So did other servants of God. You reply, he laboured for the good of mankind. Moses did more for the Hebrews than he did. Paul laboured more abundantly. Jesus preached three or four years: Paul preached about thirty years. Jesus preached only through Palestine: Clement says, Paul preached in the East, and to the uttermost bounds of the West. Did Jesus work miracles? Paul probably wrought more, for he lived longer; and if both were only men, both were equally dependant for the power by which they wrought them. "But Jesus died for sinners." Hold! This strange doctrine says *he did not die to atone for sin, he died only as martyr!* So did Isaiah: so did Paul. But it is further stated, "He is the Son of God." God has other sons besides him: and if he be only a man, we do not believe our heavenly Father placed him so much above his brethren, as he represents himself to be; Paul was a son of God also. Finally, making Jesus the character to which we have alluded, Paul did more for the salvation of mankind than Jesus did; and we are

under greater obligations to Paul than to Jesus! Exclude the Divinity and the atonement, and every thing that is said in the Bible about salvation by Christ, is a mere sound of words.—Paul saved us in the same sense Jesus did, and suffered more to accomplish the work than Jesus did!

Again, Supposing Jesus to have been the mere creature many imagine he was, it is no wonder the Jews were offended at the high pretensions he set up. They understood those pretensions to be blasphemy, often accused him of that crime, and supposed their law, Lev. xxiv. 16, required them to put him to death. And if he were only a man, who can prove that the Jews had not good reasons for attempting to kill him, *because he made himself equal with God?* Such are the shocking consequences of denying the Divinity of Christ.

But, my brethren, we are not led away with these derogatory views of the Son of God. We believe he is *that Rock on which the church is built,* and by which it is supported, so that the *gates of hell shall not prevail against it.* "For other foundation can no man lay than that is laid, which is Jesus Christ." Then let us cleave to him with all our hearts; *holding the beginning of our confidence stedfast unto the end.*

Believing Christ was what he professed to be, we respect the faith of the Apostles, and admire their conduct when they worshipped him, and preached him to the world as an Almighty Saviour, *able to save them to the uttermost that come unto God by him;* and when they wrought miracles in his name, calling on the people to believe in him, encouraging them to expect he would pardon their sins, send down the Holy Spirit to sanctify their natures, and save their souls.

These views of Christ carried the Apostles among Jews and Heathen, by land and water, through prisons, blood and fire, among wild beasts, crosses and gibbets, to pluck human souls as brands from the fire. By these views, the faithful servants of God, from the Apostles down till now, have been animated and rendered successful in preaching *Christ crucified* to a dying world.

Then, my brethren, let us go forward, in the name of our Almighty Master, and vindicate his injured honour; and, by the best of our ability, to the end of life, maintain his cause, by doing all in our power to be the means of saving the souls he purchased by his blood.

Let us conclude, by adopting the words of the Holy Spirit, which St. Paul used in prayer to the THREE PERSONS *of the* ADORABLE TRINITY. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." AMEN.

Biography.

From the Wesleyan-Methodist Magazine.

MEMOIR OF MR. SAMUEL BEAVEN.

BY THE REV. SAMUEL LEAR.

Mr. Samuel Beaven was born at Fullway, near Devizes, Wilts, Sept. 7th, 1795. His opening mind was well cultivated, and in him the advantages of a religious education were strikingly exemplified. Though he was not truly converted to God till the sixteenth year of his age, yet he feared the Lord from a child, and was thereby preserved from many youthful vices and follies. Taught by the advice and example of his excellent parents to revere the Sabbath, and to frequent the house of God, his heart, like Lydia's, was gently opened under the ministry of the word; and a deep conviction of his guilt and depravity ensued. But by the power of temptation he was induced to defer the great work of seeking salvation to what he vainly supposed might prove "a more convenient season." While in this procrastinating temper, his fears were greatly alarmed by the voice of Jehovah, which he heard in the tremendous thunders of the year 1810. About this time, also, a sermon which he heard preached by the Rev. G. Wheeler, Curate of Steeple-Ashton, Wilts, came "in demonstration of the Spirit and in power." His language now was,

> "Guilty I stand before thy face;
> On me I feel thy wrath abide;
> 'Tis just the sentence should take place,—
> 'Tis just, but, O, thy Son hath died!"

Some time after this, Mr. Wesley's Sermons were providentially put into his hands, which he read with great attention and profit. From them he learned the way of faith in Christ more perfectly; and was soon afterwards made a partaker of that peace which results only from the knowledge of salvation by the remission of sins. Having now received the "Spirit of adoption," he was enabled to "rejoice in the Lord," and for a considerable time enjoyed almost uninterrupted tranquility of mind. In the same year, (1811,) after mature deliberation, he joined the Methodist Society in the Melksham Circuit;—was subsequently appointed to the offices of Class-Leader and Steward;—and was very active, conscientious, and useful. Mr. B. now more than ever evinced a pious anxiety to be conformed in all things to the "good, and acceptable, and perfect will of God." To this end, he read the Scriptures daily, and searched them with indefatigable attention and much prayer. Nor did he "hold the truth in unrighteousness." With him it was a laudable maxim, to which he strove in

all things to adhere, unhesitatingly to follow the divine will wherever he saw it, leaving all consequences with the Lord. To evil-speaking, whispering, and detraction, he was a determined enemy. Possessing a large share of the "charity" which "believeth" and "hopeth all things," he was slow to credit evil of any, and he "spake evil of no man." In the circle of his friends, Mr. Beaven's conscientious punctuality and steady perseverance in every thing which he undertook from a conviction of duty, were proverbial; and by those who walked with him to the House of God, met with him in Class, and acted with him in teaching and managing Sunday-Schools, they will long be remembered with great respect. In the judgment of some, it is true, he laid too much stress upon what they called "little things," especially with reference to his mode of treating himself. In dress he was singularly plain, and he lived in the daily practice of a most rigid self-denial. But those who had the best opportunities of judging, knew that in this he was guided by the best of motives.

In April, 1816, Mr. Beaven began to keep a Diary; and at that period the subject of Christian Holiness engaged his principal attention. Believing Entire Sanctification to be a privilege attainable in this life, and anxious to love the Lord Jesus Christ with all his heart, and mind, and soul, and strength, he cried mightily to God to cleanse him "from all filthiness of the flesh and spirit." On this subject he wrote thus to a pious friend in Wiltshire, in a letter dated "May 15th, 1816:—

"On Sunday, April 28th, having an hour to spend alone, I determined to go to God, and lay my case before him, earnestly desiring then to receive the grace I so much needed. After praying and meditating for some time, these words were powerfully applied to my mind, 'How much more will your heavenly Father give the Holy Spirit to them that ask him.' I besought him, for the sake of Jesus Christ, so to fill my heart with love to him, and to all my fellow-creatures, that I might not feel any passion, temper, disposition, or affection, inconsistent therewith. And ever since that time, I have, by the help of God, trusted in him; and received what I asked. Pray for me that my faith fail not; for in my God is all my help."

The following Extract from his Diary will show that Mr. B. was enabled to stand fast in this glorious liberty:—

"Sept. 21st, 1819.—I have been led to consider whether I am really free from all "the carnal mind;"—whether I am so entirely purified, as to be *filled* with the love of God: And I have satisfactory evidence, that God hath answered my prayer to that extent. For a long time past, I have not found any thing in my heart, contrary to perfect love to God and man."

Before he entered into this high state of grace, his mind had sometimes been staggered by the seeming impossibility of complying with the exhortation addressed by St. Paul to the Thessalonians: "Rejoice evermore, pray without ceasing, and in every thing give thanks." But now, being "filled with the Spirit," his doubts with reference to its practicability were all removed.

About this period, Mr. B. felt a strong conviction that it was his duty to employ himself in some more extensive sphere of usefulness; and having long been drawn out in strong desire for the salvation of the heathen, it now came into his heart, (and he believed that the inclination was from God,) while reflecting upon their moral degradation and wretchedness for want of the knowledge of the Gospel, to leave his native country, and devote himself to the work of the Lord in some part of the pagan world.—In making up his mind, however, upon matters of importance, Mr. Beaven always used great caution. In this instance he sincerely sought, by much prayer and fasting, by searching the Scriptures, and by consultation with Christian friends, to discover the path of duty; and the result was, a full conviction that he was called to serve the cause of Christ in a foreign clime. South Africa was the interesting scene of labour to which he bent his attention; and the circulation of the Holy Scriptures among the various tribes of that country, in their own tongues, was the particular object to which he determined to devote himself. Many judicious friends, with whom Mr. B. conversed upon the subject, considered him to be eminently qualified for such a work. His capacity was considerable; and his education respectable. He had also shown an aptness in acquiring languages, which, together with his habits of industry, self-denial, and perseverance, appeared to point him out as fit to encounter the difficulties of the task which he contemplated. The execution of his project was, however, a matter involved in great difficulty. Though not devoted to the Ministry, he would gladly have gone out under the direction of the Wesleyan Missionary Society; but, on laying his case before the General Committee, he was informed that, upon his plan, they could not receive him as one of their labourers. Yet the object of furnishing a large portion of the human race. in South Africa, with the word of God in their own language, as the means of knowing Him whom to know is eternal life, appeared to him so desirable, that the zeal of it had "eaten him up;" and his happiness in this world seemed to depend, in a great measure, upon his doing what he could towards its accomplishment. In the mean time, he calmly waited in expectation that Providence would open his way. At length all difficulties were removed, by the pecuniary generosity of his Father; and, on the 7th of October, 1821, he embarked for the Cape of Good Hope, where he landed in safety on the 28th of December following.

His righteous soul was daily "vexed with the filthy conversation" of some with whom he had to associate during the passage; yet, he was enabled to conduct himself with so much propriety, as a man of God, as soon to conciliate the esteem of the Captain and passengers. On the second Sunday after their embarkation, he succeeded, with some difficulty, in having divine service performed on board; and, by the request of the Captain, read the prayers himself. After this, he was chosen, by common consent, to be their Chaplain for the voyage. This gave him influence with all on board, and furnished him with opportunities of endeavouring to benefit their souls, which he was anxious prudently to improve. And it may be hoped, that the bread which he thus cast upon the waters will be seen after many days. In his Diary, Mr. B. writes thus:—

"October 19.—Most of those with whom I have to associate are quite wicked, taking God's name in vain. Horrid oaths and bitter curses are their common expressions; but, amidst all, I hold faith and a good conscience. 'Thanks be unto God for his unspeakable gift.'

"Dec. 25th.—I do not know that there is one pious person on board besides myself. And have I stood my ground amidst so much opposition? Am I uninfected amidst so much contagion? Thanks to my heavenly Father!

'His mighty name hath been My safeguard and my tower;
Hath sav'd me from the world and sin, And all the Accuser's power:'

Thanks be unto God, he hath kept me by his mighty power hitherto, and he hath also purified and strengthened my faith."

Mr. Beaven's first plan, in reference to his labours in South Africa, was, to have proceeded almost immediately into the interior, in order to join Mr. B. Shaw, at the Khamies-Berg Mission, and to give him as much help in the instruction of the natives as he could, consistently with his leading objects,—the study of the native languages, and the translation of the Scriptures. But, on his arrival at the Cape, he learned from Mr. Shaw that Khamies-Berg would not be the best place for the prosecution of those objects. He then hesitated whether he should turn his attention to Caffraria, or to the Boschuana Land; but, in a few days, Divine Providence appeared to open his way to the latter country. John Melville, Esq. a member of Dr. Philip's Church, at Cape Town, informed him, that in about three months he was going to reside at Griqua-Town, as a Government-Agent; and had no objection to engage him as a Tutor in his family, and to take him to Griqua-Town on his way to the Boschuanas. After consulting Mr. Shaw and Mr. Hodgson on the subject, Mr. B. thankfully accepted Mr. Melville's offer. The following Ex-

tracts from his Diary will show the state of his mind during his stay at the Cape; and also how fully his attention was occupied by the great work he had in view:—

"Jan. 11th, 1822.—Messrs. Shaw, Hodgson, and Melville, take a lively interest in my object, the study of the South-African languages, &c.; and have hopes that good will result from my endeavours.

"18th.—Being myself reconciled to God through the mediation of Christ, and enabled to call him my *Father* by the Holy Ghost, I am anxious to promote his kingdom, and willing to suffer his will.

"This day be bread and peace my lot:
All else, beneath the sun,
He knows if best bestow'd or not;
And let his will be done.'

"Feb. 8th.—Here is a large country, the extent of which is not known to Europeans,—inhabited by a numerous people, speaking the same language,—who have no religion either true or false, —with only two or three Missionaries amongst them,—and not one of them able to speak the language. And yet these are to hear the Gospel preached, and to be taught 'to do all things whatsoever' Christ hath 'commanded.' Here is work, here is labour! And they have no objection, it seems, to receive teachers. But it is asked, 'Have they any desire to receive them?' They have no doubt a desire for happiness, and to those who know the happiness of loving God, this is a call. 'Freely ye have received, freely give.'—'But how can we communicate this happiness to them?' What means were used to communicate it to you? Were you not taught to read the Bible, and made acquainted with Christ? Then come and tell them about Christ, and teach them to read the Bible. Or, if you cannot come yourself, help some one who cannot come without your assistance."

On the 28th of March, Mr. Beaven set out in high spirits, with Mr. Melville and his family, for Griqua-Town. But how short-sighted is man, and how inexplicable are the ways of God! His constitution was not able to bear the privations and hardships inseparable from the mode of travelling in that part of South Africa through which their journey lay. Though Mr. Melville took two wagons, yet, having a large family and much luggage, Mr. Beaven seldom rode. He had to travel many miles every day on foot; and slept in the open air, either amongst the rushes or under the wagon, with very scanty means of screening himself from the cold nightly breezes and occasional rains. He was also necessarily confined to a kind of food which was both unsuitable and unpleasant to him. These circumstances so affected him, as

to induce a fever, accompanied with great debility, which soon terminated his mortal existence. In his Diary, Mr. Beaven speaks of Mr. Melville in very high terms of respect and affection, as an eminently pious and excellent man; and makes grateful mention of the kindness which he received from him during his illness. The following are Extracts of a Letter written by Mr. Melville to Mr. Beaven, Sen., in Wiltshire, giving an account of his son's sickness and death :—

"*Beaufort Village, N. E. of Cape-Town, May 3d*, 1822.

"It is probable you may have received intelligence ere this, that your son, Mr. Samuel Beaven, was to have accompanied me to the Boschuana Country. It afforded me great pleasure to give him some assistance in forwarding his object, which I considered to be the advancement of our blessed Redeemer's kingdom. In this part of the world there is a wide field for the exertions of men of various talents and qualifications; and I would rank those amongst the most useful, who are apt to learn a barbarous language, and who possess abilities for the translation of the Scriptures. I rejoiced to think that another instrument was to be added to the number of those already employed in pulling down the strong holds of Satan. But how little do we short-sighted creatures know of the instruments God will employ in the conversion of the world! The Lord hath done great things for Africa. Many have been turned from 'darkness to light, and from the power of Satan unto God.' Yet the present prospect in the Boschuana Country is, to the human eye, dark and discouraging. As Christians, we must be prepared for mysterious dispensations; and, with the Bible in our hands, we do not need to be 'troubled and shaken in mind,' even in the time of storm and tempest. Believing you to be a Christian, I do not need to fear that the painful information, which I have to communicate, will cause you to sorrow as those without hope; for you know that as 'Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him.' This will be to you a source of consolation, when you hear that your son is no more in the land of the living, to glorify God in his feeble body, but is gone home to join in the new song of praise before the Throne for ever and ever. Thus, dear Sir, it devolves upon me, to give you an account of his end."

After stating that excessive fatigue, want of sleep, and deficiency of nourishment, brought on the fever which ended so speedily in Mr. Beaven's death, Mr. Melville adds :—

"On the morning of April the 8th, we ascended a steep hill, which is the commencement of the Harroo Desert. Mr. Beaven here complained of weakness, and said he could hardly get up

the hill. Our road now lay through a desert, where there was scarcely any thing for our oxen either to eat or drink. This obliged us to make long stages, and to travel principally in the night. Having travelled nearly twenty-five miles on the 9th, Mr. Beaven's fever and debility were greatly increased. He could not be prevailed upon to sit on the wagon, till his strength quite failed him, which was when we were within three or four days of this place. We arrived here on the 20th, late in the evening; and he immediately went to bed in the Landrost's house, and took medicine. The fever had now been increasing upon him for twelve or thirteen days, and frequently during that time he had walked from fifteen to twenty miles a day. His weakness, therefore, was very great. On the 24th, Mr. Hemming wrote by post to the Physician, at Graaf-Reinet, a village one hundred and thirty miles from this, giving the best description he could of the disease, and requesting him to send medicine and advice by return of post. Some medicines were sent accordingly and administered, but without the least effect. A few days before his death, I asked him if he were happy and at peace with God. He answered, 'Yes, yes, I am happy.' I frequently asked as to the state of his mind, and he generally said in few words, that he was happy, and quite resigned to the will of God."

Twice, however, it appears, during his illness, Mr. B. was called to sustain a severe conflict with the Tempter. But he cried to the Lord, and was heard; the snare was soon broken, and he was enabled again to triumph. Mr. Melville observes,—

"As I was standing by his bed, he suddenly called out aloud, 'O, Mr. Melville, the snare is broken; Satan has been tempting me, and would have robbed me of my confidence in God; he disposed me to reason about my present state, and represented every thing in the most gloomy colours. I now feel my confidence restored, and am happy and resigned to the will of God.' Mrs. Melville asked, if he thought he should recover; he replied, 'If I die, I shall go to heaven.' She asked again, if he had no prospect of recovering; to this he said, 'I leave it to the Lord; but if I die I shall go to heaven.' He exchanged mortality for life, on the 1st of May, 1822, at seven o'clock in the evening."

Mr. B. died in the twenty-seventh year of his age. Thus his "sun went down while it was yet day." The following Extract from his Will, dated April 22d, 1822, shows, that though, in the order of an inscrutable Providence, he was not permitted to put his hand to that work which lay so near his heart, and for which he had made so many sacrifices, yet he did what he could for the spiritual interests of South Africa:—"I give and bequeath to the Superintendent of the Wesleyan Missions, in South Africa, the whole of my property remaining after the necessary expenses of my funeral, &c., are defrayed, in trust for the said Missions."

Scripture Illustrated.

From the Wesleyan Methodist Magazine.

REMARKS ON SCRIPTURE CHARACTERS, AND ON THE CASE OF THE OLD PROPHET, MENTIONED IN 1 KINGS: CH. XIII.

It has long appeared to me of some importance, that we should distinctly remember that the Bible (I mean particularly the Old Testament) is not a Book of *Biography*:—by which I mean, that no individuals are mentioned, either as to their character or conduct, *but only as either relates to the general history*, which history, in its ultimate aim, is the revelation of the Mediator, and the preparation for his advent, as Messiah.

I am well persuaded that this principle, clearly laid down as preparatory to the reading of the historical parts of Scripture, would be sufficient of itself to answer many cavils, and remove many difficulties. On this account I have seen with regret the labours of some good men in compiling "Scripture Characters." For though the conduct in various instances, whether good or bad, of individuals recorded in Scripture, contains matter of instruction and admonition; (1 Cor. x. 6, 11; Heb. xi. 2;) yet, (and I have *chiefly* in view those of the Jewish Church,) persons living under an *inferior* dispensation, and who, *if distinguished*, are so, as Prophets and Kings, cannot form proper *exemplars* to us under the Christian dispensation. Their being brought forward *as such*, has had, on the whole, a hurtful tendency; being done, I am persuaded, contrary to Scripture design, if we may judge of intention by the evident withholding of materials, and of tendencies by effects.

But though we may be cautious of *models*,* we need not be so of *warnings;* and therefore I venture to suggest some thoughts on the account given us (1 Kings xiii.) of the very singular behaviour of the old Prophet who resided at Bethel. There is no reason to disbelieve his assertion, (ver. 18,) "I am a Prophet also as thou art," because he is expressly so called, both in this chapter, and 2 Kings xxiii. 18. But I apprehend, dwelling in Samaria, he was an *unfaithful one*; otherwise a Prophet need not have been sent from Judah to reprove the sin of Jeroboam. Unfaithfulness in an office (more especially a sacred one) is to the strength of the soul, what the cutting off of Samson's locks was to the strength of his body;—the man is left weak, and powerless against the first besetment of temptation. I suspect that the old Prophet felt himself slighted in not being distinguished from his idolatrous neighbours by some notice from the Prophet of Judah; and hence resulted his attempt to bring him back, which would have been

* I mean prior to the period of Pentecostal Baptism. (John i. 33, vii. 39.)

lawful if his sons had not distinctly reported the refusal of the King's invitation. Having thus begun to slide, the path became more slippery, and he hesitated not to *tell a lie* to effect his purpose. And afterward, when pronouncing the sentence of GOD on the disobedience he had occasioned, he doubtless painfully felt the guilt he had himself incurred, and its punishment. Instead of his character being raised or established, as he designed, in the view of his neighbours, he was obliged first to confess his deceit to the Prophet whom he had injured; and afterward the whole became public, and has been transmitted to posterity by the sacred records. Much cause had he indeed to mourn over the grave of his brother; and we may hope that he sincerely mourned over his own sin,—but he deserved not that *this* should be recorded. If an undue regard to his own reputation had been the cause (as I suspect it was,) first of a criminal silence, and then of criminal words, his penitence, though it might come before the mercy-seat, was very justly denied admission into the short memoir concerning him: but he confirmed the word of the Jewish Prophet, and was allowed to be laid in the same grave with him, whereby his bones remained undisturbed when JOSIAH (2 Kings xxiii. 18) fulfilled the divine threatening. As I think this view of the case may minister admonition *to us*, I have ventured to submit it for insertion.

Miscellaneous.

From the Wesleyan-Methodist Magazine.

NARRATIVE OF THE CONVERSION OF MIRZA MAHOMED ALI,

A LEARNED PERSIAN.

(Continued from page 300.)

WE gladly resume this very delightful and important Narrative, taken, as we stated in our last Number, from the "Scottish Missionary and Philanthropic Register;"—a monthly publication, which is conducted with much candour and ability, and deserves the attention of all who feel an interest in the extension of the Kingdom of Christ.

Further Extracts from MR. M'PHERSON'S *Journal.*

"April 18th, 1823.—MAHOMED ALI had scarcely taken his seat this morning, when he began conversing about the state of his mind. 'Whilst I was reflecting and communing with myself during the night,' said he, 'I felt my mind much perplexed about the Godhead of Christ, when it thus occurred to my mind, "Dost thou not believe that God is omnipotent, and that nothing is too hard for him?" My heart replied, Yes. "Dost thou not believe that if God willed, he could condense the world into the small compass of an egg? Thou seest what a small organ the eye is, and yet what a great space it takes in: how then is not God

able to unite the divine and human natures into one person by a mysterious union?" ' I was struck with his confession and remarks, and considering it to be of much importance to inform him, that how orthodox soever he might be in his creed, yet something farther was necessary in order to the salvation of the soul, I read with him in the third chapter of John's Gospel, and offered a few observations upon the doctrine of the New Birth. He was much struck with the similitude of our Lord, 'The wind bloweth where it listeth,' &c. Having himself mentioned the agitation into which his soul was thrown by the changes that were working in his mind, I remarked, it was not necessary he should always continue in that bondage of which he complained; for God in his mercy has opened a way of escape, through means of which we might be reconciled to him, and obtain peace to our souls. I then read and quoted some of the precious promises in his hearing, and directed his particular attention to Romans v. 1, 'Therefore being justified by faith,' &c. I inquired what it was that first impressed his mind. He said, on conversing one evening with Brother DEITRICK (one of the Basle Missionaries,) he felt his mind troubled, and he could not tell why? and added, 'There was an argument which you once used in exposing the folly of believing the Koran to be a revelation from heaven, which made a lasting impression upon my mind; as I thought, if Islamism had God for its author, it would not be liable to so many objections.'* He begged me now to give him my advice how he ought to conduct himself to his father, who, he said, would expect that he should perform his usual prayers, which he could not do with a good conscience. 'Can I not,' said he, 'pray to God in heart, though in external form I repeat the Mohammedan prayers?' I was forcibly reminded of the case of NAAMAN the Syrian. I advised him in the mean time, till his mind was farther enlightened, to be out of the way during the times of public prayer. There was another question which appeared to give him some uneasiness, *viz.* If Jesus was the true Messiah, how did the Jewish nation reject him as an impostor? I requested him to read our Lord's Sermon on the Mount, and then he would observe how the Jewish Doctors corrupted the inspired Volume by their own innovations. In the days of the Messiah Judea was tributary to the Romans; and the Jewish nation expected, when the Messiah made his appearance, that he would assume regal authority, establish his kingdom in the world, and rescue them from the bondage of their oppressors. In this, however, they were

* "Before his mind was so far delivered from the shackles of Islamism, MAHOMED ALI one day asked JOHN ABERCROMBIE the following question:—'JOHN, you were once a Kabardian, how have you become a Christian?' 'JESUS CHRIST,' answered JOHN, 'says, Come unto me all ye that labour and are heavy laden, and I will give you rest: now when I was a Kabardian, I laboured and was heavy laden, and I came to CHRIST for rest.' This reply of JOHN's wounded him to the very heart, and he never forgot it."

disappointed; for he had no sooner begun the work of his public ministry, than it was manifest that his kingdom was not of this world, and that the end and design of his mission was to establish a spiritual kingdom, and deliver us from the bondage of sin and slavery of Satan; and he accomplished these objects by laying down his life for us, and making satisfaction to divine justice in our room and stead.'

"April 19th.—MAHOMED ALI called this evening, for the purpose of conversing with me respecting the things pertaining to the kingdom of God. I began the conversation by inquiring how it was with his soul? He said, he saw the necessity of obtaining salvation in that way which God had appointed; and that, since his last conversation with me, he had acted agreeably to the advice which I then gave him, and absented himself during the time of prayer. "I am walking about and committing myself to the protection of Almighty God, for I cannot pray the Mohammedan prayers; I pray that God would forgive my sins, for the sake of the Atonement of Jesus Christ his Son: but,' continued he, 'when I say the word *Son*, I feel my heart as it were dragging it back again. I feel no difficulty in saying, Lord, do thou lead me in thy truth, and teach me the way in which I ought to go.' I reminded him, that the carnal mind is enmity against God, &c., and that he must account this a temptation from the enemy of souls. 'Do you believe,' said I, 'the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?' 'Yes, and I believe the Koran is a false book,' was his reply. I spoke of the doctrine of the Holy Trinity, and endeavoured to show how the whole Trinity was mutually engaged in the work of man's redemption; and particularly dwelt upon the love of God in sending his Son to be the Saviour of the world, and the condescension of the Lord Jesus, in undertaking the great and arduous work of our redemption, and in humbling himself and becoming obedient unto death, even the death of the cross. This doctrine, which but a short time ago he spurned at, seemed now to delight his soul. He here mentioned, that it frequently occurred to his mind, could God not forgive sin, seeing that he has all power in himself, without sending his Son to die for sinners?—but afterward it struck him, that God was just, and consequently could not forgive sin, without sullying the attribute of justice, if no satisfaction were made for it. 'Yes,' I replied, 'we must always think upon the character of Him with whom we have to do. Sin is an infinite offence committed against an infinite Being; therefore it must necessarily require an infinite atonement. When there was none found in heaven or in earth who was able by any means to redeem his brother, or to give to God a ransom for him, then did the Word agree to take our nature upon him, laid down his life for our sins, and opened a way, by travelling in which, we may be reconciled to God, and obtain

pardon and peace. Now, do you believe that Jesus Christ is the only Saviour of sinners?' 'O yes,' was his answer. 'Do you see your need of him as your Saviour? What views have you of your own character?' 'I see myself to be poor, wretched, miserable, and undone; that all my prayers, my worship, and obedience, in times past, were vain and unprofitable.' 'Do you see your need of the Holy Ghost, to sanctify your affections and purify your heart?' He still answered in the affirmative. 'Now,' said I, 'all you require is, to believe in Jesus for the salvation of your soul.—Come to God as a poor guilty sinner, and entreat that for Christ's sake he would freely pardon all your sins, and remove your doubts and fears.' He replied, that he saw clearly this was the way; and added, 'Surely this work cannot be from the Devil; for I have felt such peculiar feelings as I never felt before.' The impression on my mind by these declarations was the stronger, because I remarked an air of sincerity in every thing he said. Indeed he seemed to feel much more than he expressed. Brother DEITRICK now called, and joined with me in exhorting him to commit his ways to God, and he would direct his steps. He was much affected with the relation in which he stood to his venerable father. 'I am sure,' said he, 'that my apostasy will bring him down with sorrow to the grave.' He now spoke very feelingly of his father's peculiar situation, and added, 'My father has many enemies at Derbent, and when they hear of his son becoming an infidel, they will rejoice and thank God for it.' This case is very trying to flesh and blood. He says he would like to leave this country, and that God may be the breaker up of his way.

"April 20th.—MAHOMED ALI spent the afternoon with me; a greater work appears to be begun upon his soul; conviction is taking deeper and deeper root in his heart. I think he is not far from the kingdom of God. He said that he had been calling upon a friend of his this morning, when the following conversation took place;—*Friend.* What are the Franks (for so the Persians term us) doing in Astrachan? MAHOMED ALI. They came here to disseminate the knowledge of God, and make men acquainted with the way of salvation, as contained in the Law, the Psalms, and the Gospels.—*F.* What arguments do they use in support of their principles? *M. A.* Arguments that cannot be overturned.—*F.* (A laugh,) What have the Englishmen to say in their own defence in rejecting the Koran? Here M. A. gave him a summary view of the evidences of Christianity which influenced his own mind; and among other things said, You acknowledge that we need a Mediator; now such a Mediator as we require must necessarily be a holy being,—free from all personal guilt,—otherwise he would not be capable of discharging his office. *F.* Yes, by all means.—*M. A.* It is evident that MOHAMMED is not capable of acting in the character of Mediator, for according to the

Koran he is a sinner. *F.* I deny it.—*M. A.* But I can prove it. In the forty-eighth Surah, God is represented as saying, 'Verily we have granted thee a manifest victory, that God may forgive thee thy preceding and thy subsequent sin.' Now, if MOHAMMED had never sinned, this could not have been said of him with any degree of propriety whatever. *F.* I will think on these things.

"I now inquired, if the Lord was carrying on his work in his heart. He answered, that he was more and more persuaded of the truth of the Gospel, and was encouraged to perseverance; but had not experienced that peace and joy in believing which I had described to him; 'however,' added he, 'I am pressing after it, and by the blessing of God I am resolved to obtain it.' He now requested me to describe to him how I felt my mind exercised when I saw my need of a Saviour, and how I assured myself that my conviction was genuine. Having satisfied his mind upon this point, I exhorted him to be earnest and importunate in prayer, and to believe now in Jesus, and he would obtain the pardon of all his sins. In regard to his father, he said he had ventured to put into his hands the Arabic Tract already adverted to, (written by Mr. BRUNTON,) and hoped it would be made a blessing to his soul. 'The matter of it,' said he, 'is good; but the style and the printing are far from being correct; but, if you choose, I will correct the typographical mistakes, improve the style, and prepare it for the press, as I should like to send copies of it to my friends to whom I intend writing respecting the change which has lately taken place in my sentiments, and the reasons which induced me to abandon the religion of my fathers.' I read several portions of the New Testament which I considered suitable to his present circumstances. I called his attention to the ordinances of the Gospel, and endeavoured to explain to him the nature of Baptism and the Lord's Supper. (He had formed some idea of Baptism, but till now had no conception of the nature of the Lord's Supper.) I read to him the account which the great Apostle of the Gentiles gives of the Lord's Supper, in the eleventh chapter of his first Epistle to the Corinthians. He was much struck with the symbolical meaning of the bread and wine. I also endeavoured to impress upon his mind the importance of counting the cost, and having his mind made up to follow Christ through good and through bad report; for he had no reason to expect that he would be exempted from those trials and persecutions, which the faithful followers of the Lamb have ever been subject to, in every age of the Church. He told me that he had been reading in Matt. v. 10, 'Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven;' and added, 'I have do doubt that persecutions and afflictions await me in this world, but I hope the Lord will support me under them all.' I quoted some of the promises, at the relation of which his mind seemed much animated; and he said, 'I hope I shall never deny

my Lord, though I should be put to death for his sake. I love my Saviour better than my father.' Dr. Ross now called, and spoke with him in Turkish. The fifty-third and fifty-fifth chapters of Isaiah were read and remarked upon. The fulfilment of all the Prophets wrote and spoke respecting the promised Messiah, was particularly adverted to, and the connexion and harmony which runs through the whole of the inspired volume. When he rose to take his leave of me, he requested me not to forget him at a throne of grace, and hoped that I prayed for his aged father also.

"April 21st.—MAHOMED ALI came as usual this morning to give me my Arabic lesson. He feels his mind much more comfortable to-day than he has done at any former period. When he went home yesterday evening, he found MIRABUTALIB, the Mission-Teacher, and his father conversing together. He took his seat beside them, and began to speak of the Gospel. As he was proceeding, his father interrupted him, and requested he might hear no more vain words. 'O,' said MIRABUTALIB, 'what kind of a Prophet was MATTHEW, the tax-gatherer!' 'Don't ridicule him,' said MAHOMED ALI, 'for according to your own traditions he is a great Prophet.' 'Every man to his own sect,' said MAHOMED ALI's father. 'O what a religion! and what a prophet! thought I to myself,' said MAHOMED ALI, 'is God divided?' He now stated to me that his mind was fully satisfied of the truth of the Christian revelation. He left me apparently in good spirits, and promised to call again at three o'clock.—Agreeably to promise, he came at the hour appointed. He seemed a good deal agitated. On inquiring the cause, he spoke as follows: 'In the afternoon I was in company with MAHOMED TAKI, your former Teacher. I asked him how long he had taught you. "Two years," was his reply. And have you never thought seriously about the Gospel during the whole of that period? "No," said TAKI, imagining that I was in jest; "do you intend to become a Christian?" Yes, said I. "O then," replied TAKI, "you believe that Jesus Christ is God, and the SON of GOD." I do, was my answer.'—MAHOMED TAKI was preparing the *calean* for him, but he now refused to give it him, saying he was unclean, and swore he would tell his father about him. While they were yet speaking, two or three Persians joined them, to whom TAKI did not fail to give the information that MAHOMED ALI had become an infidel. I endeavoured to comfort his mind as the Lord enabled me. I read with him the fourth and sixteenth chapters of the Acts of the Apostles. He was much affected with the account given of the Phillippian Jailor. I reminded him that the hand of the Lord was not shortened that it could not save, for it was even now as easy for God to work as sudden a change in his heart. He said he hoped the period was at no great distance when he would also experience the same change of heart that the Jailor had experienced; and added, 'I

know that God is about to call me to endure afflictions and trials for his name's sake, but I trust he will enable me to hold out. I once thought that I would like to leave this country; but upon more mature reflection, I am convinced that it is my duty to remain, and suffer all the will of God.' He now rose up to take his leave, saying, that he was afraid his father was informed of his apostasy before this time, and that it was impressed upon his mind something would happen him in the course of the week. He was scarcely away two hours, when he returned with a parcel of books, saying, that his father was told that he had become a Christian, and in the presence of the Persian Consul conjured him to tell the truth.* He confessed it, and denied it not; when his father in a great passion, sent him back to me with all the Books and Tracts which he had received at our Depository, and charged him never more to enter our threshold again; or, if he intended to become an infidel, never to see his face more. He endeavoured to reason with his father, but he would not hearken to him; so when he saw nothing else would pacify him he said, 'Well, you are my father, it is my duty to obey you, therefore I shall carry back the books again.' I exhorted him not to fear, but to hold fast the beginning of his confidence steadfast unto the end. 'O,' said he, 'I am not able of myself to stand before my father: now is the time to pray for me! I entreat you to pray for me.'—O that God may enable him to witness a good confession, and make him faithful unto death, that he may receive a crown of life.

"April 22d.—The Lord has been better to me than all my foreboding fears. MAHOMED ALI made his appearance to-day at the usual hour. On inquiring how he spent the night, and in what state he left his father, he replied, 'By the blessing of God, divine grace shall be imparted to him also. When I went home last night he was very much displeased with me, and begged that

* It may be worth while to mention, that at this Conference MIRZA ABDOOL (the Consul) began to dissuade MAHOMED ALI from his purpose, by telling him that the Gospel was false, &c. But MAHOMED ALI was enabled to argue the matter with him in such a manner as to put him to silence. 'Where is the true Gospel?' said he. 'It was taken away by SAHIBI ZEMAN,' replied MIRZA ABDOOL, 'But according to the Koran,' rejoined MAHOMED ALI, 'there were several Christians living some hundred years after the death of CHRIST, and before MOHAMMED, and who were so pious, that God wrought a miracle for their preservation from sufferings; these persons then must have had the true Gospel.—But it is not too much to suppose, that at that time there were at least a million of Christians in the world, and that they had among them twenty thousand copies of the Gospel. Now, how is it possible that the SAHIBI ZEMAN could collect all these, scattered as they were throughout so many different countries? or how could he carry such a number away with him at once?' The MIRZA gave no answer, looked earnestly into his face for a few moments, and then went away. MAHOMED ALI afterwards mentioned, that he was astonished that he was able to speak so freely to the Consul, who is a great man among the Persians here; and ascribed it entirely to the strength which he received from God, in answer to the prayers which we had offered up for him.

I might not disgrace him by becoming an infidel. Well, father,' said Mahomed Ali, 'I shall never become an infidel, if you can prove to me the truth of Islamism.' 'O, son, son, you have your Prophet, your religion, and your Koran.'—'But I believe that they are false, and the Holy Books *(viz.* the Scriptures of the Old and New Testaments) are the only true revelation.' 'But,' said the father, 'how is it possible that Jesus Christ can be God?' 'I cannot tell,' said the son, 'it is an incomprehensible mystery; but there is no more difficulty in believing it than in believing the omnipresence of God. We know that God is present every where, but how he can be all present here, and all present at another place, at the same time, is more than we can understand.' 'True,' said the father, 'but how do you prove that God is a Spirit? (The Mohammedans have such views of God, that they think it wrong to aver positively what he is, but confine their definitions of him to his attributes and doings; and therefore, to say he is a Spirit, is considered by them as wrong, and as limiting and defining to a certain extent, what is illimitable and undefinable.) Has he length, breadth, or depth, or is he immeasurable?' 'I learn,' answered the son, 'from the Law, that God is a Spirit; but, (continued he,) father, can you define to me the nature of a Spirit? Is it divisible or indivisible?' 'I cannot tell,' said the father. 'Well,' replied Mahomed Ali, 'what inconsistency is there in believing that God is a Spirit?' But the father still retorted, 'The Law of Moses which you read is not the true one.' 'That appears very strange to me,' said his son, 'for you acknowledge that the quotations taken from it in the Koran are the word of God. Now, I cannot reconcile how these quotations should be the real word of God, and all the rest of it be false.' At this stage of the argument his father felt unable to maintain his ground any longer, and concluded by seriously advising him not to become an infidel, and to trouble his head no more about such questions. After this, his father sent for one of his Persian friends, and requested him to take his son aside, and give him some salutary counsel. In consequence of this, Mahomed Ali accompanied the Persian Gentleman to his lodgings, where the following conversation ensued:—*Persian Gentleman.* So you intend to become a Christian? *M. A.* Yes, I do.—*P. G.* Are you not satisfied with the Koran and with your own religion? *M. A.* No. Can you prove to me that the Koran is a revelation from heaven?—*P. G.* Mohammed the Prophet declares it to be so. *M. A.* Then, forsooth, because Mohammed says the Koran is a revelation from heaven, and the Koran says Mohammed is a Prophet, I am bound to believe it? *P. G.* Come, come, tell me how much money the English Mallas have given you for becoming a Christian? Have they given you five tomans (fifty roubles?) or did they put any thing in the calean to bewitch you? *M. A.*

Read the Gospels, and reflect seriously on them, and at the end of three days you will not ask me that question. *P. G.* Remember your father, your honour, your reputation are all at stake,—it will be for your advantage in this world not to change your religion. *M. A.* What will that avail me, if I must suffer the wrath of God in hell for ever? *P. G.* You will be persecuted. *M. A.* The Gospel saith, 'And unto him that smiteth thee on the one cheek, offer also the other.' On hearing this reply, the Persian gentleman was confounded, and said, 'Why do you not tell your father these things?' 'By the blessing of God I intend to inform him,' was his reply. He slept none during the course of the night, but was engaged in constant prayer both for himself and his father. To his great astonishment, notwithstanding the prohibition the night before, about eight o'clock in the morning his father said to him, 'Arise, go to the Englishmen, but do not become an infidel.' 'I think,' added MAHOMED ALI, 'that my father thought much during the night, and that his heart smote him. May the Lord have mercy upon him, and convince him also of the truth.' I inquired how his soul prospered. He said, 'the Lord had strengthened him, and enabled him with firmness to bear testimony to the truth, and hoped the hour was at no great distance when God would speak peace to his soul.'"

(To be continued.)

ANECDOTE OF AN INDIAN PREACHER.

(From PRESIDENT DWIGHT'S *"Travels in New-England and New-York.")*

WHILE MR. KIRKLAND was a Missionary to the Oneidas, being unwell, he was unable to preach on the afternoon of a certain Sabbath, and told good PETER, one of the head men of the Oneidas, that he must address the congregation. PETER modestly and reluctantly consented. After a few words of introduction, he began a discourse on the character of the SAVIOUR. "What, my Brethren," said he, "are the views which you form of the character of JESUS? You will answer, perhaps, that he was a man of singular benevolence. You will tell me, that he proved this to be his character by the nature of the miracles which he wrought. All these, you will say, were kind in the extreme. He created bread to feed thousands who were ready to perish. He raised to life the son of a poor woman who was a widow, and to whom his labours were necessary for her support in old age. Are these, then, your only views of the Saviour? I tell you, they are lame. When Jesus came into our world, he threw his blanket around him, but THE GOD *was within.*" This I had from MR. KIRKLAND himself.

ADDRESS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH,

Held in Baltimore, May, 1824, to the British Conference.

TO THE BRITISH CONFERENCE OF WESLEYAN METHODISTS, TO BE HELD AT LEEDS IN ENGLAND, JULY, 1824.

Dear Fathers and Brethren,

In reciprocating the kind and affectionate sentiments contained in your communication to us, sent by the hands of those whom you had chosen to be the messengers of the churches, we feel an indescribable pleasure. Many are the associations that press upon us, and the emotions that affect us, in this pleasant interchange of affectionate regards. We look to England as the birth-place of that man, who, under the guidance of Heaven, was the founder of a great and flourishing church. It was there that the infant societies were nourished, and it was thence that the word of God was sent forth, even unto us. After we had flourished for some time under your fostering care, a mysterious chain of providences led to a separation of our societies in this country, from the mother church. But the scion that was planted here has been watered and blessed of God; and though probably still inferior in solidity and strength, yet in the number and extent of its branches, and the abundance of its fruits, it vies with the parent stock. In this we rejoice, and are grateful to the Great Head of the Church, to whom alone the praise belongs. But it greatly increases our joy to know, that our British brethren rejoice with us, and that the parent church, with which we hope ever to be identified by the same holy doctrines and the same salutary discipline, is still flourishing, increasing, and abounding in every good work.

For this our increase of consolation we have been greatly indebted to our justly esteemed brother and father in the church, the Rev. Richard Reece, and to his associated companion, the Rev. John Hannah, whom you have sent to declare your state unto us, and the interest you feel in our prosperity. We received them as your messengers, and as brethren beloved. Their presence with us has drawn the cords of brotherly love still closer, has seemed to introduce you more immediately before us, and in all our intercourse with them, both social and public, we have been made to feel more sensibly than ever, that in doctrine and discipline, in experience and practice, and in the great object of evangelizing the world, the British and American Methodists are one. And we devoutly pray that they may ever so remain.

We are, with you, Dear Brethren, endeavouring to maintain the purity of our doctrines, and are not conscious that we have suffered them in any instance to be changed, or adulterated, in our hands.

As they are the doctrines which have proved to so many, both in Europe and America, the power of God unto salvation, we deem them to be the gospel of God our Saviour; and while He owns them we will never give them up. With you too, we prize and practically vindicate the general rules of our Church, and the pristine institutions and usages of Methodism. We are also following you, though at a humble distance, in your Missionary exertions. But such is the extent, and increasing extent, of our work here, that we cannot find means, or men, for foreign missions. The increase of our population is perhaps unparalleled; and it is widely scattered over an extensive continent. To keep pace with it, under such circumstances, requires much labour, and much privation. In addition to this, the Lord, as you have heard, has opened for us a great and effectual door among the Aborigines of our country. These we dare not neglect. They are our neighbours, and we must minister unto them; they have been injured, and we must make them reparation; they are savages, and must be civilized; heathens, and must be converted. All this shall be done if God permit. We have the work much at heart, and hope and pray for success. In addition to this, we have entailed upon us in several of our states, a degraded and enslaved population, whose situation is making, if possible, a still stronger claim upon our Christian philanthropy. And finally, the way seems to be opening for Missionary exertions in Mexico and South-America.

With these fields of labour in the midst of us, and round about us, you cannot expect us to join you in the great and good work in which you are engaged in the East. Still we hope the time is not far distant when we shall join hands on the Asiatick shores of the Pacifick ocean. We are constantly advancing in our labours towards the West, and you are extending in the East, not only on the continent, but over the islands of the sea. Is it chimerical then to suppose, that at some future day, we shall have encompassed this earth, and girded it round with glorious bands of gospel truth? O no, faith says it shall be done. And this faith is not without works; certainly not on your part, for we hear from you, that you are labouring assiduously in this great cause; imitating the illustrious example of enterprize and diligence which so eminently marked the great founder of Methodism. You aim at great things, and you accomplish them. We admire the exertions of your ministers, and the liberality of your people. In our labours as ministers, we hope we are not far behind you; but as a people we do not yet equal you in active Christian benevolence. In this respect, however, we are improving. Our people are becoming more alive to the importance of greater, and more systematick exertions in the cause of the church. And while we are enlarging our work, and multiplying our numbers, we trust we have not forgotten that the great design of Methodism,

the ultimate end of all its institutions is to raise up and preserve, in the midst of a sinful world, a holy people. Without this, numbers and influence are nothing. We deprecate more than any thing else, that ecclesiastical pride which builds itself up upon the numbers and popularity of the church, while that church is sinking in the spirit and tone of its divine life. From such a state of things, we on both sides of the water, are doubtless united in saying, Lord preserve us;—make us holy, and make us instrumental in spreading holiness throughout the earth.

We congratulate you, dear Fathers and Brethren, on the general prosperity that attends you, both in your labours at home, and in your missions abroad; but especially on account of the perfect harmony, which you inform us prevails among you; and we pray that it may ever continue. Of ourselves, though we are not able to say quite as much, yet in our present General Conference, which is now nearly closing, amidst some differences of opinion concerning the modes of administration, we find that we harmonize in the essential principles of Methodism. From this we are encouraged to hope, as intimated in his parting advice to us by your esteemed messenger, the Rev. Mr. Reece, that our minor differences of opinion on other subjects will soon be swallowed up in our attachment to the common cause. You too, in former days have had your difficulties; but those days have passed by, and peace and union now cheer you with their benignant rays. And we are hoping that before we shall have arrived at your age and maturity as a church, we shall overcome any little difficulties that may now attend us.

Brethren, pray for us. And may the God of peace dwell with us, and dwell with you. Finally, may this great army of the faithful who in two grand divisions are now carrying on the warfare in both hemispheres, so acquit themselves in the church militant below, as ultimately to unite with the church triumphant on high, where no ocean shall roll between, and no reciprocal messengers of love shall be needed, to recount their victories and triumphs.

We are, dear Fathers and Brethren, yours in the bonds of ministerial labour and Christian love.

Signed in behalf of the Conference,

Enoch George, *President.*

Baltimore, May, 1824.

Note.—In the address sent to England a few verbal alterations were made which should have been inserted in this, but were inadvertently omitted. This, however, is substantially the same with the one sent.

Religious and Missionary Intelligence.

ACCOUNT OF THE WORK OF GOD IN HOLSTON DISTRICT.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

THE following is a brief account of the work of God in the Holston district, Tennessee Conference, during the year 1823.

THE attentive readers of your useful Miscellany, will recollect that an account of the prosperity of the Methodist Episcopal Church in the year 1822 in this district, was published early in 1823. The close of the year 1822 was marked with signal displays of the out-pouring of the Spirit of God, and the addition of many to the Church, who are now "burning and shining lights." We commenced the following year with great expectations, which have been fully realized.

In the early part of the year, our quarterly meetings were spiritual seasons, and often crowned with the conversion of souls. The revival has been somewhat general throughout the district, but particular sections have shared more largely in its happy effects. In Abingdon circuit the work has been general; in almost every neighbourhood, and amongst every class of society, the Gospel has proved the power of God unto salvation. It is neither advisable nor possible to give a minute statement of many particulars that would be pleasing to the zealous Christian. I will, however, notice a Love-feast, held in the town of Abingdon, on Sunday morning, June 28th. At this place, Methodism was in its infancy, and strong prejudices appeared to exist against Love-feasts and Class-meetings. After sermon on Saturday, the *nature* and *design* of a Love-feast was explained, which seemed to excite a general wish to be present on the following morning; many attended—not less, it is probable, than two hundred persons were admitted, one half of whom, perhaps, were not professors of religion. The meeting commenced with singing and prayer; and the simple and eloquent manner with which many afterward testified the great things that God had done for them seemed entirely irresistible. The flame of love was soon kindled into rapturous joy in the hearts of the saints, while floods of tears involuntarily burst from the eyes of those who had been brought thither by idle curiosity, or had been induced to come with a desire to know the nature of our economy and to profit by our meeting. All appeared reverently to acknowledge that God was present in the assembly of his saints, and to feel that they were in the hallowed sanctuary of the Lord. The good effects of this happy meeting have been seen on earth, and I doubt not, will be disclosed in Heaven, in the endless salvation of many souls, to the praise and glory of God. Upwards of six hundred members have been added to the Church in this (Abingdon) circuit this year.

Holston circuit has likewise shared largely the benefits of the revival.—Within its bounds hundreds have been awakened and savingly changed by the power of the Holy Spirit, to the love of God and to the practice of good works. At Jonesborough, Washington county, Tennessee, an extraordinary out-pouring of the Spirit has been experienced. The members of the Methodist Episcopal Church in that place, have increased from about thirty to upwards of one hundred—many of whom are highly respectable, who bid fair to adorn their profession and become eminently useful in the Church of Christ.

Camp-Meetings have been rendered exceedingly useful in giving an impulse to, and in promoting the revival of religion amongst us. When well conducted it is highly probable there is no institution which is so well calculated to effect the great end of the Gospel scheme, at certain times, and under certain circumstances, as they are. This, I think, we must admit, if we judge of causes by their effects. Our first Camp-Meeting was held the last week in July. We were favoured with agreeable weather, and in general, with the good attention of a large and respectable audience; many at this meeting were happily converted from the error of their ways, and many were comforted and confirmed in the truth; it was certainly, upon the whole, one of the happiest seasons amongst the professors of religion that I have ever witnessed. There were two

hundred and thirty-five communicants at this meeting, and forty persons joined the Church.

The Camp-Meetings in the circuits of Lee and Clinch, were good and profitable, especially in the latter. The Divine presence crowned our assembling together, and was graciously manifested by the awakening power and the comforting influences of the Holy Spirit.—Two hundred and thirty-five at this meeting commemorated the Lord's Supper. The New-River Camp-Meeting succeeded the one last mentioned, and as usual, at the place where it was held, great grace rested upon the people, and great good was done in the name of Jesus Christ. Scores were brought to the knowledge of the truth in the remission of sin. Two hundred and sixty commemorated the sufferings of their Saviour.

The Camp-Meeting in Abingdon circuit commenced Sept. 5th, and, as was anticipated, was attended by a large concourse of respectable, serious and attentive hearers, to many of whose hearts "the violated law," through the messengers of truth, "spoke out its thunders," or by whom "in strains as sweet as angels use, the Gospel whispered peace." On the last night, it is probable that not less than twenty persons obtained a clear sense of their acceptance, through faith in Jesus Christ; and on the following day, after the assembly had generally dispersed, a few pious, zealous souls, who were necessarily detained, improved the opportunity by joining in fervent prayer in behalf of eight or ten persons who were bowed down by penitential sorrow,—six of whom were set at liberty to praise a pardoning God. Three hundred and fifty communicants at this meeting declared themselves the disciples of Jesus Christ; and fifty new converts, were admitted to join the Church.

September 19th, the Camp-Meeting commenced in Holston circuit, near Jonesborough. The revival of religion in this circuit, and particularly in the town of Jonesborough, caused a very great addition of *tents* and *tenters*, to a previously large encampment. On this occasion indeed, the arm of the Lord was made bare, and his salvation revealed. Happy scores obtained the knowledge of their sins forgiven.—Never, perhaps, was greater zeal discovered by professors of religion than on this occasion, for the conversion of their relatives, friends and acquaintances; and their pious exertions were crowned with abundant success. Upwards of two hundred at this meeting presented themselves in the altar for admission into the Methodist Episcopal Church. Three hundred and fifty commemorated the Lord's Supper on Sunday afternoon, which was a time of refreshing from the Divine presence to very many souls.

The last Camp-Meeting I attended in the district, commenced the week following the last mentioned, at a new establishment in Carter-Valley circuit. It was a time of much comfort to the religious. There were many conversions, and more than seventy joined our Church. There is one circumstance which deserves to be particularly noticed; seventeen families were settled upon the encampment, out of which fourteen had souls, one, two or three, converted in them. Many in the neighbourhood have become convinced of the utility of Camp-Meetings, and have resolved to build tents by the next season.

By comparing the Minutes of this with those of the last year, it will be ascertained that upwards of seventeen hundred have been added to this district. Truly the "wilderness and the solitary places have been made glad, and the desert has rejoiced and blossomed as the rose." "It is the Lord's doings and marvellous in our eyes."—Let our hearts rejoice in his salvation, and render unto him the glory due to His Name; but while we acknowledge God, the giver of every good and perfect gift, we must attribute much, as instrumental to the extraordinary *exertions* which have been made to produce the extraordinary *effects* witnessed. The essential doctrines of Christianity: the one true and living God, manifested in the Holy Scriptures as mysteriously existing in *Father, Son and Holy Spirit;* Justification by faith alone in Jesus Christ, as God manifested in the flesh, to suffer and die a sacrifice for sin; The *direct* witness of the Spirit; *holiness of heart and life;* the *immortality* of the soul; the *resurrection* of the body; a *future* judgment; and a state of future *rewards and punishments*, have been zealously contended for, as the faith once delivered to the saints. The *peculiarities* of Methodism in doctrines and church government have not been concealed or sacrificed, but openly avowed and defended as rational, scriptural, and as bearing the test of experience.

At present, there is a considerable revival of religion at Wythe C. H. Va. a place once almost proverbial for vice and infidelity. The Gospel even here, has proved its own energy to save.

JOHN TEVIS.

ACCOUNT OF THE WORK OF GOD ON RHINEBECK DISTRICT.

To the Editors of the Methodist Magazine.

Dear Brethren,

If you think the following brief notice of the progress of the work of God on Rhinebeck District during the past year, worthy a place in your valuable Magazine, you are at liberty to insert the same. Henry Stead.

April 15, 1824.

Immediately after our first quarterly meeting on Salisbury circuit, we experienced a gracious visitation of divine mercy and power among the people of our charge: the result of which was, six or eight were converted from the error of their ways. At our second quarterly meeting which was held in Canaan, we were blessed with refreshing showers of divine grace. *Three* were in a little time added to the society. In September last a new appointment was taken up at Ancram Furnace, on Livingston's Manor. In several subsequent meetings at this place, the power of God was displayed in a remarkable manner. Many stout-hearted sinners were brought to cry aloud for mercy; *fourteen* at one meeting were seen kneeling at the same bench, weeping for mercy and earnestly desiring an interest in the prayers of God's people. The place of worship was crowded from time to time, and it was with very great reluctance the congregation could be persuaded to leave the house of prayer. In a short period of time, *ten* persons united themselves in a class; since which, *thirteen* have been added: making their number *twenty-three*. Thus has the Lord favoured us on the *Manor;* and the fields in that region seem more and more ripe for the harvest.

At Salisbury Falls, a gentle but reviving shower, has been descending ever since our Camp-Meeting in Hillsdale, in September last. About *twenty*, principally heads of families, have been added unto the Lord's people in this place.

In the month of January last, an appointment was attended in North-Canaan Street, near the Congregational Meeting-House. The Lord set his seal to the truth and some were awakened. Class meetings were soon instituted and numerously attended by such as seemed truly desirous of the salvation of their own souls, and though the work met with some opposition from those who ought to have been its friends, the cause of Christ gradually prevailed, until in the month of March the work assumed a more decided character and spread like fire in dry stubble. Upwards of forty have embraced religion, and the work is still going on.

Petersburgh circuit has been highly favoured of the Lord this year. Our Camp-meeting in the month of June, though not very numerously attended, was made a special blessing to the neighbourhood. In Adam's village a class of fifty has been formed, principally young persons from eight to twenty years of age. In Pownal a gracious work began in February last, and in the month of March, the cloud of mercy visited the east hill, three miles north of William's College. Here *thirteen* were converted in *one* prayer-meeting, and at a subsequent meeting for preaching, *six* obtained a lively sense of the Divine favour.

Pittsfield circuit has witnessed some visitations of divine mercy. In Tyringham a new class has been formed of thirty members, principally young converts.

Sandlake on Chatham circuit has also been visited with some merciful tokens of the divine regard.

In other places on this district although no very remarkable instances of revival have occurred, the congregations have more than doubled within the last two years. In general our preachers have been diligent and faithful in their work, and we have had much cause of rejoicing in the rock of our salvation.

WESLEYAN METHODIST MISSIONARY SOCIETY.

We have received the Report of this Society for the year ending 31st Dec. 1823; from which it appears that they have one hundred and twenty-six Missionary stations. These stations demand the labours of one hundred and eighty-three Missionaries, though that number is not actually employed, as some of the stations remain vacant, but will be supplied as soon as practicable.

	Number of Members.
In Gibraltar and France,	144
In Ceylon and Continental India,	490
In New-South Wales and Van Dieman's Land,	178
In Africa,	352
In the West-Indies,	26171
In British North-America, including Newfoundland,	4076
Total	31411
Total last year	29758
Increase of members,	1653

Amount of collections for the Society during the year ending 31st December, 1823, is £34650 *5s 3d* sterling, or $154,001.

The Report concludes in the following words:—

"The Committee are happy to have so much reason to believe, that in proportion to this increase of exertion at home and abroad, the spirit of prayer has been more largely poured forth; and that the great work is laid at the footstool of him whose blessing alone can give it prosperity, in humble confession of the total insufficiency of man. The public acknowledgment which has of late been made of the office of '*The Lord the Spirit*,' and the necessity of his continual agency, has had its effect upon Missionaries abroad, whose letters and other communications, give pleasing proof that these are the sentiments which influence their minds; and show that they have been greatly comforted in their arduous and often discouraging labours, by the consideration that the difficulties of their work have been rightly estimated, and that the 'thousands of Israel' in this land of privileges, are '*striving together with them in their prayers, day and night, making request with tears and with joy.*' The reasons for perseverance in this hallowed exercise remain unabated, and must continue in their full force, till the prayer taught us by our Lord, '*Thy kingdom come*,' is accomplished in all its fulness; and fully it cannot be accomplished, even in this present world, until the joyful thrilling acclaim be heard in all lands, and is re-echoed from the heaven of heavens itself, 'The kingdoms of this world are become the kingdoms of our God and his Christ, and he shall reign for ever and ever.' Subjects of prayer, of a particular kind, and all subservient to this grand object, are constantly pressing upon the attention of those whose minds are directed to the operation of Missions.—Suitable instruments, endowed with those peculiar qualifications for that variety of service, which is now required by operations so extended, are to be asked from the Lord of the harvest, whose sole prerogative it is to send forth labourers:—the assistant Missionaries which have been raised up from among the heathen, both in Africa and India, have a special claim upon our sympathy and intercessions, as the first fruits of a native ministry, from which, by the grace of Christ, so much is to be expected:—those of our brethren, who have gone beyond the protection of British power, (now in almost every Colony so well employed by the representatives of Majesty, both to defend and to sanction the self-denying and devoted servants of Christ,) demand our constant remembrance before the throne of the heavenly grace. Living among savage and lawless tribes; capricious, sanguinary, and brutal, they claim, both for their personal protection, and their success among a people so rugged and unpromising, our daily prayers. And, above all, when the malice and subtlety of the great spirit of evil, the ruler of the darkness of this world, are considered; and that he is now the more *active*, and the more *various* in his assaults, as he can no longer keep his goods in peace, and knoweth that he hath but a short time; it is the more imperative upon us to be aware of his devices, to arm ourselves in this work with the whole armour of God, to feel our own dependance, and the dependance of all our endeavours upon God, and to pray with all prayer and supplication in the spirit, and to watch thereunto with all perseverance.

"It is thus in humble and prayerful efforts, that we are assured of the divine co-operation. And shall not God hear his own elect, which cry day and night unto him? The history of the past, is the pledge of the future; for to no great effort made, and persevered in, in this spirit, was success ever denied. When

once the whole church of Christ, under its different names, and united in common zeal and love, is aroused to justify its original and proper character, as the *light* of the whole world, the great result to which all our wishes and exertions tend, cannot be far off. Girded by his might who has given them the commission, the spiritual Israel will be able to go up and possess the whole land. Before communicated light, the darkness must flee away; and before weapons of celestial temper, wielded by those, the arms of whose hands are made strong by the hands of the God of Jacob, all opposition must be scattered. Mighty are they, through God, to pull down the strongest holds, and to abase every exalted and proud form of idolatry and superstition, which has defied our Saviour, and deluded, oppressed, and ravaged his redeemed creatures. In the name of the Lord, then, let us lift up our banners, and on this sacred day consecrate ourselves to efforts which shall never relax, and to a contest which, spurning all compromise, shall fix our steady eye upon complete and universal victory through the blood of the Lamb, and by the word of his testimony. To him be glory in the church throughout all ages. Amen."

From the Wesleyan Methodist Magazine.

ANNUAL MEETING OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

The Sermons before the Society were preached by the Rev. R. Watson, one of the General Secretaries of the Society, at City-Road Chapel, on Thursday Evening, April 29th; by the Rev. Robert Newton, of Manchester, in Great Queen-Street Chapel, on Friday Forenoon, April 30th; and by the Rev. John Anderson, of Manchester, at China-Terrace Chapel, Lambeth, on Friday Evening. Sermons were also preached, and Collections made, in all the Chapels in London, and its immediate vicinity, on Sunday, May 2d.

The Annual Meeting of the Society was held on Monday, May 3d, at eleven o'clock in the Forenoon. The Chapel was crowded, by persons holding tickets of admission, at an early hour.

The Meeting was opened with singing and prayer by the Rev Henry Moore, President of the Conference; after which Joseph Butterworth, Esq., M. P., was called to the Chair.

The CHAIRMAN remarked, that it was highly gratifying to observe, by the crowded attendance on so unfavourable a morning, that the great work in which they were engaged had not lost any of its interest in the public mind; and indeed, when they considered the moral waste which so large a portion of the world still presented, and that they by the mercy of God had the means of cultivating at least a part of it, it would be very extraordinary if any Christian could remain indifferent. He trusted that that light which had so long shone upon our own land, was beginning to shed its influence throughout the world; and that it was advancing upon the whole earth. In a very cheering manner it was displaying itself in the various quarters where Missionaries were stationed. It was not necessary for him to go over the various Stations occupied by the Wesleyan Missions, of which they would hear an account in the Report; but as considerable anxiety had prevailed respecting the West India Missions, he should be excused for saying a few words respecting them. He had great pleasure in observing, that the general state of the Mission Cause in the West Indies was never more prosperous than at the present time; that it never received sanction from so many planters; and that it never derived so much help from the public, whether connected or unconnected with the West Indies. Indeed so truly sensible were many Proprietors of the singleness of heart, and the honest sincerity of purpose, by which they were actuated in sending forth men to preach the Gospel of Christ to their benighted slaves, that they had come forward to assist in their undertaking. He had that morning received a letter from a West India Proprietor, inclosing a donation of £50, which, the writer said, was in consideration of the extensive benefit he had received from the labours of the Wesleyan Missionary Society, by their having taught the negro slaves on his estates the Christian religion.—He thought

against persevering faith, persevering patience, persevering charity, and persevering prayer? This kind of perseverance will surmount all the difficulties which may now look us in the face. Besides, were we left to encounter those varied difficulties, to which reference has been made in the Report, in our own strength, then, indeed, it would be time to pause; then indeed we might despair; but, Sir, he who calls us to this work, engages to be with us in it; he who says, 'Go into all the world, and preach the Gospel to every creature,' promises his presence with his servants, 'Lo, I am with you always, even to the end of the world.'

The REV. H. TOWNLEY, Missionary from Bengal, in moving the Second Resolution, said,

"You have heard that in India the inhabitants are divided into a variety of castes. When two Hindoos meet for the participation of food, one diligently inquires of the other, 'To what caste do you belong?' He replies, perhaps, 'I belong to the Catre.' The inquirer then rejoins, 'I am a Brahmin; stand away from me.' The Catre asks another, 'To which caste do you belong?' 'I am a Vadri.' 'Then stand away from me.' The Vadri asks another, 'To what caste do you belong?' 'I am a Sudri.' 'Then stand away from me.' We have not so acted to-day, for I perceive on this platform, and in this assembly, that we have amongst us Christians, if I may use the term, of *all castes*. We are met together to participate in a celestial banquet, and I find that at this table there are those who belong to the caste of Baptists, of Independents, and of Churchmen, and I find also that Wesleyans have prepared the feast This puts me in mind of the field of JUGGERNAUT. There was a Brahmin in Calcutta who asked a European Gentleman, 'What is your order of Society in Great Britain; are you divided into castes, or do you eat and drink together according to circumstances?' The European Gentleman replied, 'We deem it our honour to demean ourselves as brethren in the participation of food at one table, as Providence permits.' The Brahmin replied, 'That appears to me to be an offence against good morals and good conduct.' The Gentleman rejoined, 'I think I can prove to you by a practice of your own, that you are in error. How do you act in the field of JUGGERNAUT? Do you not eat there with the lowest caste of India? There you know no distinction of caste, but all feed at one board.' The Brahmin answered, 'I can screen myself from the imputation you bring against us, for *there* we are in the presence of our God; there JUGGERNAUT is in our midst, and there we can feast together.' 'Ah,' said the Gentleman, 'And I can justify the Christian practice on your own principles, for *we are every where in the presence of* OUR God.' Sir, that is a blessed precept of the divine volume, 'Thou shalt love thy neighbour as thyself.' I have found the advantage of that precept in India: I have found it adapted to overthrow some of the strongest holds of Hindoo superstition. I was conversing with a Brahmin one day respecting the relative morals of Hindoos and Christians; and he said, 'Our religion is superior to yours. See what excellent fruits our religion produces; see what saints we have amongst us Hindoos. Such a man was actuated by the principles of Hindooism; he left wife, and children, and family, and extensive property; he left every thing, and spent his life in a wood. Can you produce such a *saint* as that?' I replied, that we should call him a very great *sinner*. 'Upon what principle?' said he. I answered, 'God has given us two commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself;" and your Hindoo saint, who went to live in a wood, as long as he lived there, was violating the second great commandment: for, forsaking his neighbours, and kindred, and friends, he could not render them any assistance; he had no longer the opportunity of administering food to the hungry, and relieving the miserable; and can a man who is living a life of continued disobedience to one of God's commandments be deemed a saint!'—I can abundantly confirm the statements which have been made respecting the wretched condition of pagans, whether as connected with this world, or destined to stand associated with the world to come. With regard to this world, having seen a variety of their sufferings, I have often had that passage of Scripture recalled to my attention, 'Their sorrows shall be multiplied that hasten after another God.' They practise upon themselves a variety of tortures, and abound in the perpetration of mutual deeds of cruelty and bloodshed. Hindoos meet together to have iron hooks thrust into their backs, to be drawn up into the air, and to be swung round with great velocity. You may see in Calcutta Hindoos dancing about with iron spikes run through their tongues; others with living snakes run through their sides and tongues; and endeavouring to outdo each other in those

deeds of iniquity. But they do not stop in these minor acts of cruelty; but go on till they deprive each other even of life itself. Every year, thousands of them find a watery grave; others are buried alive; others are crushed to death by the car of JUGGERNAUT; and the most numerous class of all are put to death by the flames. It fell to my painful lot to see one woman burned alive; and the deed was committed by her own daughter, with whom I remonstrated as well as with her mother, but to no good effect. The answer the young woman made was, 'It is the custom of the country, and what can I do?' But it may well aggravate the poignancy of our sensibility, when we learn that these horrors are *customary*. Thus it appears by the official returns, that *one* widow is burned alive every *twelve hours;* and this, Sir, has reference merely to British India, but does not include a great number of similar victims who escape the observation of the police, or are not included in the returns. I should suppose that the real truth of the case is, that, taking the whole of India into the account, ONE is burned every FOUR HOURS. Surely, Sir, it is high time for us to be up, and doing something, to send to them the knowledge of that Gospel which says, 'Do thyself no harm.'—It is the Gospel, Sir, and that alone, which can save the soul; and this is the grand consideration upon which Missionary Societies must proceed I saw a Hindoo in his dying moments; he had been brought to the margin of the Ganges to breathe his last. I said to him, 'Have you a good hope? Do you think of going to heaven? Do you think that the sight of the Ganges obliterates your sins, and that the worship of your gods has blotted out your transgressions?' He said, 'I have no confidence in all these things.' 'Do you then know,' said I, 'of any mode satisfactory to your own mind by which your transgressions can be forgiven?' 'No, I know of none.'' 'Then what is the necessary consequence? Do you know you have sinned?' 'Of that I have no doubt.' 'Do you know that God punishes sin in hell?' 'Yes.' 'What then is the inference?' 'I am going to hell,' he replied. I could not but drop a tear, when standing by the entrance of that dying man's tent, who had been brought to the river of their watery god, vainly hoping for salvation.—In India God has marvellously opened a door to our exertions, and no man at present has an arm strong enough to shut it. The magistracy of Calcutta surpasses the magistracy of some places in the West. I never met with the slightest opposition in India in the whole course of my ministry. The Governor-General of India, and other Governors, have repeatedly interfered in some parts of our operations; but always in a friendly manner; and since I left India, I have heard with great satisfaction, that the Government have resolved to augment the measure of their liberality with reference to Hindoo schools. It is well known that the Government have given leave to the Missionaries of various Societies to administer instruction to the rising population; and lately, they have resolved to devote one hundred thousand rupees for that work; which sum (about ten thousand pounds sterling) they have given freely, to enlighten British India. I could add many things to confirm the statement of our having access to millions of pagans. I travelled, for about a month, with a converted Brahmin who had given himself to the promotion of the Gospel. We went to all the cities, and towns, and villages in our way up the river, and took our stations near market-places, and other public situations, and 'preached the Gospel to every creature' who would listen, none daring to make us afraid. We delivered our Tracts, which were received with considerable avidity. When we came to one village, we found ourselves in the neighbourhood of an idol-temple; and even there, perceiving by the countenance of the people that they were willing to hear us, we took our station, the Brahmins and other Hindoos amounting to fifty or a hundred. One of them said, while I was speaking, 'Pray, Sir, why do not you ascend the flight of steps leading up to the idol? There you will have a better station.' I replied, 'I could not think of doing it, because, peradventure, some might disapprove.' They replied, 'We shall not disapprove.' I said, 'You have Brahmins among you, and if one individual disapprove, I will not ascend the stairs.' 'Sir,' said they, 'we approve of it.' Thus, from a situation close to that occupied by the idol, I preached to them the cross of Christ." MR. TOWNLEY concluded by moving,—"*That the still benighted and wretched condition of the greater part of the world, together, with the access to many millions of its pagan inhabitants which Divine Providence has given to Missionary Societies, as well as the good already effected by their collective exertions, strongly call upon the friends of Missions, generally, to persevere, not only with unabated, but with quickened zeal, in the great work of diffusing the knowledge of Christ throughout all nations.*"

(To be concluded in our next.)

Obituary.

Death of the Rev. Samuel Draper.—*Communicated by the* Rev. Samuel Luckey.

Beekman, Dutchess Ct. July 22, 1824.

Dear Brother,

I have just arrived in this circuit from Redding, and find the painful intelligence which met me there to be correct. Brother Samuel Draper *is dead!* He had arrived within a few miles of his circuit, at the house of his old friend, Peter Power, in Amenia. Finding him seriously indisposed, the family called in a physician, who visited him a few times without considering his illness imminently dangerous. On the 7th instant, it was thought advisable to have counsel in his case. But before any was obtained, he sunk down in the arms of death, unexpectedly to his physician, and the family where he was, and, probably, to himself. He was near two hundred miles from his family, who were ignorant of the event; and the people on the circuit successively assembled at his several appointments, anxiously looking for their new preacher, little thinking that he whom they expected to declare to them the word of life, was in the eternal world. His principal concern during his sickness was about his circuit.

[Brother Draper's age was about forty-seven. He has left a bereaved wife, and six children.]

Yours, &c.

Samuel Luckey.

Rev. N. Bangs.

Poetry.

From the "Matins and Vespers" of Mr. Bowring.

"Let not your hearts be troubled, but confide
In me as ye confide in God; I go
A mansion for my followers to provide.
My Father's heavenly dwelling is supplied
With many mansions;—I had told ye so,
Were there not room;—I hasten to prepare
Your seats,—and soon will come again, and say
Be welcome:—where your Lord inhabits, there,
There should his followers be; ye know the way—
I am the way, the truth, the life.'—'Twas thus
The Saviour spoke—and in that blessed road,
What flow'rets grow, what sunbeams shine on us,
All glowing with the brightness of our God!
Heaven seems to open round, the earth is still,
As if to sanctify us for the skies;
All tending to the realms where blessing lies,
And joy and gladness, up the eternal hill.
As the heaven-guided prophet, when his eyes
Stretch'd wearied o'er the peaceful promised land,
Even as he stood on Canaan's shores, we stand.

"O night! how beautiful thy golden dress,
On which so many stars like gems are strew'd;
So mild and modest in thy loveliness,
So bright, so glorious in thy solitude.
The soul soars upwards on its holy wings,
Thro' thy vast ocean paths of light sublime,
Visits a thousand yet unravelled things;
And, if its memories look to earthly time
And earthly interests, 'tis as in a dream—
For earth and earthly things but shadows seem;
While heaven is substance, and eternity.
This is Thy temple, Lord! 'tis worthy Thee,
And in it thou hast many a lamp suspended,
That dazzles not, but lights resplendently;
And there Thy court is—there Thy court, attended
By myriad myriad messengers—the song
Of countless and melodious harps is heard,
Sweeter than rill, or stream, or vernal bird,
The dark and melancholy woods among.
And golden worlds in that wide temple glow,
And roll in brightness, in their orbits vast;
And there the future mingles with the past,
An unbeginning, an unending *now*.

"Death! they may call thee what they will, but thou
Art lovely in my eyes—thy thoughts to me
No terror bring; but silence and repose,
And pleasing dreams, and soft serenity.
Thou wear'st a wreath where many a wild flower blows;
And breezes of the south play round thy throne;
And thou art visited by the calm bright moon:
And the gay spring her emerald mantle throws
Over thy bosom: every year renews
Thy grassy turf, while man beneath it sleeps;
Evening still bathes it with its gentle dews,
Which every morn day's glorious monarch sweeps
With his gay smile away:—and so we lie,
Gathered in the storehouse of mortality.
That storehouse overflows with heavenly seed;
And, planted by th' Eternal Husbandman,
Watered and watched, it shall hereafter breed
A progeny of strength, no numbers can
Or reach or reckon. It shall people heaven:
Fill up the thrones of angels;—it shall found
A kingdom, knowing nor decay nor bound,
Built on the base by Gospel promise given."

THE

METHODIST MAGAZINE,

FOR OCTOBER, 1824.

Divinity.

From the Imperial Magazine.

SPECIMEN OF BISHOP DUPPA'S PREACHING.

Angels Rejoicing for Sinners Repenting. Delivered in a Sermon by the Right Rev. Father in God BRIAN DUPPA, *Bishop of Salisbury, in the year* 1648.

Luke xv. 10.—"Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."

MAN never yet invented more ways to *damn* himself, than God hath done to *save* him; nor was he ever varied into more shapes of *sin*, than his Saviour hath been of *mercy;* for as before his incarnation the *Israelites* had a cloud to usher them, and God was in that cloud; *Moses* had a flame to beckon to him, and God was in that flame; *Elias* had a voice to call him, and God was in that voice; so after he was incarnate, when he became one of us, *(sin alone excepted, which makes us not of him.)* as if to have been man alone, was not enough, he ransacks the whole inventory of his creatures, puts on all shapes to gain a soul: to the traveller, he calls, *I am the way;* to the benighted, he shews, *he is the light;* to the stranger, he opens himself, *I am the door:* look for him among the plants, you shall find him *a vine;* search for him in the flock, the Baptist points him to you, *Behold the Lamb!* or if metaphors be but *verbal* transfigurings, track him by his parables, which are more real; if you meet there with a sower, Christ is that sower; if you hear of a bridegroom, he is that bridegroom; if you see the *man* that brings back his lost sheep in triumph, he is that *man:* or if you find a woman that calls her friends to joy with her, *Rejoice, for I have found the piece which I had lost:* know that that *piece* is thy soul, those *friends* are the angels, he is that *woman* too: for that parable, this text is the moral, the meaning of the parable, *Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

That parables are pictures, *Athanasius* tells us, but withal, such pictures as have their *velamina*, their shadows, their curtains

diaphanous enough for the eye of faith to look through; but not for the eye of unbelief or ignorance. For as saint *Hierome* counselled a Roman matron to keep her young daughter from reading of the *Canticles, ne anima non intelligens vulneraretur,* lest the soul that understood not the *spiritual* sense, should perish in the *literal;* or as those images, which the Papists call, *Idiotarum libros,* the laymen's books, being misunderstood do prove the fool's idolatry: so these images (for parables are but the images of things) did not so much *instruct,* as *abuse* the eyes of them that saw them, until our Saviour drew the curtain. They had heard of a *sheep* that had gone astray, of a *piece of silver* that was lost, that *both* again were found, that friends were called to rejoice for both; but what this was to them, what share they had *in this joy* or *that recovery,* they had not heard, till he that made their ears applied it to their hearts with an Ουτω, λεγω υμῖν, *Likewise, I say unto you,* I, that came to heal that which was wounded, to bind up that which was broken, to save that which was lost; I, that have left the ninety-nine in the desert, all the angels in heaven (for so the fathers interpret it) to find out one wanderer; *I say unto you,* to *you* sinners, that come near to hear me; to *you* pharisees, that murmur, because those sinners come so near me; to *you* that know not what the value of a soul is, what music is in the groans, or what beauty is in the tears, of a sad convert, *I say to you, there is joy in the presence of the angels of God over one sinner that repenteth.* The authority of the speaker must win some credit to this argument; for so far distant is heaven from earth, so rare the commerce between them, that unless God bring the intelligence himself from thence, man will not believe. Let the Separatist boast of his *private spirit* that hath *revealed* it, or the bishop of *Rome* cite his *infallible chair;* every one is not wax enough to take impression at this. But if *our Saviour* set his *divine seal* on; if we once find his *ipse dico, I say unto you,* then let him that hath ears, hear; no oracle ever spake like this; truth, to the truth *incarnate.* Be not therefore troubled either with the *contrariety of passions* in these words, that *sorrow should beget* joy; or the *disparity* of the *persons, that angels should rejoice for sinners;* or the *inequality* of the extent, *many angels* for *one sinner;* for Christ hath spoke it, and we are to believe it. First, *that there is joy,* though we know not what it is. Next, there is a *ubi,* a place where, of *this joy,* though it be not here. Last of all, there is a *query* too, a why, a reason, a cause, of *this joy,* for *one sinner that repenteth.*

But first, of that *joy* itself; for *velut solatium erit,* saith *Tertullian, disserere de illo,* quo frui non datur, sick men may talk of health, and why not I of joy? As in sorrow the heart is contracted and straitened, so in joy the passages are enlarged, the cordial spirits scattered, the heart itself runs out, 'tis so dilated; which makes *Aristotle* say, *that joy is, as it were, the letting of the heart*

out. But if they that *feel* no joy, cannot define it; nor they that *feel* it, keep it in their hearts; nor he that wants a heart, judge of it, who shall then resolve us *what joy is?* or where we shall find a *thing to this name?* For, examine *first the joy of a proud man;* lieth it not in the breath of others, a thin cabinet of air which every man hath a key to, but himself. Let but them above him agree not to think him great, or wise, or noble; let but his fellow-worms forbear to honour him; he that holds the plough shall not change joys with him. Or look on the joy of the voluptuous: doth not sorrow often wait so close as to tread upon the heels of it? Have you not heard the epicure cry, *O his gout!* even at that time, when he hath been feeding his disease with riot? Were not the *Israelites* struck with meat between their teeth? and was not *Zimri* slain in the embraces of his *Cosby?* Besides, to share in all the good that is under the sun is at the best but *indolence*, a *privation* of grief; it is not joy; or if we will needs strain higher for a word for it, it is but an acquiescence, saith *Scaliger*, a kind of wresting of the mind, it is not joy: he were a strange chymist, you would think, that, when a drop of wine were cast into the sea, durst undertake out of that vast element to extract the spirits of that one drop of wine, and say, *here they are:* nor shall I conceive him easier an artisan, that can out of the sea of his *ordinary hourly* discontents, extract this drop of joy, and shew it to me. The truth is, we know *not what it is*, because we seek not for it *where we should. Copernicus*, that thought the earth moved, and the heavens stood still, was not yet so mad as either to look for trees in heaven, or stars upon the ground; yet we in our search for *joy*, do as mad things as this comes to: for what would you imagine, if you should see a man knock at a grave-stone for a companion, or go down into a charnel-house to make merry: if you did not pronounce him directly frantic, you would guess surely that he had mistook the place: and the like do I of you, saith St. *Austin*, *Qui quæritis gaudium in loco non suo*, who look for joy either in the honours or pleasures of this life, or whatever else is not the proper sphere of it.

But suppose there were such a thing on earth as joy; that the *Philosophers' stone*, the *northwest passage*, and that, were found out together; yet there remains another disquisition: for where shall we have a *lodging* for it? where a breast capable to entertain it?—in the heart of the *sinful man?* no, God himself hath barr'd that door against it: for, *gaudere non est impiis*, as we find it denounced in the prophecy of *Esay, there is no peace, no joy to the wicked.* They cannot *rejoice;* they may perchance drown their grief in wine, or drive away their discontents with company, they may reprieve their souls for a time from melancholy; but the fits of a constant ague, or the flowings of the tide, come not more duly, then it returns again: shifting the place will not serve the turn, unless we can shift ourselves; for *post equitem sedet atra*

cura, like the rats that followed the German bishop, thy sad thoughts will after thee. Draw the curtains of thy bed, yet they will lie with thee; shut the door of thy closet, yet they will come in unto thee; for the truth is, saith *S. Bernard*, *Intus est quem fugis*, every ill man hath his enemy within him: his own heart calls to him, as his did in the vision, *Ego tibi horum sum causa*, I am the cause of all this trouble unto thee: thou hast made me *ill*, I will not leave thee *quiet*.—*No joy then to the wicked:* but shall we knock at more *innocent* doors to see if *there* it harbours? were the *prophets* in the Old Testament acquainted with it? the *apostles* in the New? or shall we inquire of *innocence* itself, the *Saviour* of us all? But he will inquire of us again, as he did in the first of the *Lamentation*, *O all ye that pass* by, not was there ever joy, but *was there ever sorrow like my sorrow?* But you will say, perhaps, though he himself were the son of sorrow, yet he bid his followers *joy*, in the fifth chapter of *Matthew*, χαίρετε, *rejoice;* or as if that had been too little, καὶ ἀγαλλιᾶσθε, *be exceeding glad:* true, but it was in there *reproaches:* so saint *Paul* had his *joy*, but *it* was in his *afflictions:* the martyrs had their *joy*, but it was in their *bitter sufferings*. The few notes they heard of *joy* were but like the breakings of an echo, a word or two they heard, but not a sentence; or like a ring of bells in a high wind, they heard some imperfect sounds of it, but they could not hear the lesson.—Yet mistake me not, I would not have you hang down your heads at this, or, because the earth is not your heaven, therefore to make it your hell; for as gold keeps the name in the leaf as well as in the wedge, in the coin as in the bullion; or as he that sees a beam or two shine through the crevice of a wall, may say he sees the sunshine, as well as he that walks abroad; so neither are we so destitute of all comfort, but we may say, there is a leaf of joy, the tinfoil of it here, there are some few glimpses that shine in upon us: but for the full, the solid, the jubilating joy, look for it no longer in this valley of tears; there is joy, but not here; true joy, but not yet: you *that sow in tears* be certain *you shall reap in joy;* but be as certain to tarry till the harvest; you must stay; no remedy till heaven be your dwelling, till the angels be your partners, incorruption your change, immortality your garment; for the earth is not the place, dull flesh is not the subject of it. Find it we shall, yet not in the presence *of men*, but *of the angels*.

Thus having shewn you the negative, where joy is not; my next venture (if it prove not a desperate one) shall be to show you where it is, ἐνωπιον των ἀγγέλων, *in the presence of angels*.

He that comes out of a dark room into the sunshine, shall be sure to find his eyes dazzled: what then will become of us, whose eyes (*Aristotle* could say) were *tanquam Noctuæ ad solem?* how shall we look on this joy of angels? shall we think of the *place*

we live in, or the company they enjoy, or the anthems which they sing when one seraphim echoes to another, or when in a full quire they sound together their everlasting *Hallelujahs?* or, if we can lift up our thoughts so high, shall we think again, how they see the divine face of God? how they joy in that mirror? how they exult in that beatifick vision? What fulness, what torrents of pleasure in such a sight! such a sight, saith St. *Austin*, that if the damned spirits could but see a glimpse of it, that very glimpse for that time would infuse such joy into them as to take away the sense of all their pain: such a sight, that the reflected rays of it, even in this life, gives us that which saint *John* speaks of, that *communion with God himself.* What then can we conceive of those glorious creatures that see not God either by a *glimpse* or by *reflection*, but stand under the direct beams, that have a full and eternal sight, that see him, πρόσωπον πρὸς πρόσωπον, *face to face*, that hear him even with ear to mouth, that are acquainted even with the very whispers of the Trinity. But whither am I carried? sooner shall a sparrow drink up the sea, or a mole heave the whole earth out of the center, then the heart of man swell to that bigness, as to be able to comprehend his joy. Yet as fathers use to acquaint their heirs with their estates, before they mean they shall possess them; so, be not angry, O my God, that we have look'd afar off into those joys which with thy angels we one day shall inherit; for though they be of the elder family, and we like younger brothers, wear about us a body of flesh, for a note of difference, yet this heraldry is not to last always; for thou hast told us, O my Saviour, that even that difference shall be took away, that we shall be ἰσάγγελοι, equal to the angels, *æqualitate gratiæ*, though not *naturatiæ*, saith *Aquinas*, in an equality of grace, though not of nature.

Nor shall we offend to enlarge this meditation further, to conceive as some of the fathers did, that as the angels fell from several hierarchies, some from being seraphims, some cherubims, some thrones, some out of higher seats, some out of lower: so on that great day when God shall distribute his glory amongst us, we may shine at last, that into those several hierarchies we shall be assumed: for, among the rest, *Origen* was confidently persuaded, *Quod si earum virum esset ut vinceret Luciferum, Luciferi solium in cœlo obtineret*, that had he been of strength enough to have overcome *Lucifer* in temptation, that was once the chief of angels, God would have given him *Lucifer's* seat in heaven. I confess were this heavenly court, like the court of earthly princes, (where he that is *beneath* bites at the heel of him that is above him; and he that is *above* treads on the mouth that bites him,) this might breed rather envy, or hate, or any thing, but joy: but so far are those blessed spirits from envying us for this, that there shall be a time when, some men shall be higher than some angels, yet even

for this *there is joy in presence of angels.* But the school hath well distinguished a double joy in angels, either *essential*, or *accidental;* their essential joy consists in the vision of the Deity; their accidental, in the conversion of us sinners; the one is always at full sea, it neither ebbs nor flows, but the other occasionally receives either increase, or diminution; for as St. *Hierome* is of the mind, that *Angelus nomen est officii, non naturæ*, to be an angel is a name of office, not of nature, (in essence they are spirits, but in office only angels,) so in that office they accumulate their joy accordingly, as in our protection their success is answerable to their care; it was well thought on therefore by the Church of *England* to design a Collect in the Liturgie, wherein we pray, *that the angels which always do God service in heaven, may by his appointment defend us on earth:* not that we are to believe their presence, as that Jesuit did, who hath not blushed to print unto the world, that *at the Bohemian overthrow, there was visibly seen a troop of angels to fight on the emperor's part against them:*— but what angel joy'd, think you, when that lie was made? yet on the other side, we are not to deny them to be our guardians, whether *one* to *one*, or *more* to *one*, since their accidental joy doth ordinarily arise from thence, even from that employment. Well, but do the angels *joy* at the conversion of a sinner? therefore they *know* it, but must needs follow, (for the *will* moves not till the *understanding* sets it going,) *ulto. actus intellectus primus est voluntatis.* But that therefore by their evening knowledge, or their morning, as the school distinguisheth, or that therefore in *Verbo tanquam speculo*, in the face of God as in a glass, all angels necessarily know the thoughts of all; this will not follow, though all the Jesuits drive it. No? say they, but suppose there were a glass of chrystal made so large, that whatsoever were done in all the corners of the world might be reflected by it; should not he that saw that glass discern as well all that passed under the sun? just such a glass is God unto his angels: but I doubt the metal of this argument, for a touch or two will break it. First, some of their own men deny, that the Deity can either *properly*, or by way of metaphor, be term'd *a glass;* or next, suppose it may, yet not *a natural glass*, that represents all that is before it: but *a voluntary*, such a one as shews, *non quantum relucet*, saith S. Austin, but quantum veluerit, not all that shines within it: but more or less, when, or how, or to whom he pleaseth. God is infinite, whom the angels see, but the manner is finite, by which they see: besides, God knows the inward thoughts, the secret glances of the soul, but the angels do not know them: God knows as well what shall be, as what is, but the angels do not so: God knows the determinate day, resolv'd on in his councils, when the heavens shall be gathered together as a scrole, *the sun shall lose his light, the graves open and the dead rise up to judgment, but of that day or hour knows no man else, no, not the angels:* what then is be-

come of the Jesuit's crystall? if it reflect all, why not this? or if not all, why do they urge it? But to leave them to their *vitrea fracta:* the angels know the conversion of a sinner; true, but not always, nor all angels: they know it, not only by outward signs, but sometimes by discovery of our hearts too. But how? by way of *leave*, by way of *dispensation?* For none ever denied, but God imparts to them, *when he* pleaseth, the conversion of *whom he* pleaseth: There is knowledge, or else there is *no joy* in the presence of angels.

To conclude this, when God therefore by repentance shall call thee to him; when he shall perform that wonder in thee, which Saint *Chrysostome* saith, is greater than to create a world, to justifie thee a sinner; when he shall seal thy pardon to thee, with the blood of his Son Christ Jesus, doubt not but on that day God hath revealed this to his angels, that there is a new joy among them, a full concert in heaven, that the Holy Ghost is busy *to set* new anthems, the holy angels as busy in the singing of them.

And thus we descend to the last part of the text, the [*why*] of the joy. *There is joy over one sinner that repenteth.* In the which words, we must make a new discovery: First, of the object in general, *a sinner.* Next, of the quality of the sinner, *the sinner that repenteth.*

Last of all, of the indefinite singularity, *for one sinner*, implying as much as for *any* one sinner *that repenteth.*

(To be concluded in our next.)

Biography.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE LATE REV. HENRY FOXALL.

OF GEORGE-TOWN, NEAR WASHINGTON, IN THE DISTRICT OF COLUMBIA.

BY THE REV. JOSEPH ENTWISLE.

The late Rev. Henry Foxall, was born May 24th, 1758; and departed this life December 11th, 1823. His parents were pious; and attended the ministry of the Rev. John Wesley, and others in connexion with him, at an early period of Methodism. They lived chiefly in West-Bromwich, near Birmingham. Henry, however, was born in Monmouthshire,* during a short residence of his parents there. He was accustomed to hear from his childhood the preaching of the Gospel, both by the Methodist

* In the Obituary sent to the Magazine, and inserted in the Number for January, 1824, page 69, there was a slight error. It was stated that Mr. F. "took a ride in his carriage, to show to his now disconsolate widow the houses in which he and Mr. Asbury were born." I misunderstood that circumstance, and afterwards found that he was born in Monmouthshire. However, the places alluded to were connected with his earliest recollections and boyish pleasures. J. E.

Preachers, and at the Church of West-Bromwich. He also saw true religion exemplified in the lives of its professors, particularly in his own mother, in Mrs. Asbury, mother of the Rev. Francis Asbury, and others in the neighbourhood He grew up, however, without a *saving* acquaintance with the truth as it is in Jesus: and it was not until after he had been married for some years, that he enjoyed the power and comfort of personal piety.

Upwards of thirty years ago, he removed to Ireland, to superintend extensive iron-works in that country. The several branches of an opulent family, of the name of O'Reiley, showed him great kindness. He was generally one of a large party who dined with that family on the Sunday, and spent the afternoon together in conviviality. Cards also were regularly introduced. But such was the effect of a religious education, that he never but *once* could be prevailed upon to play. On that occasion he was strongly solicited to do it; and he said to himself, "I am serving the devil, and I may as well do it in one way as another." He complied; but had no rest in his mind afterwards.

There is a period when every one who becomes truly pious enters upon a *new life;* for religion is not natural to man in his fallen state: and the attention of the reader is now called to that important crisis, attended with peculiar circumstances, when Mr. F. put off the old man with his deeds, and put on the new man; from which period he steadily persevered in a Christian course to the end of life.

One Lord's-Day, while in Ireland, riding out on horseback, he saw a number of people gathered together under some trees in a field. Curiosity induced him to approach the assembly; when he found a preacher of Mr. Wesley's Connexion calling sinners to repentance. He listened with deep attention. The word reached his heart. He was convinced of sin; for about a month his mind was much agitated; but then he fully resolved to give himself to God. He "sorrowed after a godly sort," and was "weary and heavy laden," for some months. But he sought and found peace with God through our Lord Jesus Christ; and received the Spirit of Adoption, whereby he was enabled to cry, Abba, Father.

When this great change took place, Mr. Foxall gave up his Sunday visits to the respectable family before mentioned. He saw the evil of spending his time in that way, and lost all relish for such pleasures. The lady of the house waited on him to know the reason of his absenting himself. He replied in respectful terms, assuring her that it did not arise from a want of due esteem for the family; but that his views of things were so changed, that he could not now conscientiously employ the Sabbath, or *any part of it*, as he had been accustomed to do. She said he was "a mad swaddler:" and observing that he was reading the Holy Scriptures, took up the book in a rage, and declared

she would burn it. He said, "Madam, I shall not attempt forcibly to hinder you. However, that will make no difference in me; for if you burn *that* Bible, I shall purchase another." She did not burn it.

From the time of his conversion, he set up in his family the regular worship of Almighty God; and always afterwards continued the practice.

About two years after he was brought to the religious experience now described, he left Ireland, and removed to the United States of America. For awhile he resided near Philadelphia; but afterward removed to George-Town, in the district of Columbia, near Washington. There he fixed his residence, and intended there to finish his course: but "God's thoughts are not our thoughts, nor his ways our ways."

Before he left Ireland he had begun to preach; and amidst all his other concerns, he retained his piety, and continued to publish the Gospel of peace. The Lord blessed him with prosperity and riches, and also with a heart to lay out a large portion of what was entrusted to him in doing good. He was given to hospitality; his house was always open to God's servants: he contributed very largely to the support of the cause of Christ: he considered the poor and needy, relieved them in distress, and promoted their comfort. He seems to have felt the force of our Lord's words, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

Nine years ago he retired from business; satisfied with the success in trade which the Lord had given him,—and desirous of leisure to attend to divine things, and to be more frequently engaged in exercises purely religious. On this occasion he considered that the Lord had "given him power to get wealth," and that he *ought* to do something more than he had done for the Lord and his cause. He therefore *erected at his own expense*, in the city of Washington, a large and commodious Chapel,* (as the small Methodist Society there had only a school-room to meet in,) which was opened by the venerable Mr. Asbury,† who gave it the title of "The Foundry," in allusion to the Foundry so long used by Mr. Wesley as a Chapel in London. The allusion was appropriate; as Mr. F., who erected the Chapel in the capital of the United States, and presented it gratuitously to the Methodists there, had obtained the means of doing it in the iron-business.—It may be proper here to mention that Mr. F., for several years

* This Chapel is not very large, but a very neat and pleasant one. Its dimensions are about sixty by forty feet, with a handsome lot of ground attached to it. On this lot Mr. Foxall had intended to build a Parsonage for the Chapel, to furnish it at his own expense, and to make the whole establishment a present to the Society. The Parsonage, however, was built by the Society and its friends, during his absence in England. Am. Eds.

† We incline to think that the first sermon preached in the Foundry was by the Rev. Nicholas Snethen, at the particular request of Mr. Foxall; Bishop Asbury being then distant on his Episcopal tour. Am. Eds.

before his death, subscribed £50 per annum to the Wesleyan Missionary Society in England. He has perpetuated that subscription by a bequest of 5000 dollars (upwards of £1100 sterling) to the Society. He has also left the same amount to the Methodist Connexion in America.*

Eight years ago, being then a widower, he embarked for England, anxious once more to see his native country, and visit his relations, to whose comfort he had long contributed by his liberality, and for whose eternal happiness he was deeply concerned. From his Journal, written at that time, it appears that his views, feelings, and reflections, (as well as his motives for undertaking the voyage,) were such as do honour to him as a man and a Christian. He felt most acutely at leaving his friends in George-Town; and especially as he had only one child out of six left,—a daughter, who was, however, comfortably settled in life, and who, with her husband, was living in the fear of God.

During his residence in England he entered again, as he expresses it in his Journal, "after much consideration and prayer, into the holy estate of matrimony;" and was accompanied by her who is *now* his disconsolate widow across the Atlantic.

This year (1823) he again visited his native country, and has resided principally at Handsworth, near Birmingham, where he finished his course with joy.

About a fortnight before his death, Mr. F. called upon me, and spent some time in conversation. He was then indisposed. He spoke of enjoying great comfort in preaching on the Sunday preceding, and appeared to be in a blessed state of soul. It seems his mind was deeply impressed under a sermon by Mr. Bridgnell, at West-Bromwich on the death of the Rev. Charles Hulme. The text was, "Set thine house in order," &c. A few days after he was confined to his bed. To Mr. Bridgnell he said, "O, what should I do if I had my religion to seek now! What have I to rest on but Christ?" Thus the Lord prepared him for the closing scene.

On Monday, December 8th, he observed that the last night had been the most restless and painful one he had ever known; and, after describing the pain he had endured, added, "It is all right." On the 9th he remarked that he had for many years endeavoured to impress upon the minds of others the necessity of living near to

* This bequest was made to "The Trustees of the Fund for the relief and support of the itinerant, superannuated and worn-out ministers and preachers of the Methodist Episcopal Church, in the United States of America, their wives and children, widows and orphans, and their successors for ever." And these are the terms in which any bequest should be made, designed for these objects. Is not the example of our late excellent friend, Mr. Foxall, worthy of imitation; particularly by those whom Providence has blessed with much of this world's goods? This legacy is further mentioned in a very pathetic address from the Trustees of this Fund, which will be found at page 380 of this number, and to which we particularly solicit the attention of our readers. Am. Editors.

God, and of being prepared for death, and that now *he* was on the brink of the grave. "Give my love," he added, to MR. B., and say, "The work of grace is going on." When MRS. FOXALL informed him that a relation wished to see him, he said, "My dear, I expect to meet many relations in glory who are gone before."

On Wednesday, December 10th, a messenger arrived to request my immediate attendance. I went; and, on my arrival at Handsworth, found MR. F. in the agonies of death: the state of the pulse, the coldness of the extremities, and other symptoms, proved to me that he could not live many hours. He was quite sensible, but unable to converse. He joined with us in prayer. I observed to him, that he "had experienced the loving-kindness of God for many years." With great difficulty he said, "More than thirty." I quoted the Apostle's words: "He hath said, I will never leave thee nor forsake thee." He replied, though he could scarcely articulate, "I have long known that." His last words were, "O for grace to bear!" MR. F. was a man of sterling worth,—his understanding was strong,—his piety sincere and deep,—his benevolence and charities extensive. He loved the cause of religion in general; and his attachment to Methodism was exceeded in no one that I have known. The American Methodists, for whose unity, peace, and prosperity he was most seriously concerned, have sustained a heavy loss. He was an affectionate husband and parent, and a faithful friend. He considered the poor and needy, and enjoyed the blessedness connected with that virtue. His death to many is loss; to him eternal gain.

Scripture Illustrated.

For the Methodist Magazine.

REMARKS ON ROMANS IX. 13.

Esau have I hated.

IT is well known that the advocates of particular election and reprobation, place much dependence on the case of Jacob and Esau. The former they suppose was an object of *eternal* love, and the latter of *eternal* hatred. "Does not God expressly say Esau have I hated, and is not this a proof of the doctrine of eternal reprobation, viz. that God eternally passed by some men and ordained them to dishonour and wrath?"

Now as the case of Esau is so frequently referred to in order to establish this doctrine, I shall lay before the reader the following remarks.

1st. If God did *hate* Esau, in the ordinary sense of the word, "detest, abhor," it could not have been so from eternity, inas-

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1st. If God did *hate* Esau, in the ordinary sense of the word, "detest, abhor," it could not have been so from eternity, inas-

much as this would suppose that Esau must have existed from eternity, or he could not have been an eternal object of hatred, whereas the farthest we can trace his existence is back to Adam.

2. If God did hate Esau in the ordinary sense of the word, it must have been for *personal* and *voluntary* crimes which he committed against God.

This is evident from the circumstance that these words, "Esau have I hated," were not written before he was born, but long afterward. The words of the apostle were taken from the prophecy of Malachi, chap. i. verse 3, which prophecy was written about fourteen hundred and eleven years after the birth of Esau. If Esau was an object of divine hatred in the ordinary sense of that word, he must have made himself so; for if God did hate him before he made himself hateful, the question will very naturally occur, for what did God hate Esau? Was it because he foresaw he would sin when he should come into existence? Then Jacob and every other man was as much an object of hatred as Esau! Or was he hated on account of Adam's sin? If so he was hated for what he could not avoid! What then becomes of God's word which declares that "every man shall be judged according to his works," not according to what Adam did, but according to his own personal and voluntary conduct.

3. But on farther examination of this subject, it will appear that the word "hate" when applied to Esau is not to be understood in its ordinary sense, but in a comparative sense, as signifying *to love in a less degree.*

This appears from God's dealings with Esau, which certainly did not manifest detestation and abhorrence. God in his providence placed Esau in the enjoyment of numerous blessings.—Many, in common with his brother Jacob, and many superior to what thousands of his fellow creatures enjoyed. As the scriptures declare that "Christ tasted death for every man," and that the "true light lighteth every man that cometh into the world; who can doubt that Esau had a share in the blessing of the promised atonement and in the enlightening influence of the Holy Spirit, to teach him to *deny himself of worldly lusts*, and to *live soberly and godly in this present world*, to *help his infirmities*, and graciously to assist him to comply with God's holy requirements.

In the blessing which Isaac pronounced on him were embraced the *fatness of the earth*, and the *dew of heaven from above*, see Gen. xxvii. 39. Now if God crowned him with the fatness of the earth and the dew of heaven from above, we can hardly suppose that he was at the same time an object of his abhorrence and detestation!

That the word *hate*, as applied to Esau, is to be understood to mean a *less degree of love*, is abundantly evident from the manner in which this word is used elsewhere in the scriptures. Our Lord,

for instance, teaches that a man must "*hate* his father and mother, and wife and children, yea and his own life also." What! does the Saviour require a man to be so unnatural as to abhor and detest his parents, his wife and his children. No surely; he explains this in another place by saying, "If any man love these more than me he is not worthy of me." Children must love their parents, parents must love their children, and husbands are commanded to love their wives; but they must love them in a less degree than they love their God and Saviour. Thus God loved Esau, but he loved him in a less degree than he loved Jacob, and in this sense it might be said he hated Esau.

4. I shall now proceed to show that loving and hating Jacob and Esau refers not to Jacob and Esau *personally*, but to their *posterity*, the *Israelites* and *Edomites*. If we examine the ninth chapter of St. Paul's epistle to the Romans, we shall find that it was his object to show the unbelieving Jews that God was about to reject them from privileges they had so long enjoyed as a people. In order to prepare their minds for this, he reminds them that God had chosen their forefathers without any reference to any thing he saw in them which rendered them worthy of such distinguishing favours. Therefore, on the same principle, he was at liberty to choose the Gentiles to enjoy the peculiar blessings of the gospel. And that if he rejected the descendants of Esau from the peculiar privileges of the Israelites without any reference to their character as a people, he might certainly, on the same principle, now reject the Israelites who had rendered themselves so exceedingly unworthy of his favour by rejecting the Saviour and his gospel.

If we examine Genesis xxv. 23, we shall find that when the Lord spake to Rebecca, the mother of Jacob and Esau, concerning her children, he spake of them as "two nations and two people." And if we examine Rom. ix. 11, we shall perceive that the words "the children," are not in the original text, but were introduced by the translators, as were all those words and sentences which are printed in *italic* letters. Without this addition it would read, For not being yet born, &c. and then it might apply to their posterity as well as unto them.

Again, it is not said in Genesis that the elder *son* shall serve the younger *son;* nor is the apostle to be so understood. This is obvious when we consider that such an event never took place. The younger son feared the elder and fled from him. And when they met each other again a number of years afterward, he called Esau *his lord*, and *bowed to him*, which was certainly an acknowledgement of his submission to his brother. But if we apply this prediction "the elder shall serve the younger" to the Israelites and Edomites, we see it was fulfilled in the days of David when he put garrisons in Edom, and the Edomites became subject to him. 1 Kings xxii. 42.

That this was spoken of the posterity of Jacob and Esau, and not of them personally, will appear more evident still if we examine the first chapter of Malachi's prophecy, second and third verses, where the words were originally written to which St. Paul alludes. "I hated Esau and laid his mountains and his heritage waste—Edom saith we are impoverished, but we will return and build, &c.—They shall build but," &c. Now observe Esau's mountains and heritage were laid waste. Does this apply to Esau personally? Where have we any intimation that he was deprived of his personal possessions? Again, Edom saith.—Who is this Edom? It is the posterity of Edom. This is evident because it is added *we*, *they*, which implies more than one. This manner of speaking would be improper if it were the individual Esau, Jacob's brother, that was intended.

If therefore the prophet Malachi, from whom St. Paul made the quotation, must be understood as referring to the Edomites, the posterity of Esau, and not to Esau personally, the apostle must certainly be understood in the same manner.

From what has been remarked on this subject, it appears that what is said on the above passage, "Esau have I hated," was never designed to affect his moral character, nor to determine his future destiny. Jacob was chosen to be the father and progenitor of a great and highly favoured nation, to whom *pertained the giving of the law*, and *of whom as concerning the flesh Christ came*. Esau was denied this privilege. His posterity, less numerous, were destined by providence to inhabit the less fertile land of Mount Seir, and to have even that land laid waste to the dragons of the wilderness, and themselves scattered and lost among the nations of the earth. But although Esau did not enjoy all the blessings of Jacob, he nevertheless did enjoy the fat of the earth and the dew of heaven. He doubtless enjoyed, in common with others, the ordinary influences of the Holy Spirit to teach him his duty to God and to help his infirmities.

It is true the apostle says he was a profane person, Heb. xii. 16, but he immediately shows wherein his profaneness consisted, viz. in selling his birthright. It was a legal profaneness. It was not unpardonable. But admitting it was, and that God hated him in the ordinary sense of the word, it would only go to show the correctness of our second remark, viz. that if God did abhor Esau it was for personal and voluntary crimes which he had committed against God. But it is said, "Esau found no place for repentance, although he sought it carefully with tears." Whoever will take the trouble to examine the place in Genesis to which the apostle alludes, will perceive that Esau sought to find repentance in his father Isaac, for having given the blessing to his brother Jacob instead of him; but Isaac would not repent of it, although he besought him with tears to do so. He replied, I have blessed Jacob and he shall be blessed.

From the view we have taken of this subject, it also appears that the doctrine of unconditional reprobation to eternal perdition, finds no support in the case of Esau. "I hated Esau," that is, I loved him in a less degree than I loved Jacob. I denied him the privilege of being the progenitor of the Messiah. His posterity I did not raise to all the temporal advantages which were enjoyed by the Israelites. Their land I laid waste and their children I scattered sooner than I scattered the descendants of Jacob.

How different is this from saying that God from all eternity did pass by and ordain to dishonour and wrath Esau and all the human family except a "certain and definite number" whom he had fore-ordained to eternal life. The sentiment contained in the text is as different from the above doctrine as light is from darkness, as truth is from error, or as heaven is from hell. And I verily believe there is not a solitary passage in all the word of God, when properly explained, that would afford the above doctrine any support whatever. T. S.

Miscellaneous.

From the Wesleyan-Methodist Magazine.

NARRATIVE OF THE CONVERSION OF MIRZA MAHOMED ALI,

A LEARNED PERSIAN.

(Concluded from page 347.)

WE now conclude our Extracts from the interesting Journal of MR. M'PHERSON; and subjoin some additional information, respecting the progress of MAHOMED ALI in Christian knowledge and piety, extracted from the "Scottish Missionary and Philanthropic Register."

"APRIL 23d.—MAHOMED ALI still professes his attachment to the doctrines of the Cross, and says that he is determined, by the grace of GOD, to make an open profession of his faith in CHRIST. The Persian gentleman already adverted to, whom the learned HAGI had requested to advise his son, has been using every means in his power to withdraw him from the faith of the Gospel; but MAHOMED ALI tells his Friend, that the subject is too important for him to be laughed out of. That gentleman acts in the capacity of daysman or mediator between the old man and his son.—He is a man of extensive knowledge, and approved piety in the Mohammedan faith; yet so successfully has MAHOMED ALI applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion:—'Perhaps you may be right; you may have truth on your side.' MAHOMED ALI has given his adviser particular instructions to inform his father that he has renounced the religion of ISLAM for that of CHRIST. And now he hopes, when all his friends know of his having become a Christian, he will feel his mind more at ease,

and be delivered from many of those restraints which he is necessarily laid under in associating with his Mohammedan brethren. He appears, indeed, to be making daily progress, not only in a theoretical knowledge of the doctrines of our holy religion, but in ardent desire that he may experience the saving influences of the HOLY SPIRIT upon his soul. MIRABULTALIB, the Mission Teacher, took him aside to-day, and very seriously inquired how it came to pass that he called in question the truth of the religion of his ancestors? He replied, 'Because I am not satisfied with the evidences which support it.' 'But,' said MIRABULTALIB, 'the Law, the Psalms, and the Gospels which they (the Missionaries) have, are not the true books; for the originals have been taken up to heaven.' 'I learn from the Koran,' answered MAHOMED ALI, 'that the Law, the Psalms, and the Gospels, did once exist, and there is the strongest presumptive evidence to believe that the Scriptures now in the hands of the Christians, are the inspired volume. Mark the care with which our friends (the Missionaries) endeavour to trace out all mis-translations:—with what assiduity does MR. GLEN labour to give the true meaning of the original in his translation of the Psalms; and you know an inhibition was laid upon the circulation of the Persic New-Testament, when it was discovered that in many parts it did not correspond with the original Greek. Now, why all this care if it were of human invention?' 'O,' said MIRABULTALIB, 'I have been here two years teaching, translating, (and still he is MR. GLEN'S Moonshee,) &c., and I have never troubled myself about these things!' 'That is the very reason why you do not believe the Gospel,' said MAHOMED ALI. This was too much for MIRABULTALIB; and he ended the conversation by saying, 'You are a free agent, do as you please.'

"24th.—MAHOMED ALI seems now to be in his element when talking of the kingdom of GOD. He says the LORD is carrying him on in the good way, and trusts that he will perfect that which concerns him. He prays much for himself and for his father. His friends and companions now mock and ridicule him, but he is enabled to bear it. He informed me, that the Gentleman, whom his father had appointed to converse with him, had not yet delivered his message, but promised to do it to-day; and added, However painful, I shall be happy to learn that my father knows my determination. We spent a good part of our time in reading WOOD'S Catechism, which I have translated into the Persian language, with which he was much pleased; but said, he was afraid when put into the hands of his countrymen, they would make a bad use of some of the doctrines contained in it. He particularly referred to the ordinance of the LORD'S Supper,—'Eating the flesh, and drinking the blood of the SON OF MAN.'"

A Letter dated May 6th has been subsequently received, detailing the further satisfactory progress of MAHOMED ALI. Our

limits prevent us from making extended extracts at present. His father, acting under the influence of his Persian friends, and his own inveterate prejudices, has treated him with the utmost harshness. He has been exposed to much contumely and reproach; and has also been confined, and beaten with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the Civil Governor, by whose authority he has been lodged in safety in the Mission-house. A few extracts from this Letter will unfold the nature of the trials to which this Convert has been exposed, and the blessed state of mind which he has been able to preserve under them all.

"April 26th.—MAHOMED ALI called this morning apparently in good spirits. When he went home yesterday, his father sought to disgrace him in the presence of many of his countrymen, whom he had collected together for the purpose, and to whom he complained of the apostasy of his son; and in the presence of them all, he demanded that he would now renounce the new opinions which he had embraced, which the son refusing to do, the old man in a great passion sent for the Persian Consul, and told his son that he would get him bound hand and foot, and sent off to the police-office, unless he recanted. MAHOMED ALI replied,—'Father, I cannot recant,—my flesh would willingly become a Mohammedan, but my conscience cannot permit it.' Here his father reminded him, that all their controversies in matters of faith were determined by the sword. 'A sure proof,' replied his son, 'that your religion is not of GOD; for GOD does not need such carnal weapons to decide in matters of faith.' His father, now full of rage, ordered the servant not to give him a particle of food, nor even to allow him to dip his fingers in the same dish with him, as he was unclean. A summons had now come to the father to go out on business; and his command was but too faithfully obeyed, so that poor MAHOMED ALI had to go to bed fasting. About eleven o'clock his father came home, but he had not seated himself long till he came to MAHOMED ALI's bed-side, and gently awakening him, thus addressed him: 'My son; you see I am an old man; have compassion upon my white beard,—do not grieve me by becoming an infidel.' To which the young man replied,—'Father, you are my parent, and it is my duty to obey you in every thing; but why should you demand of me that obedience which I owe to GOD only? In this one thing I cannot obey you. This seemed to produce some impression on the mind of his father; for afterwards, in the presence of two or three of his countrymen, among whom was the gentleman who acted as day's-man, the learned HAGI exclaimed, 'Son, if you can bring a Jew of character who will corroborate the averments of the Englishmen, that the Scriptures of the Old Testament now in their possession are the same as those of the Jews, then you have my permission

to become a Christian, (for Mahomed Ali had made it manifest that the Messiah, as predicted in the Law, the Psalms, and the Prophets, was none other than Jesus of Nazareth,)—and perhaps I myself may join you.' His countrymen above referred to, also declared, that if he could prove the Hebrew Scriptures in the hands of the English, and the Jewish Scriptures, to be the same, then they also would acknowledge the truth of the Christian faith, and become Christians. Mahomed Ali agreed to procure the evidence demanded. On hearing the above narrative, I told him he might keep his mind easy on that score, for the Jewish Scriptures and the original in our possession were one and the same. Mr. Mitchell, who was present, corroborated the truth of my statement, by informing him, that the Jews who are in the habit of visiting Astrachan frequently call at our depository to purchase our Hebrew Scriptures. He said he was fully satisfied in his own mind; but was afraid that should he even procure a Jew to give evidence, his father and friends would say the Englishmen had bribed him. * * * *

"About nine o'clock, on Monday, Messrs. Glen, M'Pherson, and Honackes called upon the father:—he was surrounded by a number of Persians and savage-looking Turks of Shirvan. Mahomed Ali, on being called, appeared clothed in a dirty shube, and seemed to be trembling during the conversation that ensued. They were received in the usual manner. Messrs. G., &c., spoke of the account that was due to the son, and requested him to call on us and settle it;—it was here intimated that he was a prisoner, and could not go out. They then stated to the father, that they had heard that he not only was a prisoner, but that he had been beaten and deprived of food, and asked if that was true? The father said, 'Ask him.' It was replied, 'He is bound; we will ask him nothing.' It was then stated that we would have immediately applied to the Governor to protect the son, but to save the father trouble, we had first come to him. The father, in a rage, declared that neither Governor nor Emperor could interfere in a matter of this kind;—that he had power not only to imprison him, to beat him, and to starve him, but even, according to the Mohammedan religion, to kill him. The people who were in the house seemed to catch the spirit of the father, and some of them planted themselves against the door, as if to prevent our escape. But conceiving it to be improper to expose themselves farther, Messrs. Glen, M'Pherson, and Honackes took their leave, and passed out without interruption.* * * *

"After this state of agitation and suspense in which we had thus been kept during the whole of the day, what may you conceive were our feelings, when notice was given us, after we had assembled at our monthly prayer-meeting, that Mahomed Ali had been brought to the Mission-house by the Police-Master. Mr. Mitchel and Dr. R. immediately went down to receive

them, when the Police-Master stated, that, by desire of the Archbishop, he had brought MAHOMED ALI to us, and delivered him over to our hands,—and that his Grace had also desired him to give us his compliments, and to say that he would gladly have called upon us himself, but could not conveniently do it.

"Upon inquiring of MAHOMED ALI, as to the state of his mind during the time he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed,—that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians who visited at his father's,—that GOD had indeed been a mouth and wisdom to him; for that upon no one occasion had he not been able to give them such answers, as they could neither gainsay, nor resist. So that the father declared to his son, 'The Devil has more power over you, than even the Englishmen h ve; for if they were to preach and argue as you do, all the town would renounce our Prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him, for the purpose of arguing with him, and after giving him many bad names, began to pray to 'that GOD who is neither begotten nor begets,' (this is one of the distinctive titles of GOD among Mohammedans,) 'that before this week was ended, he would show his just displeasure against this apostate, by causing him to die. After he had finished, MAHOMED ALI said, 'You have now prayed for me, I shall pray for you,'—and raising his hands and his eyes to heaven, he entreated that GOD, in his mercy, would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, 'You have called me by many hard names, and you know that if you had done so a few weeks ago, I would have broken your mouth for it; but now they produce no such irritable feelings; I am able to bear them all.' We have no doubt that the meekness he has all along displayed will have a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, 'I have suffered much since I saw you, but CHRIST suffered much more.'—Is not this a brand plucked from the burning?"

CHARTERED FUND.

Address of the Trustees to the General Conference, exhibiting the state of the Fund.

Respected Fathers and Brethren,

The Trustees of the chartered fund beg leg leave respectfully to lay before you (in conformity to the 10th Article of the charter) a statement of the fund under their superintendence, from the first of January, 1820, to the first of January, 1824, which is exhibited in the schedule* accompanying this.

It is cause of deep regret to us, that for the last four years there has been added to this fund no more than $606 51, notwithstanding we have not ceased to urge upon your attention this object of vital importance to our itinerant ministry, among whom there are never wanting objects abundant that cry loudly for benevolence from some source. There are now amongst our superannuated and worn-out preachers, some that are blind, and others with broken constitutions, and to accumulate their sorrows, are destitute of adequate means to procure food and raiment for themselves and their children, and thus bowed down, under weight of years, sorrow, and loss of health, disappointed of aid from their spiritual children, who received the bread of life through their labours, are looking to death's more kind hand to terminate their woes.

There are widows and orphan children, whose husbands and fathers have fallen in the field of labour, leaving to them the legacy of poverty, though in the midst of a numerous and highly favoured church, whose pulpits sound with the doctrine, that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction."

We have not failed on our part, to exhibit these things to you, though they be not hidden from your personal observation, and have called your attention to the accumulation of this fund as the only certain hope of relief to the objects of its care, and yet it would seem to us, that if only $606 51, is the whole increase of four years, our calls on you, and the cries of the widow and fatherless are unheard. We have not been wanting to urge this object on some of our brethren, the ministers, individually, and have sometimes been answered, that any general attempt to aid the fund, would injuriously affect their *own* resources; though this has been an objection, we hope it may never again be repeated.

We have hitherto presented plans, amongst others, the Asbury Mite Societies, from which the most of the last increase arose. The adoption of these Societies was so partial, that we could not solicit their continuance, and they have ceased.

* See Vol. VI. p. 227 of the Magazine. As what is there published contains further information respecting the "origin, progess, usefulness and present state" of this Institution, than is exhibited in the schedule referred to, bringing the account down to January 1, 1823, it is thought unnecessary to republish it here.

We have also suggested, that our preachers should remember this fund in cases where wealthy persons among us are finally settling their worldly affairs. This we still recommend, and, as a last endeavour, would add, that every itinerant minister, having charge of a circuit or station, should annually collect from each member under his pastoral care, TEN CENTS, and remit it to the Treasurer, or produce it at his annual conference, to be remitted by the Bishop, or some other person. A donation of this amount we think could not be refused by any, but those who are *totally* destitute, and small as it appears, its annual product would be at least *twenty thousand dollars!* which, in a few years, would amply relieve the distresses of our superannuated and worn-out preachers, and would dry up the tears of their orphans, and make their widows' hearts to sing for joy. And shall this relief, so perfectly within the reach of our endeavours, and for an object of such moment as this fund has in view, be disregarded? we hope not, lest He, who is the widows' Husband, and the orphans' Father, should charge their sorrows to us. Then let it be an order of your Conference, directing every minister having a charge or circuit, that it shall be his duty to make collection and remittance; and in a *new edition of our discipline*, be ranked in the list of his duties. And that it shall be enjoined on the Class Leaders to aid him; and moreover, that the Bishops be requested to press the necessity of the measure on the preachers at *every annual conference.*

We have the painful duty to inform you of the death of our much respected fellow member of this trust, HENRY FOXALL, who was well satisfied of the usefulness of this fund, and has testified it in his usual benevolence, by a legacy of *five thousand dollars*, which we expect shortly to receive of his executors. In consequence of the vacancy we beg leave to present herewith a nomination to fill the same, agreeably to the 3d Article of the act of incorporation.*

Having performed our duty, as Trustees, in making this our quadrennial communication, we accompany it with our prayers, that you may be favoured in your deliberations with the divine influence of the Head of the Church, and that it may direct you to the happiest issues, and that a continuation of those extraordinary favours which have long crowned the ministerial labours of our Zion, may go down to our children's children for many generations, when you and we "have rested from our labours, and our works do follow us." And to God shall all the glory be.

Signed by order, and in behalf of the Trustees of the Chartered Fund.

THOMAS SARGENT, *President.*
JOSEPH L. INGLIS, *Secretary.*

Philadelphia, April 12, 1824.

* MR. THOMAS JACKSON, of Philadelphia, was elected to fill the vacancy.

N. B. Any legacies to this Fund should be left in the following terms, viz.;

"I give and bequeath to the Trustees of the Fund for the relief and support of the Itinerant, superannuated and worn-out ministers and preachers of the Methodist Episcopal Church, in the United States of America, their wives and children, widows and orphans, and their successors for ever, the sum of ———."

Donations may be remitted to the Treasurer, JOSEPH L. INGLIS, Philadelphia.

From the American, Moral and Sentimental Magazine.

SINGULAR ADVENTURE OF COUNT GENERAL SAXE.

THE nobleman this adventure happened to, was well known at the French Court, under the name of the Count Beaumont. Having intended to pass the winter at one of his country seats he set out about the month of October, which was very rainy that year. As soon as he reached the frontiers, he assumed the privileges of his rank and title. His harbinger always set out some hours before him, to see his lodging, and fit it for the arrival of his master.

One day, when the rains had so spoiled the roads that the coach and equipage of the Count could not reach the town he had promised to lodge in, his Marshal stopped at a little beggarly village, situated at the bottom of a valley, almost desert, and always full of water; and appointed the Count's lodging at the Curate's, who was very poor. The poverty of this house was the same as in the other houses, excepting that it was something less inconvenient; but there was scarce any shelter from the wind and rain.

When the Count arrived, he was received and complimented by the good Curate, who displayed all his eloquence to thank him for the honour he did him, in coming to lodge in his humble hut, and in his way, made an hundred excuses that his cottage was so ill provided to entertain so great a man. The Count, who was unacquainted with the place thanked him for his speech, and after having assured him that he would not incommode him, ordered his postillion to proceed. The Curate, who perhaps wished no better, thought it his duty to use some entreaties to stop him, assuring him, that, as poor as his house was, it was the most convenient in the village.

The Marshal returned in the midst of these ceremonies and joined his entreaties to those of the Curate, protesting that he had visited all the houses, one by one, and had found none comparable to this——"Very well (says the Count,) but why may not I lodge in that castle which I see there, at the other end of the village? whoever lives there, I suppose won't refuse me a chamber: go thither in my name; I'll alight here, and wait for an answer."

"My Lord, (says the Curate,) that castle is not inhabited: this land has been for sale many years; most of the apartments are without doors; however, some rooms are still neat enough, and there are some old moveables." "I don't want so much (says the Count,) it is at least a shelter, and there I'll have my bed made." "I would have done it before, my Lord, (said the Marshall,) if I had not been told that you would have been in danger there, because this castle is possessed by spirits and hobgoblins, who make a horrid din there every night. They told me but this very minute, that the witches held their last meeting there, and that the master of it, who is in some foreign country, has let his house to the devil." "What are you drunk?" says the Count in anger: "you talk like a fool—have done with this stuff; I'll lie in the castle; get my bed ready immediately, and in the mean time I'll sup with Monsieur the Curate."—They were forced to obey.

During this interval, the Count desired his company, and an account whence those foolish reports took their rise. The Curate was a good little man, but as ignorant as possible, and extremely credulous. He had every fabulous circumstance by heart, and recited tales of apparitions of every kind, in order to divert the Count from going to the castle. The valet too made his remonstrances in vain—they made no impression. He threw himself at his master's feet to beg him not to expose himself; but dissuasion only confirmed his resolves of going to the castle. He set out, and his valet lighted him with a link. The poor fellow, who was naturally credulous, had his head full of stories, which he had picked up in the town; for every one had his tale, and the whole village attested the truth of them: so that he went with his master as if it had been to an execution.

His fears increased as he approached the castle. It was an old building, moated round, adorned with several ruinous turrets, which made the place disagreeable enough in itself; and its appearance was adapted to inspire that secret horror which generally attends the view of magnificent ruins. Besides by the desertion of its master, this old pile was become the retreat of bats and screech-owls. The cries and flutter of these nocturnal animals so terrified the poor fellow, that he thought he had a thousand spirits at his elbow already. But the Count encouraging him by his reasons and example, they came to the chamber where the bed was prepared. Though it was the neatest and noblest apartment, the door could not be shut on the inside. The Count undressed; but before he lay down, he tied his pistols to his belt, and hung his arms over the bolster. He ordered two lighted candles to be placed in the chimney, and kept two by his bed-side. After these precautions, he went to bed, not quite undressed; and his man lay on a mattress brought thither on purpose.

The Count notwithstanding his bravery, could not sleep: a certain restlessness, consistent with the truest valour, threw him involuntarily into melancholy reflections on the hazards which he perhaps unnecessarily exposed himself to. He had passed two hours thus uneasily, and was going to compose himself, when, about midnight, he fancied he heard a harsh and hollow noise in the further part of the castle, and it was too distant to be distinct. He conceived that this noise must be made by something alive, because, as well as he could follow it by his ear, it went round the castle. He thought it at first to be some beast grazing thereabout, with a bell at its neck, but soon changed his opinion: the noise cleared it up as it came near. The Count heard distinctly the steps of one marching gravely, and the rattling of a chain pretty heavy, as he judged by the noise it made on the pavement. This frightful noise entering the apartments, seemed to tend directly to the Count's chamber. He then thought he ought to stand upon his guard, and slipping on his gown and slippers, he threw his belt over his shoulders, and returned into bed, ready for all events.

In the mean time, the noise redoubling upon the stair-case, awaked the valet, who, to drown his fears, had gorged himself with wine over-night. The Count could scarce keep him from crying out; for, notwithstanding his drunkenness, he was still sensible of fear: but the Count threatening to break his head with his pistol, if he cried out, he lay still.

The hobgoblin continuing his walks, went through the neighbouring rooms; and having made his tour, groaning most lamentably, he went up two pair of stairs, where the dragging of his chains made a terrible din. This horrible noise, far from intimidating the Count, made him suspect some trick; for he was not at all credulous. Says he to himself, "If they want to murder me, these ceremonies are needless: to be sure, then, they want to frighten me; for I shall never believe that the devil, or any inhabitant of the other world, is come hither purposely to carry on this farce. Let us see then (continues he) the conclusion of this comedy."

The moment he made this reflection, the spirit pushed the door violently, and entered the chamber. His figure was hideous; he seemed all hairy, like a bear, and loaded with chains, which he struck against the walls with horrible groans. He advanced solemnly towards the mattress where the servant lay. The fellow not daring to cry out, for fear of angering his master, had wrapped himself in his great coat, thinking death unavoidable, either from his master, or from the ghost: which last lifting up the chains, rattled them at the poor wretch's ear, and frightened him into a swoon. The Count having observed this procedure through his curtains, and hearing his man cry out, thought the spectre had

offered violence to him. He jumped out of bed with a pistol in his hand, and, seizing a candle, ran towards the spirit, crying, Murder! murder! as loud as he could. The ghost, without surprise, turned himself gravely to look at the Count, and shaking his chains, said to him, "follow me, little mortal!"—The undaunted Count, equally desirous of unravelling this business, and troubled at the loss of his servant, whom he thought dead, followed the spectre close, and went down stairs after him, keeping his pistol always in his hands; resolving, however, not to discharge it but in extremity. The spectre came into the court, which he crossed with some precipitation. The Count still pursued him through the darkness and horrors of a dismal night. At last they came to the entrance of a very narrow vaulted gallery. There the Count entered too; but there the spirit disappeared, and seemed to bury itself in the bowels of the earth with a terrible cry. A violent wind, which came from under ground, put out the Count's candle, which had survived the open air of the court; and thus he remained in a strange place, and in horrid darkness. The Count transported by his warmth, let off his pistol, advancing forward, and immediately felt himself sink into the region of spectres, to punish his incredulity.

Dangerous as his fall was, he received no hurt by it. The pit was not very deep; and though the manner of his descent was frightful, he could not possibly be killed by it; it was a board so nicely poised that a foot treading upon either end of it, sunk it immediately, and the person slid down with rapidity on a heap of straw and hay, so that the fall was broke.

As soon as the Count was in this subterraneous place, he saw himself enclosed by a company of spirits in human shape, whom his fall had drawn round him. He judged by their looks that they breathed, and were much surprised at his unexpected visit, as he was too, to find himself so surrounded.—They did not give him time to recollect himself, or to gaze upon them: they blindfolded and disarmed him, and led him to a neighbouring cavern, where they shut him up.

The Count having his wits about him, and in spite of his trouble, he immediately conceived that they were chymists, in full search of the Philosopher's Stone, or perhaps clippers and coiners; or, it may be both, however, he could never make the discovery: but the precautions they took to conceal their employment from him, their situation so near the frontiers, whence they might easily quit the realm at the least alarm, and frightful noise they made every night in the castle, to drive away the curious and impertinent, persuaded him they pursued some dangerous employ. This consideration taught the Count all the horrible danger which he had thrown himself into; and soon he was on the brink of that danger. From this place of confinement he plainly heard them consulting what to do with him: all voted his

death, but one; who with more humanity, was for sending him back, after a discovery of his quality. Though the Count thought his death inevitable, yet he begged to speak to them before they took their last resolution. They led him out of his dungeon into the midst of their assembly, and permitted him to speak.

"I understand gentlemen, (said he to them,) how much reason you have to get rid of me. My indiscretion deserves death, and I accept it; but give me leave to represent to you, that your ruin must infallibly follow it. I think myself obliged to declare my name and quality. I am the Count of Beaumont, brigadier-general of his Majesty's forces: I was going from the army to my own estate. The bad weather kept me in this village, where I have all my equipage; my valet, who lay at my bed's foot, must have made his escape, and apprised my people of my adventure; and be assured, that if they don't find me, they will pull down the castle, but that they will find out what is become of me. Consider it gentlemen: I don't want to threaten you; but how necessary soever my death may appear to your security, I think myself obliged to assure you that it will certainly ruin you. If you doubt my quality, the letters in my pocket, with orders from his Majesty, will confirm my testimony." The Count produced his letters; and while these Cyclops examined them, he added, "Sirs, I am a gentleman and can keep a secret, without desiring to dive into yours; and I swear by my faith and honour I will not betray you."—This speech, which he made with that dignity which never abandons great men in distress, astonished them all. They sent him back to his cave to renew their deliberations.

They now gave into softer councils, though some still persisted in advising his death, but those in less number, and with less vehemence than before. The debates which the Count heard distinctly, would have alarmed a heart less great than his; for besides the idea of death, which was always present, every one formed a different punishment, and made him feel all the horrors of it. Even death itself, in my opinion, is preferable to this cruel vicissitude of hope and despair. The Count, however, calmly waited for his sentence. The votes were unanimous in his favour; they brought him out again. One of the subterranean crew pronounced him at liberty, on condition, he swore an inviolable secrecy, and would leave the village and his servants in the notion of spirits which they already entertained; and that when he was out of the province he would not mention the adventure. After these oaths, they gave him his arms and letters, except one, which they kept. They made him drink some glasses of wine: the whole company drank to his health, and, after having made him sensible what a risk they ran in sparing his life, they opened the trap door, and two guides led him towards the apartment.—As soon as he was upon the stair-case, the guides took off his bandage, and returned to their cavern.

The Count however returned to his chamber, amazed at his adventure; but had like to have met with a more terrible one from his valet. The poor fellow, now sober by his fears, was in despair when he missed the Count. He concluded that the spirits had strangled him, according to the stories of the night before.—Full of grief for his dear master, he even mistook him when he entered, and, taking him for the spectre let fly his pistol at him. By a providential stroke the pistol missed, and the Count made himself known. The poor servant was ready to die with shame and horror at the misfortune he had escaped, and implored his master's forgiveness. The Count without staying to hear him, bid him follow him; for he thought quitting the castle a better security than the mutual oaths in the cavern, since it was possible they might recant their's. They went together, and waited for day-light in the avenue leading to the village; and the Count told his man, that having followed the spectre with his hand, after several rounds it buried itself in a kind of well, which he was almost decoyed into, and that he had much ado to find his room again. When it was day he went to the Curate and told him the same story, which soon spread itself through the village; and having sent for his bed and clothes, he continued his journey.

Several years passed before the Count mentioned his adventure; and he had never divulged it, without the express permission which he has since received.—One day, when he was at his country seat, they told him a man wanted to communicate to him an important affair, and that he could not stay nor come into the castle. The Count, surprized at the message, sent for the messenger, and ordered his people to inquire whence he came. The messenger again answered, that he would not come in, nor wait, nor name his masters; and notwithstanding all their persuasions, he persisted in staying upon the draw-bridge.

The Count, who was at dinner, communicated this extraordinary message to the gentlemen at table with him, and asked their advice. Some found reason to distrust where was so much mystery, and were for securing the messenger; but the majority advised the Count to go and speak with him, for fear of losing some advice of consequence to his safety. and offered to accompany him. The counsel prevailed: the Count rose from the table, and with all the gentlemen, went to the bridge where the messenger waited. When the messenger saw him, he cried out fear nothing, Sir; and, to prove I have no ill design, I discharge my arms. Immediately he shot off his pistols towards the fields. Then the Count approaching, the messenger, without dismounting, put into his hands two noble Spanish horses which he led; and delivering a packet, said to him, this, Sir, will inform you further; I have finished my commission, and my orders oblige me to depart. At the end of this speech he spurred his horse.

and went off full gallop; nor could they ever find out where he retired to.

The Count wondered at this commission, and was impatient to know the contents of the packet, which having opened he read aloud; it was to this effect:

"We thank you, Sir, for having hitherto preserved a secret in our favour, and we have sent these two horses as instances of our gratitude. We have sent too an important letter, which you left such a day and such a year, at the castle of ———. It may put you in mind of a strange adventure which happened you there. We have happily concluded our affair, and returned to our own homes. We disengage you from your oaths and your secret: we shall tell your adventure ourselves, and give you permission to publish it. Adieu, generous Count.—This comes from the six gentlemen who put you into such a fright in the cellars of the castle of ——."

After reading this letter, the Count yet doubted whether he ought to divulge the secret; but, at the request of the gentlemen then with him, he told them his singular adventure, and took a pleasure in repeating it on all occasions.

From the Wesleyan Methodist Magazine.

OBSERVATIONS ON PROGNOSTICATIONS OF THE WEATHER:

BY THE REV. ADAM CLARKE, LL.D., F.A.S.

To the Editor.

Canonbury-Square, London, June 5th, 1824.

DEAR SIR,—I have formerly sent you some papers on curious facts in agriculture; particularly on the strange power that seeds have of multiplying themselves by means of slips. I believe these facts and experiments were not lost either on the *heads* or *hearts* of many of your readers. I wish to change the subject a little, and speak of the WEATHER, and of the best means of *prognosticating its variations;* a subject of the highest consequence to every agriculturist, and especially to every *poor farmer.* Suppose I be asked, as one of old,

Chrema, tantúmne ab re tuâ est otii tibi,
Aliena ut cures, ea quæ nihil ád te attinent?

"ADAM, have you nothing to do in your own affairs, that you meddle with those of others that do not concern you?"—to this I feel disposed to give the same answer that was formerly given to the question quoted above:

Homo sum: humani nihil à me alienum puto.—TER. *Heaut.*

"Sir, I am a MAN: and whatever concerns HUMAN BEINGS, *interests me.*" And I may add, that I do not remember the time in which I was *unconcerned* about the *changes of the weather.*

From my earliest childhood I was bred up on a little farm, which I was taught to care for, and cultivate, ever since I was able to

spring the rattle, use the whip, manage the sickle, or handle the spade; and as I found that much of our success depended on a proper knowledge and management of the weather, I was led to study it ever since I was eight years of age. I believe *Meteorology* is a *natural science*, and one of the *first* that is studied; and that every child in the country makes, untaught, some progress in it: at least so it was with me. I had actually learned, by silent observation, to form good conjectures concerning the coming weather, and, on this head, to teach wisdom among them that were perfect, especially among such as had not been *obliged* like me to watch earnestly, that what was so necessary to the *family support*, should not be spoiled by the weather before it was housed. Many a time, even in tender youth, have I watched the heavens with anxiety, examined the different *appearances* of the morning and evening *sun*, the phases of the *moon*, the scintillation of the *stars*, the course and colour of the *clouds*, the flight of the *crow* and the *swallow*, the gambols of the *colt*, the fluttering of the *ducks*, and the loud screams of the *sea-mew*,—not forgetting even the *hue* and *croaking* of the *frog*. From the little knowledge I had derived from close observation, I often ventured to direct our agricultural operations in reference to the coming days, and was seldom much mistaken in my reckoning. When I thought I had a pretty good stock of knowledge and experience in this way, I ventured to give counsel to my neighbours. For my kindness, or perhaps officiousness, on this head, I met one day with a mortifying rebuff. I was about *ten* years of age; it was harvest-time, and "what sort of a day to-morrow would be," was the subject of conversation. To a very intelligent gentleman who was present, I stated, in opposition to his own opinion, "Mr. P., to-morrow will be a *foul day*,"—To which he answered, "Adam, how can *you* tell?" I answered, without giving the *rule* on which my prognostication was founded, "O Sir, I *know* it *will* be so." "*You* know! how should *you* know?" "Why, Sir," I pleasantly replied, "because I am *weather-wise*." "Yes," said he, "or *other-wise*." The next day, however, proved that my augury was well drawn.

But you may ask, what has this to do with the subject on which you have set out?—Very much; it shows at least that I pretend to be qualified to judge concerning the matters which I recommend.—I wish to help your more simple readers to a few good *general rules*, by which they may be able to tell, pretty nearly, the *probable changes of the weather*, so as to be the better able to conduct their work in the field.

About twenty years ago a *Table*, purporting to be the work of the late Dr. Herschel, was variously published, professing to form prognostics of the weather, by the *times* of the *change*, *full*, and *quarters* of the *moon*. I have carefully consulted this Table for *several years*, and was amazed at its general accuracy:—for though long, as you have seen, engaged in the *study of the weather*,

I never thought that any rules could be devised liable to so *few exceptions*. When, on those maxims, I have been able to give to my neighbours and friends, directions relative to their field-operations, even in *fickle and dangerous times*, I have often been led to glorify God for the discovery of the *principle* on which this Table is constructed; and frequently said, "If Dr. Herschel had lived for no other purpose than this, posterity would have reason to bless his memory." But how was I surprised, when, some time ago, I was informed that his son had come forward and disclaimed the Table as any work of his late father; and as being unworthy of him! Well: great most certainly was Dr. Herschel, and honourable to himself, and his adopted country, were the *discoveries* which he made; and had the above principle and its application been among them, he would, in my sight, have had yet greater honour. However the thing may be, the Table, judiciously observed, may be of great public benefit. I have made a little alteration in the *arrangement*, given it a significant *name*, illustrated it with *further observations*, and have sent it that you may insert it in the Magazine, as it has hitherto been confined generally to a few *Almanacks*.

TABULA EUDICHEIMONICA,

OR THE

FAIR AND FOUL WEATHER PROGNOSTICATOR:

BEING

A Table for foretelling the Weather through all the Lunations of each Year for ever.

This Table, and the accompanying Remarks, are the result of many years' actual observation; the whole being constructed on a due consideration of the attraction of the Sun and Moon in their several positions respecting the earth; and will, by simple inspection, show the observer what kind of weather will most probably follow the entrance of the Moon into any of her *Quarters*, and that so near the truth as to be seldom or never found to fail.

MOON.	TIME OF CHANGE.	IN SUMMER.	IN WINTER.
If the New Moon,—the First Quarter,—the Full Moon —or the Last Quarter, happens	Between Midnight and two in the Morning..	Fair	Hard Frost, unless the wind be S. or W.
	—— 2 and 4 Morn.	Cold with frequent Showers	Snow and Stormy.
	—— 4 and 6	Rain	Rain.
	—— 6 and 8	Wind and Rain	Stormy.
	—— 8 and 10	Changeable	Cold Rain, if wind W.; Snow, if E.
	—— 10 and 12	Frequent Showers	Cold and high wind.
	At twelve o'clock at Noon and to two P. M.	Very Rainy	Snow or Rain.
	Between 2 and 4 Afterno.	Changeable	Fair and Mild.
	—— 4 and 6	Fair	Fair.
	—— 6 and 8	Fair, if wind NW ..	Fair and frosty, if wind N. or NE.
		Rainy, if S. or SW..	Rain or Snow, if S. or SW.
	—— 8 and 10	Ditto	Ditto
	—— 10 and Midnight	Fair	Fair and Frosty.

OBSERVATIONS.

1. The nearer the time of the Moon's Change, First Quarter, Full, and Last Quarter, are to MIDNIGHT, the fairer will the weather be during the seven days following.

2. The space for this calculation occupies from ten at night till two next morning.

3. The nearer to MIDDAY, or NOON, these phases of the Moon happen, the more foul or wet the weather may be expected during the next seven days.

4. The space for this calculation occupies from ten in the forenoon to two in the afternoon. These observations refer principally to Summer, though they affect Spring and Autumn nearly in the same ratio.

5. The Moon's Change,—First Quarter,—Full,—and Last Quarter, happening during six of the afternoon hours, *i. e.* from four to ten, may be followed by fair weather: but this is mostly dependant on the WIND, as it is noted in the Table.

6. Though the weather, from a variety of irregular causes, is more uncertain in the latter part of Autumn, the whole of Winter, and the beginning of Spring; yet, in the main, the above observations will apply to those periods also.

7. To prognosticate correctly, especially in those cases where the *wind* is concerned, the Observer should be within sight of a good *vane*, where the four cardinal points of the heavens are correctly placed. With this precaution he will scarcely ever be deceived in depending on the Table.

8. It need scarcely be added, that to know the exact time of the Moon's Changes, Quarters, &c., a correct Almanack, such as the *Nautical*,—WHITE's *Ephemeris*,—or the one called *Temporis Calendarium*, [Compiled by MR. W. ROGERSON, and published by MR. KERSHAW, 14, City-Road,]—must be procured.*

With this Table, and a good Barometer, to what a certainty may we arrive in prognostications concerning the weather! By these the prudent man, foreseeing the evil, will hide himself, and will feel the weight of the proverb, *Make hay while the sun shines.* By not paying attention to the signs and the seasons, many have suffered and charged GOD foolishly, because he did not change the laws of nature to accommodate their indolence and caprice.

It is said, that the late DR. DARWIN, having made an appointment to take a country jaunt with some friends on the ensuing day, but perceiving that the weather would be unfavourable, sent, as an excuse for not keeping his promise, a poetical epistle containing an *enumeration* of *most of the signs of approaching ill-weather.* I have *enlarged* these by adding several new ones, and remodelling others; and subjoin it as very useful, and a thing easy to be remembered.

Signs of approaching FOUL WEATHER.

The *hollow winds* begin to blow;
The *clouds look black*, the *glass is low;*
The *soot falls down*, the *spaniels sleep;*
And *spiders* from their *cobwebs peep.*
Last night the *sun* went *pale to bed;*
The *moon* in *halos* hid her head.
The boding shepherd heaves a sigh,
For, see, a *rainbow* spans the sky.

*Our readers will recollect that the above "Table" and "Observations," were designed for England. They are inserted here with the view of showing the principles on which their excellent author conceives that such a table may be constructed with great advantage to the agricultural interest particularly; and with the hope of exciting the attention of scientifick and practical observers of the weather in our own country. AM. EDITORS

The *walls are damp*, the *ditches smell*,
Clos'd is the pink-ey'd *pimpernell*.
Hark! how the *chairs* and *tables crack*,
Old BETTY'S *joints* are on the rack;
Her *corns* with *shooting pains* torment her,
And to her bed untimely sent her.
Loud *quack the ducks*, the *sea-fowl cry*,
The *distant hills* are *looking nigh*.
How restless are the *snorting swine!*
The *busy flies* disturb the *kine*.
Low o'er the *grass* the *swallow wings*,
The *cricket* too, how *sharps he sings!*
Puss on the hearth, with *velvet paws*,
Sits *wiping* o'er her *whisker'd jaws*.
The *smoke* from *chimneys right ascends;*
Then spreading, *back to earth it bends*.
The *wind* unsteady *veers around*,
Or settling in the *South is found*.
Through the clear stream the *fishes rise*,
And *nimbly catch* th' incautious *flies*.
The *glow-worms*, num'rous, clear, and bright,
Illum'd the *dewy hill* last night.
At dusk the squalid *toad* was seen,
Like *quadruped*, stalk o'er the green.
The *whirling wind* the dust obeys,
And in the *rapid eddy* plays.
The *frog* has chang'd his *yellow vest*,
And in a *russet coat* is drest.
The *sky is green*, the air is still;
The *mellow* blackbird's voice is shrill.
The *dog*, so alter'd is his taste,
Quits mutton-bones, on *grass* to feast.
Behold the *rooks*, how odd their flight,
They imitate the *gliding kite*,
And seem *precipitate to fall*,
As if they felt the piercing ball.
The *tender colts on back do lie*,
Nor heed the traveller passing by.
In *fiery red* the *sun* doth *rise*,
Then *wades through clouds* to mount the skies.
'Twill *surely rain*, we see't with sorrow,
No *working in the fields to-morrow*.

Hoping that this Paper will be of some use to your country readers, I am, dear Sir, yours, truly,

ADAM CLARKE.

From Carr's Northern Summer.

Russian Hymn generally recited over a corpse previous to its interment.—O! what is life! a vapour or dew of the morning! Approach and contemplate the grave. Where is now the graceful form, where the organs of sight, and where the beauty of complexion?

What lamentation and wailing and mourning and struggling when the soul is separated from the body! Human life seems altogether vanity; a transient shadow; the sleep of error; the labour of imagined existence; let us therefore fly from every corruption of the world that we may inherit the kingdom of Heaven.

Religious and Missionary Intelligence.

ANNUAL MEETING OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

(Concluded from page 359.)

This Resolution was seconded by the REV. E. IRVING, Minister of the Caledonian Church, who addressed the meeting as follows:—

"I wish I could say that I had seen with my own eyes what my worthy friend who preceded me has just stated in support of the Resolution I have in my hand; for then I likewise could speak with that calm assurance of truth which made his words tell with the conviction of undoubted facts to this audience. I wish also I possessed my natural strength, instead of being fatigued by the labours of the Sabbath, in order that I might bring whatever influence of mind, and feeling, and speech I possess to the support of a cause, than which there is none greater, and none more excellent, with reference to the soul of man. I wish, finally, and still more earnestly, that I had that unction, that present sense of the Spirit of God, which our blessed Saviour encouraged his disciples to trust in, when they were called to testify in his name before the people. But with what strength I possess, with what knowledge I have acquired, and with what grace it may please the Almighty to confer on me, I most cheerfully offer to this Christian Meeting of brethren of every denomination whatever I am able to present. I feel that in speaking to you, the supporters of this Mission, and to this Committee who manage it, I am speaking in the radical and fundamental court of Christianity. It is by your endeavours, and the endeavours of your Missionaries, that the facts are to be made out, that the propositions are to be demonstrated, upon which statesmen can act, and without which it were improper that statesmen should act. I propose to direct my attention especially to one quarter which has occupied the public mind of late; and to confine myself to this point, that it is by the labours of your Missionaries in the West-Indies, that the people are to be made ripe for Legislative consideration. You may depend upon it, that the Christians must work out the gold; they must take the ore from the earth; they must clear it from the earthly substance, cast it into the furnace, and pour it forth; and then let the statesman and the politician of the world shape it to the convenience of the state. It has been so, and it will always be so;—not that you will be able to make men of the world perceive that it is so. They, in every such instance, take the credit to themselves; but surely as CHRIST has spoken, and as his disciples, in the first instance, overthrew the thrones of darkness, you must, by the labours of your mean, and despised, and insignificant Missionaries, do the work. At long intervals will the fruit be manifested, in the alterations which are produced in the policy and legislation of Society.—The first Christians laboured for three centuries, and shed their blood like water upon the earth; were spoiled of their goods, and continued patiently to labour, till, in the end, they brought the powers that were, to acknowledge their value, and to set up Christianity instead of the pagan superstitions which had been formerly practised; and then it began to colour the laws and affect the customs of society; and to bring men into that state of Christian feeling throughout Europe, the value of which no one can estimate, unless, like the preceding Speaker, he have travelled into lands where heathenism still exists. Your Missionaries must be encouraged to labour, heedless of what opposition they meet with, and the persecutions they may endure; whereby in them the marks of an Apostle will be exhibited; and without which they would not bear them. The more wrath they encounter, the more honour they often deserve; the more you are honoured in having made choice of such men; and the more is the Almighty manifesting to the world that it is his cause in which you are engaged. The labours of your Missionaries have been most successful; for you have gone far to convince men that the African has a soul, as well as the European; you have convinced them that the African is capable of lettered instruction as well as the European; you have convinced them that the African can submit to the restraints, I should say, can

feel the delights, of Christianity and domestic happiness. You have only to go on to show that the African can act under the fear of God, and can prefer the fear of God to the fear of man; you have only to make this apparent, to convince the legislator on this side of the ocean, that they are men in all points like as we are; that they are men who have the same heavenly Father; that they are men capable of the same passions, and capable of the same restraints; then the question is ripe; but till then the question is not ripe for the decision of states and legislators, upon which such important and infallible consequences depend. Let us be thankful for the progress Christianity has made; let us render praise to God for manifesting himself, little as it may be. The Christian has the assurance of faith, and walks and sees by faith; but men who are not spiritual cannot see with spiritual eyes; they can only look with the moral judgment given to them, and see good and bad in that mixed and confused state, which it is the office of Christianity to rectify: separating the good from the ill; the peaceable from the warlike; the benevolent from the mischievous; and so ordering them aright. Blessed are your eyes; for they see what kings and wise men were unable to see. Christ returned thanks that these things were revealed to babes; whilst the wise of this world could not perceive them, because they are spiritually discerned. But let us pity, not irritate them; let us not threaten, but commiserate the ignorance that exists; and then the problem will come sweetly and triumphantly out, and the Lord's cause will be glorified. I would, therefore, encourage the supporters of this Society, ardently and perseveringly to enlighten, so far as they are able, the public mind on this subject; and then all the feelings, and anxieties, and fears which have been felt, will be allayed, by turning them into the proper current of Christian endeavour; for, if they flow forth in violence and irritation, they serve no end, but greatly to impede the cause. Let all that feeling and zeal which has been exerted on these subjects, be directed into those channels, which are, if I may so speak, the spouts which convey the blessings from above upon the great wheel, which turns correctly, though unseen; which is regulated by the word of God; and which at length renders visible all the genuine and wholesome effects by which the peace and happiness of society are promoted. Though this is not a place for compliment, yet I may say that the Wesleyan Denomination has shown itself so efficient at home, that its exertions in the darkest regions of heathenism are well entitled to the public support."

The Third Resolution,—"*That the happy effects which have followed the patient and persevering labours of Missionaries in the West India Colonies, and the still neglected and uninstructed condition of the greater part of their Negro population, give to those Missions, which are specially devoted to the religious benefit of that class of our fellow subjects, a particular claim upon our affectionate and liberal encouragement,*"—was moved by the RIGHT HON. SIR GEORGE H. ROSE, M. P. He said,

"As a stranger I should apologize for appearing here, had I not been invited; and, under a sense of duty imperative upon me, I could not hesitate a moment in stating the sincere joy I felt in hearing the Report of the Wesleyan Society, and particularly as it relates to the West Indies. I am not only here, Sir, as a member of the Church of England, invited to meet with you to assist in promoting the common cause of Christianity; but I am here because I am greatly obliged to your Society, which is the best reason I can offer. I am unfortunately situated in following the footsteps of the Rev. Gentleman who has just sat down; but his speech leaves no impression upon my mind but that of delight. The eloquence of the Gospel has seldom been displayed with more wisdom and more prudence. I shall offer no observation on the duty of encouraging Missions; on this subject your practice proves you want no direction: but in order to promote this work, we must labour under the influence of the Spirit of God; yet when I say this, I hope I shall not be understood as implying that want of success would be any justification for abandoning Missionary exertions. I have long understood the contrary truth as typically conveyed to us by one of our Lord's miracles. His disciples had laboured in vain through the night:—still they persevered:—at length, the day comes, the Lord appears, and their labours are crowned with success. But the appearance of the Wesleyan Missions through the past year, I confess, by no means causes the least discouragement. Had it been an ordinary year, a year of no excitation, this would have been less remarkable; but whatever has caused that excitement, we must see in it en-

couragement to persevere. In the course of the past year, great opposition has been made to the Gospel as preached by Missionaries. One outrageous procedure will, I trust, be visited by the laws of the country; not for revenge, but for admonition; for in that view only do I trust it will be regarded: but let me say that, considering the number of our West India Colonies, and that there were but two places in which feelings of that nature prevailed, we must conclude that, by the laws of right reasoning, the exception, proves the rule; and that these outrages and excitements only prove what is the feeling in the large mass of the colonists. With respect to the outrages at Barbadoes, your Committee has stated that not one of the emissaries from that island, who, little knowing the feelings of other Colonies, proceeded to them to endeavour to excite similar outrages, succeeded. They were repulsed from every place they visited, which proves the state of the public feeling in the majority of the West India Islands. Even the public press of every other island agrees in reprobating that outrage. With respect to Demerara, it affords to your Missionaries a most singular occasion of demonstrating what is the power of the Gospel in producing obedience to Government. I hesitate not to say, that the Missionaries of this Society are conferring great benefits on the islands which they occupy in that beautiful part of the world; and no man can witness this effect without feeling that the power of religion on the slaves is of the first importance, in promoting the best interests of the Colonies. There are some who are sanguine enough to believe that religion will ultimately cause the extinction of slavery; and if it did so in the Roman Empire, I know not why it is not to produce the same effect in the West-Indies. No man of reflection, who has looked at the question at all, can help attributing great influence to the power of religion upon the issue of that question; but there is much to be done in the way of religious instruction, before that event can be accomplished, and the Report of the Committee again testifies to what extent that has been carried into effect. If Christianity is to triumph there, in whole or in part, it must be by increasing the population, and that the institution of marriage alone can effect; it must be by increasing the property of the slaves, and there is no religious slave who does not acquire a little property. The slave now cannot be admitted to give testimony; but a religious slave will be qualified for this. The influence of Christianity will blend the races, and approximate the colours to each other; and thus it leads to that happy state of society which we wish to see established. The Committee have done great justice to themselves, and to the cause of the Society, by the 'Statement of the Plan and objects of the Wesleyan Missions in the West Indies,' lately published; and from my own personal knowledge, and from what I have heard from others, I can say that that 'Statement' is so full, and fair, and explicit, as to system, pecuniary arrangements, and control, that I am persuaded you have by it rendered your cause and the cause of GOD the most essential benefit. That Statement, as well as the General Reports, do great honour to the Committee. There is but another topic on which I shall speak: the sending out of Bishops to the West Indies. I can very well understand that a new arrangement of that sort might create a certain degree of alarm, lest new men going out, and being invested with authority, might interfere with the labours of your Missionaries. I have felt it my duty, as far as I could, to consult special authority on the subject; and my best hopes are completely realized. There is nothing in their orders or instructions which would not be completely approved by you; and that being so, there is not a person present here, who will not feel that considerable advantage must arise to the general cause of Christianity from those arrangements. The truth is, the State did not do its duty before to the West Indian Church; for what is any church without a head? Though Christianity is a pillar that rises from earth, and towers to heaven, and its course is from below upwards; (the principle on which it rests can follow no other direction;) yet we cannot doubt but that great benefit must result eventually to the lower classes from a higher tone of morals being introduced into that country among the superior classes. The Clergy also must be much benefitted by the presence of superiors; and the society in which these dignitaries must mix, as far as they can mix, will be thereby greatly divested of its licentiousness, and assume a more moral tone; and thus the cause of religion in general is likely to be much benefitted."

This Resolution was seconded in a very cordial manner, by GEORGE SANDFORD, ESQR.

W. WILLIAMS, ESQ., M. P., moved the Fourth Resolution, which he prefaced as follows:—

"When I entered this place a few hours ago, I had not the least idea of having the honour of addressing you. I say honour because I cannot but think it an honour to be engaged, though in an humble degree, in promoting that great cause of truth and happiness, which you are now met to advance. We know that if the ALMIGHTY were so to ordain, he would be able at once to establish his spiritual kingdom, as he brought the world into existence, by his word. He might again say, 'Let there be light,' and the darkness of savage ignorance would be dispelled; the rites and superstitions of the heathen world would be destroyed; and every creature would bow in obedience to GOD. But this is not the plan on which he acts. He accomplishes his purposes by the agency of his *word*, and for that reason we should be constantly desirous to send it forth, cultivate an anxiety for its success, and raise our hands in its support. Every one must be convinced that it is an honour to save one human soul; but the design we have in view, is to lead thousands and millions of human souls from darkness to light, and from the power of Satan to God; and, as at the foundation of that magnificent earthly sanctuary which was raised under the immediate superintendence of the Most High, there was not the sound of an axe or a hammer to be heard, so the spiritual temple will be raised, not by the great and mighty of this world, but by humble means; and will be erected, before those who are not daily witnesses of its progress are aware of it

"The humble individuals who first founded the British and Foreign Bible Society, could not anticipate its amazing success; but it affords us a striking and encouraging lesson, that that Society has now caused the holy word of God to be sent almost to every nation, and has put into the hands of Missionaries that ingrafted word of God, which cannot return void, but shall accomplish that which he pleases, and prosper in the thing whereto he sends it. Without this book, all the labours of men, wherever they work, would be comparatively weak and powerless; but going, as our Missionaries do, with that sacred book, they are teaching thousands and millions the knowledge of the Most High. It is indeed astonishing to contemplate the effect produced. This has been already alluded to; but I must for a moment again call your attention to it; for whether we look to the East or to the West, it is in progress. In these latter days it is visiting that land which once beheld that morning splendour of the Gospel, which has since been eclipsed; and it seems that the prophecy of JEREMIAH is again verifying, that 'there shall be heard in the streets of Jerusalem the voice of joy and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the LORD of hosts, for the LORD is good, for his mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the Lord.' I do hope and trust, that this gracious outpouring of the Spirit will prevail, till all creatures shall know the power of God and of his Christ; and be like the waters which, in the vision of EZEKIEL, came from the threshold of the house of God: which, when he had measured a thousand feet, were up to the ancles, afterward to the knees and the loins; but proceeding another thousand feet, they became a mighty river, through which a man could not swim; and on the right and on the left, and from west to east were trees for meat, and their leaves for medicine. We have lived to see the beginning of these things; and they are hastening on to a joyful close. But I am to call upon you for cordial thanks to your worthy Chairman and Treasurer, of whom I should feel a difficulty in speaking, if I did not speak to persons who have witnessed his conduct in times that are past, and to whom it has given so much satisfaction: and I have to call upon you to give your thanks also to your other Treasurer, to the Committee, and to the Secretaries; and these likewise you will cheerfully render.—You have seen the mighty effects produced by the Society committed to their management: you have seen how the Gospel has spread itself among barbarous nations, and among the slaves of our Colonies; and the prudence and discretion which have marked its progress. Unless the heads at home had learned to restrain their passions, and to keep silence when excited by unreasonable opposition and obloquy, it would have been impossible that their management, and the instructions given to their Missionaries, could have been accompanied with such success as that by which they have been honoured and crowned."

This Resolution was seconded by JOSEPH CARNE, ESQ. of Penzance.

The Fifth Resolution, containing

Thanks to the Auxiliary and Branch Societies, &c., &c., was moved and seconded by the Rev. John Anderson, of Manchester, and Edward Phillips, Esq., of Bath, in eloquent and impressive Addresses, which we regret that our limits do not allow us to report.

Thanks to the Chairman were moved by the Rev. Henry Moore, and seconded by James Wood, Esq., of Manchester.

The Rev. H. F. Burder concluded the Meeting with prayer.

Thus closed an Anniversary, all the Services of which were attended with an evidently increasing interest in the great cause of Missions, and were marked by a liberality in the Public Collections and Donations considerably exceeding that of any former occasion; the amount being £1370.

ACCOUNT OF A CAMP-MEETING IN GLOUCESTER COUNTY, NEW-JERSEY.

It is not unfrequently asserted, "that Methodist Camp-Meetings cause more evil than good." This assertion is made by such as do not attend them at all, or such as attend them only as transient visitors; neither of which can be accurate judges of the matter. But on the supposition that their information be sufficient to enable them to judge correctly, the assertion itself is inconsistent and absurd: for to say that Camp-Meetings cause more evil than good, implies that they are the cause of both the one and the other; which is as absurd as to suppose that a fountain can send forth both sweet water and bitter at the same time.

That wickedness is sometimes committed at camp-meetings, none will deny; but it will be denied that they are the cause of wickedness, and on the contrary be asserted that they are the means of producing much good. That they should be the means of much good is perfectly consistent; for it will be acknowledged by all who deserve to be called Christians, that a seclusion from the world, and a faithful and devout attention to the means of grace in the house of God, for but a few hours, tend much to our edification and comfort in righteousness. How much more then, will it advance our holiness, and the interests of the Redeemer's kingdom to set apart several days together, for the exercises of devotion.

The utility of Camp-Meetings was eminently realized at a late one, held near Blackwood-Town, Gloucester county, N. J. about twelve miles east of Philadelphia. It commenced on the 5th and continued till the 10th of August, 1824. According to what is customary, in these parts, on such occasions, there was preaching three times a day, morning and evening prayer in the tents, and public prayer meeting once a day at the stage. The intervals were spent in labouring with the seekers of salvation; these were numerous.

The Lord wonderfully blessed the administration of his word to the awakening, conversion, and sanctification of the people. The doctrines of the cross were the continual theme: and these proved to be the power of God unto the salvation of many. It is supposed at a moderate calculation that more than one hundred were justified, and many professed the witness of perfect love.—The showers of grace were incessant, and seemed to inundate the whole encampment continually. Indeed the gracious influence exceeded the limits of the encampment; for one poor backslider was reclaimed in a cornfield, which lay in the vicinity, and some found peace in the woods beyond the brook.

On the fourth day of the meeting, which was Monday, we held a lovefeast, which was almost as sweet as heaven itself: and on the same day the Lord's supper was administered to about four hundred persons.

The meeting was eminently characterised by the tranquility and sweetness which prevailed among the people; and on this account it was a little image of heaven. On the Sabbath it was supposed that from four to five thousand persons were present, yet there was not an instance of any thing that had the appearance of ill nature. And it should be spoken to the praise of those who attended on that occasion, that their behaviour was peculiarly decorous and solemn, and becoming the worshippers of God. It is highly characteristic of the people of West Jersey, with a few exceptions, to act with great decorum, solemnity, and attention at Religious meetings. This is not only a strong indication of the improved state of society, but an ocular exemplification of those dispositions which the gospel inspires.

I think it may be safely asserted, and

I presume that half a thousand will unite in the sentiment, that none who attended this meeting, and remained long enough to become accurate judges of the matter, will query whether it did good or evil? or hesitate to acknowledge that it did much good, unless they be under the influence of inveterate prejudice.

JACOB MOORE.

CANADA CONFERENCE.

Hallowell, U. Canada, Aug. 31, 1824.

REV. AND DEAR SIR,

THE Canada Conference was closed yesterday, after a session of five days.—The result of this Conference has been far more favorable than was anticipated. By the divine blessing, peace and unanimity have been restored to the Church in this country. Among other events at the Conference, of a pleasing nature, is the establishment of a Conference Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church; the constitution of which is in accordance with the design of the Parent Institution.

The Society was organized on the 28th inst. when the following officers were elected, REV. THOMAS WHITEHEAD, President; REV. THOMAS MADDEN, Vice-President; REV. JOHN RYERSON, Secretary; REV. ISAAC B. SMITH, Treasurer.

In the infant state of the Conference, it cannot be expected that the proceeds of its Society will be large. But as a common centre this Auxiliary will receive the avails of the numerous Branch Societies, which it is expected will now be increased through the province.

To the vast wilderness of this country are thronging thousands of the poor of Europe, and the older settlements in America; who, but for an Itinerant Ministry, would be almost entirely without the means of religious instruction. The imperious necessity then, of our ministry to these new settlements;—the cordiality with which our Missionaries have been received by the people; and the success which has attended their labours; as well as the willingness, and ardent zeal, with which our pious and enterprising young men have engaged in this good work, leaves the subject without a doubt in our minds, that we are called to preach the Gospel to the destitute in the new settlements of Upper Canada. The Indians too, in several places, are awakened to a concern for their eternal welfare, and about fifty-six afford evidence of a work of grace upon their hearts. Several of them, from their talents and zeal, promise much usefulness to the natives of their own tribes. There are thirty-six natives who belong to Society in the Grand River Mission. This Mission presents a delightful prospect; shewing the power of a gracious influence, to reclaim the abandoned, to mend the heart, and to comfort the soul with assurances of mercy, and hope of a blessed immortality. At the school room lately erected for the double purpose of schools and meetings, twenty-five Indian children are daily taught the rudiments of reading; and such has been the advances they have made, that eleven of them can now read in the New Testament; though the school has been in operation but about nine months. The Sabbath School is also faithfully attended by these children, and some of them have committed to memory considerable lessons in the New Testament.

In a letter of the 10th of August, we learn that the School and Society are both rising. Awakenings have commenced in some families in the Cayuga tribe, among whom is a respectable chief, who, yielding his former opposition has become a constant hearer, as have also several of his tribe.

For the encouragement and support of this good work, several Branch Societies have forwarded the amount of their collections, and which have been received, and accounted for as follows:

From the Ancaster Branch M. S.	$22 00
— Lions Creek Br. M. S. amount omitted in the Report of last year,	5 00
— Trafalgar Br. M. S.	10 00
— Thorald Br. M. S.	5 00
— Smithville, Br. M. S.	9 25
— Salt-Fleet (50 M. C.) Br. M. S.	22 00
— Bertie Br. M. S.	7 50
— Lions Creek Br. M. S.	7 62
— Long-Point Br. M. S.	4 00
— Beverly Br. M. S.	5 00
— Stamford Br. M. S.	23 00
— JOHN KEAGEY, a donation of $13 25. $5 appropriated towards the Indian School room, leaving for further Missionary purposes,	8 25
— Amount received from members of the Canada Conference Auxiliary,	15 38
	$144 00

Several Reports have been received from the Secretaries of Branch Societies, but our time does not admit of inserting extracts from them. Some further accounts will soon be forwarded relative to the gracious work now progressing among our Indian friends on Grand River. Yours affectionately in Christ,

W. Case.

Rev. T. Mason, *Cor. Sec. M. S. M. E. C.*

REVIVAL OF RELIGION IN KENSINGTON CHAPEL, PHILADELPHIA.

Messrs. Editors,

The accounts which you present us in your excellent miscellany, of the progress of the work of God in the different sections of our widely extended country, I read with great pleasure and profit: but, not unfrequently is it the case, that we are not furnished with such accounts until the spiritual harvest has been gathered, and the success computed. I wish to afford you the means of favouring your readers with such pleasing intelligence earlier, by informing you, that at the present time, the congregation attending at the Kensington Chapel, is blessed with an extraordinary outpouring of the Holy Spirit.—It is impossible for the house to contain the crowds that wish to hear. Our altar is too small for the mourners who present themselves as suppliants for mercy: and I presume I am safe in saying, that not less than sixty souls have professed a change in less than five weeks. It was computed that at least, twenty-five souls were enabled to believe with a heart unto righteousness, at a prayer meeting for mourners last night in the chapel.—To God be all the glory. Amen.

Yours with respect,

Samuel S. Kennard.

Sept. 1, 1824.

Obituary.

DEATH OF MISS SUSAN HINES.

Died, in January last, in the city of Washington, in her sixteenth year, Miss Susan Hines, daughter of Henry and Nancy Hines. During a revival of religion at the Foundry station, in December of 1822, Susan, with several others of her young associates, found Him of whom *Moses and the Prophets did write.* The change, though evidently genuine, was not so visible in *her* conduct, as it might be in some others, because she had always been remarkable for her dutiful conduct towards her parents, and steady in her general deportment before others. She, however, gave evidence of her sincere intentions to devote herself entirely to God, by joining the Church, by withdrawing herself from youthful vanities, and by attending to all the means of grace. She now became, more than ever, the delight of her parents, and promised usefulness in Society: but that Omnipotent Being who cannot err, had otherwise determined concerning her, by soon calling her from her earthly pilgrimage, to a happier clime.

In February of 1823, by taking a severe cold, she contracted that disease so fatal in its consequences, the lung consumption, with which she lingered in much pain and distress, until it terminated her mortal career. Through the whole of this severe conflict of bodily suffering, her mind was kept in perfect peace, and she patiently submitted to the wise determinations of her heavenly Father. While her health permitted, the public worship of God was her delight, and in the attendance of Class-Meetings she took a peculiar pleasure. When deprived by weakness of body of these means of grace, though she often regretted her inability to attend them, she submitted without murmuring, often praising God for His manifested goodness to her soul.

January 5, 1824, she seemed near the close of her earthly course; but the glory of God appeared to overshadow her, and she shouted His praises aloud. To her weeping mother she said, "Don't weep for me. I am going to heaven. I want to meet you all there." She then exhorted her father to join the Methodist Church, which he promised her he would do. To her brothers and sisters she gave her dying request, that they might prepare to meet her in a better world. In the evening I called in company with Bro. Hamilton, the preacher, who asked her if she was willing to die. "O yes," she replied. She then inquired for me. On approaching her, I asked if *Jesus was precious.* She replied, "O yes, He is

precious." She then desired me to tell her Class-Mates, after her death, that she was gone to heaven, and that they must strive to meet her there.

In this happy frame of mind she continued until Friday night, when it became evident that she was failing fast. She then exhorted all her relations who were present, and particularly her father, to prepare for death, that they might reunite in heaven. She then said, "O that I might go. Lord, take me home." Her uncle, JACOB HINES, asked, if she had an assurance of heaven. She replied in the affirmative, saying, "I want to go, that I may shout the praises of Jesus in glory." She still lingered along the shores of time, until near day-light, on Saturday morning, when, just before she breathed her last, she faintly articulated, "farewell, all of you. I am going to heaven; strive to meet me there," and then sweetly fell asleep in Jesus.

JOHN CONNELL.

Poetry.

WOMAN.

(From "Poetic Vigils;" By BERNARD BARTON.*)*

Too oft on thee, in wayward mood,
Has satire pour'd its spiteful lays,
And flattery found its choicest food
In greeting thee with servile praise!
The artless tribute I would raise,
From flattery and from satire free,
In simple truth, alone, essays
To speak my gratitude to Thee.

How vast, how complicate the debt
I owe to thee, 'twere vain to tell:—
In childhood, can I e'er forget
The voice which, like a soothing spell,
Beguil'd each grief; how softly fell
On youth's fond ear a gentler tone;
How sweet, e'en now, it is to dwell
On thy lov'd voice, and thine alone?

I owe thee much, for I was rear'd
Beneath thy kind and fost'ring care;
Thy smiles my earliest joys endear'd;—
As life advanc'd more priz'd they were,
Prompting me manhood's ills to bear;
And now of all created things,
Thou chiefly, chidest dark despair,
And unto thee hope fondly clings.

They feel not thy transcendent worth,
Who love thee most in sun bright hours.
I know thy smile can heighten mirth,
As day-light gladdens opening flowers:
I know that e'en thy playful powers
In sportive mood, thy look, thy voice,
When some light cloud around us lowers,
Can bid Man's grateful heart rejoice:

But 'tis in seasons far more drear,
Of outward, inward gloom combin'd,
When sorrow knows no bursting tear,
But dark despair o'erclouds the mind;—
'Tis then in thee the wretched find
That purer, gentler power display'd,
Which, fond, yet firm, appears design'd
To dissipate each darker shade.

None, none can paint, who have not known
Such hours, what thou canst then reveal;
That charm peculiarly thy own,
Which seems, by art that all can feel,
The sufferer from himself to steal;
The balm of sympathy to shed
On wounds which God alone can heal,
And call back hope as from the dead.

'Tis not thy beauty that can give
This influence o'er the mourner's heart;
This pure, this high prerogative
Is gain'd thee by no studied art:
A fever'd spirit's rankling smart
Heeds not a face, nor form, nor air;
The charm that thou canst then impart
Proclaims that something else is there.

It is the patient, quiet power
Of deep Affection, given with birth,
Thy richest, and thy noblest dower.
Far, far above thy smiles of mirth:
That Love, which knows no wintry dearth
In bleak adversity's chill blast,
But whose meek, self-forgetting worth
Endures unshaken to the last.

Yet though this glorious gift appear
Thy natural birth-right here below,
Let meek humility and fear
Its holiest source both feel and know.
Mere earthly love may come and go,
As meteors o'er our path may shine;
But that which lives through care and woe,
Religion's influence must refine.

This only gives that higher zest
To which thy spirit should aspire;
Thy influence o'er Man's grateful breast
By this dominion should acquire:
The painter's hues, the poet's lyre,
Thy mortal graces may display;
But thou should'-t for thyself desire
And seek a yet more deathless sway.

Man is immers'd in worldly cares,
And ceaseless conflicts;—science, fame,
Commerce,—*the world's* uncounted snares,—
Beset his every earthly aim:
Thine is the privilege to claim
A more sequester'd path;—O! strive
To cherish that ethereal flame,
Which shall mortality survive.

The busiest life that Man can lead
Has many a moment's breathing space:
Seek thou for wisdom, strength to plead
In such for pure Religion's grace.
Then shalt thou, in thy proper place,
Meekly the Gospel's power adorn,
And prove, in more than form or face,
"Man is" indeed, "of Woman born".

METHODIST MAGAZINE,

FOR NOVEMBER, 1824.

Divinity.

From the Imperial Magazine.

SPECIMEN OF BISHOP DUPPA'S PREACHING.

Angels Rejoicing for Sinners Repenting. Delivered in a Sermon by the Right Rev. Father in God BRIAN DUPPA, *Bishop of Salisbury, in the year* 1648.

(Concluded from page 367.)

IT was a strange error in *Lactantius*, so learned a father, being deceived by the translation of the Septuagint, in the second of the sixth of *Genesis*, to think that *those sons of God, that fell in love with the daughters of men, because they were fair, were the angels;* for, besides other absurdities, were all the beauty of the heavens transferred into the face of a vicious sinful woman, certainly no angel could have joyed in her; and *St. Austine* gives the reason of it: for their joy extends no further (saith he) than the works of God; but *peccator non est inter opera Dei*, a sinner is no work of God. Look in the first chapter of *Genesis*, you shall not find him in the whole catalogue of his creatures; as he is man, he is God's work, true; but as he is *sinful man*, he is his own work: see him in the pure robe of original righteousness, he is God's work; but look on him in the dressings of his own vanity, he is his own work, or if not his own, I am sure the devil's: no argument then of joy here, no ditty for such an anthem.

For do but consider with thyself, oh sinner, think of it seriously; the angels that were by, when God stampt his image on thee, when he wash'd thee in baptism as clean as the untouch'd snow,* when he married thee to his son Christ Jesus, made thee a temple of his Holy Spirit, how can they either *know* or *joy* in thee, when that image is rased out, that innocence polluted, that contract violated, that temple turn'd into a sink of filth, into a den of serpents?

* *Wash'd thee in baptism as clean as the untouch'd snow.*—This is giving an efficacy to water baptism hardly compatible with scripture authority, and which is abundantly contradicted by daily experience; baptized children evincing all the turpitude of their fallen nature.—EDS. M. MAGAZINE.

How will they look, think you, when God the Father *turns away his face*, God the Son cries out, *thou hast crucified him again; thou hast pierced him with thy oaths, spit on him with thy lust, wounded him with thy malice*, when God the Holy Ghost *shall leave thee either to a fluctuating unquiet*, or (which is worse) *to a seared, a stupified conscience?* Which of those spirits can then take joy in thee? shall not the ill angels rather give thee their *plaudite?*

Come, say those damned spirits, *let us see this creature that was made to fill up our seats in heaven; this creature that was the angels' joy, and his God's delight, see where he is fallen, how deep, how dangerously fallen, how still he lies in his foul sins, without any motion left, any sense of grace: Ecce* (say they) *factus est tanquam unus è nobis*, behold he is become like one of us.

But *Mentimini mali Dæmones*, (a devout father answers them) *ye were liars all from the beginning;* so are ye now. For though a sinner be fallen, though fallen into the depth of sin, he is not become like one of you; for you fell, *nullo tentante*, without a tempter: damned are you therefore, *nullo reparante*, without a Saviour. But this fallen sinner you thus tread upon, *alterius malitiâ cecidit, alterius meritis resurget*, he fell by another's malice, and shall rise by another's merit. They were some of the black crew that helped to throw him down: the Son of God shall help him up again: for though sin hath been his poison, yet repentance may be his antidote; though his sins have made the devil sport, yet his repentance may breed his (God's) angels' joy. A sinner is no good prospect; but at the sight of a repentant sinner heaven opens all her windows: the text is warrant enough for such a doctrine, *for there is joy in heaven over one sinner that repenteth.*

Not for a sinner then, but for a repentant sinner; not for him that hardens himself in sin, but for the sensible, melting, bleeding sinner. But he that would draw repentance to the life, that would make such a resemblance of her, as the angels might delight in, let him look that he fit her with two faces, on the one side a mourning dejected countenance, looking sadly back on the sins she hath committed; on the other side a more cheerful lively aspect, looking forwards on new resolutions; for there is a beauty in both, in the sad as in the cheerful. God too, will look on both, or not at all.

As for the sadder look, though *Andreas Vega*, a Spanish writer, doted so much upon it, that he is censured by his own friend *Bellarmine* for maintaining that the sorrow of the heart for sin was of so high a value, that he that conceived that sorrow as he ought, needed no *formal explicit* purpose of amendment;—though I confess this melancholy friar went too far, yet let not any therefore deceive himself, or incline so far to the other side, as to think the way to heaven is strewed with roses, that he can leap

out of the state of sin into the favour of his God, without so much as a single tear or sigh. No, as it cost thy Saviour more to redeem thy soul, so it must cost thee more to apply that redemption to thee. Saint *Ambrose* therefore calls repentance *Laboriosum Baptismum*, a loborious, a painful baptism, a baptism in *Marah*, in the waters of bitterness: for we must as well *Flere commissa*, as *Flenda non committere*, as well deplore the ill we have done, as not do again the ill we have deplored.—It is true indeed what Saint *Bernard* saith, *non si te excories potes satisfacere*, should we weep ourselves blind, kneel ourselves cripples, should we flay the skin from this wretched body of ours, all could not satisfy for sin, but our joy is that Christ hath already done it; his blood hath fully satisfied for the whole world: yet withal, there lies a condition on every sinner *vel hic flere, vel in futuro*, a condition that cannot be avoided, either to mourn here, or in the world to come; either to endure now a sorrow that shall *have end*, or to endure then a sorrow that shall have *none*.

But mistake me not, I do not counsel you to a sullen, continued, unintermitted melancholy: but yet pardon me, if I would have you thoroughly sensible of your sins when you have done them; for without sorrow on the earth, I am confident there is no joy in heaven; there is no sinner that repenteth.

But St. *Austine* makes the question, which were more bound to God, he that should be preserved ever innocent, or he that were converted to be truly penitent? and he resolves it thus: *Innocens majora, hæmitens majis debet*, extensively the innocent ones, more intensively the penitent. Innocence, a jewel of higher price in the substance, but repentance of greater value in the workmanship; so much of greater value, that in the *7th verse of this chapter*, it is proclaimed, *that there is more joy for one repentant sinner, than for ninety-nine that needed no repentance.*—But Saint *Paul* gives a reason for it, when he saith, *that where sin hath abounded, there grace hath much more abounded.* So that I dare say, that God looks neither on the heaven of heavens, nor on the purest seraphim, with such content, such joy, as on a heart well wrought, a heart either carved or cut, or inlaid with sorrows, where grief hath been as witty in punishing, as pleasure was before in sinning; a heart still under the hammer, and broken into a thousand pieces. O how busy is thy Saviour at such a sight; watching thy sighs, and numbering thy tears, gathering up the several pieces of thy broken heart, as if they were so many scattered diamonds! how gently he handles them, how curiously he re-unites them, like a rich watch took asunder to be made cleaner, and set together again. But doth any doubt, when his heart is thus broken, whether this care will be taken for it or no? is he loath to venture on so bitter a receipt without his physician's oath? Why, God will swear rather than thy soul shall waver:

for look in the *33d of Ezekiel*, the *11th verse*, *Vivo, inquit Dominus: As I live, (saith the Lord) I take no delight in the death of a sinner: Turn ye, turn ye from your evil ways, for why will ye die, ye house of Israel?* Could any thing be spoken more passionately? He protests, he exhorts, he expostulates; why then do we doubt? will he not save us when we repent, that hath threatened not to save us unless we repent? *Non patitur contriti cordis holocaustum repulsam.* St. *Cyprian* had learned so much of holy *David*, *A broken heart, O God, thou wilt not*, (or, as some translations render it, *thou shalt not) despise:* no, we have him safe in his own fetters, entangled to us in his own promises, if we repent, he *will*, he *must* forgive us, for he neither will nor can deceive us: let every one of us therefore make that confession as Saint *Austine* did, *O Domine si non sum dignus oculos, orando ad cœlum levare, at sum dignus oculos plorando cæcare:* though I am not worthy, O God, to lift up my eyes in praying, yet I am sure I am worthy to wear out my eyes in weeping; though I can plead no innocence, yet I would fain plead repentance; that as my sins have caused the sorrows of thy Son, so my sorrows might cause the rejoicing of thy angels.

I would go on, but methinks I hear some troubled soul thus call to me,—You tell me heavenly things of this repentance, what power a religious sorrow hath, that the lizard doth not gaze more earnestly on him that sleeps, nor the dolphin on the mariner, than the angels do on a weeping sinner; nay, that God himself is pleased with such a sight; that he suffers all his anger to be washed away in such a shower: *Credo Domine*, I believe this, O my God, but wretch as I am, I cannot sorrow. He that should tell me, that all the joys of heaven were to be bought for one single tear, how could he comfort me that could not shed that tear? *when my eyes are dried up like the parched earth in summer, my very heart turned marble, what Moses shall I call to, to strike this rock for water?*—But stay, be not discouraged whoever thou art; the mother of *Peter Lombard*, it seems, was in as great a strait as this, when having transgressed her *vow of continency*, she told her confessor plainly, *that when she saw what a son she had brought forth, she could not repent, that she had sinned in having him:* a hard condition! but her confessor sadly answered her, *Dole saltem quod dolere non possis*, be sorry at least that thou canst not sorrow: and the like must I say to thee, O troubled sinner; if thou findst but so much impression made as to *grieve really*, that thou canst *not grieve*, know that thou art already come to a degree of that which thou grievest thou are not come to; know again, that it is the beginning of that thaw, which at last will dissolve thy very heart to water. Six times *Elias* his servant looked towards the sea, before he could see any thing; the seventh time he saw but a cloud no bigger than his hand, yet that cloud within a few hours covered the heaven with darkness, and the earth with rain:

just so may be thy case, when thou art praying to thy God as *Caleb's* daughter did unto her father, *Dedisti mihi terram aridam, da etiam irriguam*, thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water, some feeling at least, some sorrow for my sins. Though at six times bending of thy knees, God doth not grant it thee, though at the seventh there appear but one small drop swimming in thy eyes; yet be not discomforted, that drop may prove a shower, or if not suddenly, yet in the mean time the angels begin their joy in that; for, as the least piece of a broken glass may serve to reflect the face that is before it, so from that small drop, that spot of sorrow, there is a reflection made of thy repentance; and as there is a full joy for the total, the full conversion of a sinner, so there is a proportion, a measure of joy for one tear, nay for one desire of a tear of any *one sinner that repenteth.*

But stay, you must remember I told you *repentance* had two faces, not only a sad one that looked back, but a cheerful, that looks forward on new resolutions; for, as in diseases, it is not enough to purge, to sweat, to bleed, unless we keep a stricter diet after it: so neither are tears, or sighs, nor a broken heart sufficient, unless we forbear to commit again the sin we sorrowed for: for, however *Bellarmine* be pleased to censure *Luther* for overmagnifying that saying, *Pœnitentia optima, nova vita*, the best repentance is a new life; yet in the practice of it we shall all find, that though contrition may begin our peace with God, yet a new life must crown it; though tears may soften the wax for pardon, yet a resolute amendment must set to the seal. You therefore that have recovered out of the contagion of any particular bosom sin, let me beseech you, as ever you would have the angels joy for you, not to lean, or listen, or incline again to the opportunities, the occasions that have betrayed you; to cast off all inducements to sin, to hate even the garment that is spotted by the flesh; for who, having escaped the plague, would not burn the clothes he wore when he was infected? Be not like those planetary, unsteady penitents, who, having discharged their sin this day in the ears of their God, take it up again the next day in the arms of a sinner; as if God were bound to set no end to pardoning, because they are wilful to set no end of sinning: *Hoccine pœnitere?* is this to repent? can the angels joy at this? no: as there are no rests, no stops, no pauses in their holy anthems; so they look too there should be no digressions, no breakings off, in thy repentance. If then any of thy former sins will needs knock unseasonably at the door of thy heart for entrance, answer them as the spouse in the *Canticles: I have put off my clothes, how should I put them on? I have washed my feet, how should I defile them? I have put off my sins, why should I resume them? I am reconciled to my God, why should I offend him?* O what triumphs does he cause above,

that thus answers his temptations here! what shouts, what peals, what jubilees of joy, even *for one such sinner that repenteth.*

We are now come to the last particular, *For one sinner:* but what, for *one?* yes, even for *one;* for could it be supposed, saith Saint *Austine*, that there were but *one* lost soul in the whole world, suppose it were only thine; yet thy Saviour, thy Jesus, would have come into the world, he would have suffered all that he did suffer; those scorns, those buffetings, that passion, and that death, for that one soul of thine. If God then would have died for a single sinner, may it not become the angels to joy for him, whom their God would die for? Of the ten lepers whom Christ had cured, there was but one turned back to thank him, yet there was joy in heaven even for that one; of the many she-sinners in *Jerusalem*, there was but one *Mary Magdalene* that washed her Saviour's feet with tears, yet there was joy in heaven even for that one. Should there want one string to a lute, the music would not be full; or one link to a chain, the chain would be imperfect; or one regenerate soul to the number of the elect, heaven would not be satisfied; why then doth not every one of us strive to make up that number? how long shall God expect for one sinner to make towards him? when shall his holy angels spy so much as a promising cloud in thine eyes, that thy tears are coming to a settled resolution in thy heart that thy life is changed? what shall I say more? Let there be but one among you that shall reckon his conversion from this day; God the Father shall bless the memory of this day for ever, for he shall gain a son: God the Son with his own blood shall give it a red letter in his calendar, for he shall gain a brother: God the Holy Ghost shall sanctify it, for he shall gain a temple: or if this be not loud enough all the glorious angels shall at this instant shout for joy, *even for that one sinner that repenteth.* Who then would not thus make holiday in heaven? who would not feast the Trinity? or who would not joy the angels? begin therefore your repentance early. Begin it now, since this is the only way to fill up the number of those angels that expect you, when instead of having your sorrows the burden of their songs, you shall become the fellow-singers of their anthems. *Amen.*

Biography.

To the Editors of the Methodist Magazine.

Dear Brethren,

The friends of George Erwin, will be gratified to have the following memoir of him inserted in the Magazine.

Huntingdon, Sept. 8, 1824. H. Smith.

George Erwin was born August the 1st, 1794, of respectable parents, in the county of Tyrone, Aughnacloy, Ireland.

In the early part of his life, his father, Alexander Erwin, emigrated from Ireland to America, and settled, with his family, in Franklin county, Pennsylvania, where his son George, in the twenty-third year of his age, was made a happy subject of converting grace.

In the year 1818, being persuaded of his call to the ministry, he made application to the Baltimore Annual Conference, for admission into the travelling connexion, and was accordingly received, and appointed to Greenfield circuit. In 1819, his appointment was to East Wheeling circuit, where he laboured with considerable zeal, and some success, until autumn, when he took Ohio circuit for the purpose of restoring his health, which was much declined. On this circuit he laboured in the application of his mind to the great doctrines of the gospel, and in communicating to others what he learned out of the Holy Oracles, beyond his ability of body to bear, until near the close of the year. But his ardent soul had at last to yield to his emaciated body, which, from the fatigues, exposure and labours, of nearly two years itinerancy, and, perhaps also from a predisposition, was now wasting by a consumption, which finally terminated his life and labours. This affliction prevented his attending the Annual Conference to pass his examination as a candidate for admission into full connexion, and election to Deacons' Orders.

From the Conference of 1820, he received his last appointment which was to Aughwick circuit, where many of his family connexions resided, to labour as his health might permit.

In the spring of 1821, he took a journey to the south for his health,—visited some of his friends in Nashville, Alabama, &c.—and took a *fever*, which brought him so low that his life was despaired of. But contrary to all expectations, he so far recovered as to be able once more to return to his mother's, near Concord, Franklin county, Pa. where he remained until his dissolution.

After his return, he exercised in public twice or thrice. to the satisfaction of those who heard him, and still manifested considerable strength of mind. Indeed his soul was so fired with the spirit of the gospel, and the energy of the Christian Religion, that until his last, he expressed great pleasure in hearing that religion was reviving around him.

About two weeks before his departure, he was supposed to be in the agonies of death, and his friends were called around his bed to take their leave of him. It was a trying season indeed: for his adversary seemed to be making his last attack on him, to destroy his peace of mind. But the snare was soon broken, the clouds removed; and the bright Sun of Righteousness once more arose with "healing in his beams," and shed forth a glory upon his mind, which we believe he enjoyed, uninterruptedly, while

he continued among us: for he remained in continual raptures of joy, until he took his flight to dwell with the redeemed; exhorting all the unconverted around him, to "flee from the wrath to come," and be saved; while few, however hardened, remained unaffected; but left him, bewailing their condition, and declaring it impossible to "resist the power with which he spoke." He conversed but little with those who possessed religion, being more solicitous for the salvation of those who were out of the "ark of safety:" and as he had but little strength, perhaps he thought it would be most conducive to the glory of God, to spend it in entreating sinners to turn to Him.

At last, on the 14th of January, 1824, the time of his departure arrived, and, clasping his hands together, with a countenance bespeaking the triumph of his holy soul, he shouted, "Everlasting glory to God!" As these words dropped from his quivering lips, his spirit took its flight from a decayed tenement, to the indestructible mansion that is "built for the sons of God" And, while he sleeps in Jesus, he still lives in the memory and affections of many of the respectable inhabitants of Concord, and his numerous friends elsewhere; who, no doubt, are ready to join us in the language of Scripture, "Let" us "die the death of the righteous, and let" our "last end be like his!"

In all his ministerial labours, this faithful servant of God was so attentive and zealous, that even an adversary could not but say, that he had in view, the "recompence of the reward," the glory of God, the edification of the church, and the salvation of sinners: and, although his testimony to the truth was rejected by many, to their own condemnation, we doubt not that *some* will be his "crown of rejoicing in the day of the Lord Jesus;" while others will joyfully hail him as an instrument of strengthening their hands, and establishing them in the faith of the gospel.

A SHORT MEMOIR OF THE REV. SAMUEL BUSHNELL.

Mr. Bushnell was born in the state of Massachusetts, Nov. 28, 1782. When he was thirteen years of age, he removed with his parents to Lexington, Greene county, in the state of New-York, where he continued to reside until he commenced his labours as an Itinerant Minister.

It is said that his mother, who was a pious woman, used to pray and converse with him on religious subjects; and that he was of sober, steady, moral habits, from his childhood; but we have no evidence that he was convinced of the necessity of experimental religion, until the sixteenth year of his age. About this time he went one evening several miles to hear a Methodist preacher. Under this sermon, which was the first he ever heard from a Methodist preacher, he was awakened to a sense of his lost con-

dition as a sinner; and he plainly saw that unless he was saved by the free grace and mercy of God, through the merits of Christ, he must perish everlastingly. He sought the Lord earnestly, for about a week: when one morning, he rose very early, went into the woods, and kneeled down by a brook, and poured out his soul in fervent prayer to God. While thus wrestling with God, he was enabled to cast himself by faith upon the merits of Christ, as his only and all-sufficient Saviour. Here God appeared to his deliverance, and turned his mourning into joy. He now felt that his sins were all forgiven him for Christ's sake; and that he was acknowledged as an adopted child of God. His heart was changed, and he was made a partaker of the love of God. When he rose up, the face of nature seemed to be changed around him; the sun, which was just making its appearance over the eastern horizon, seemed to him to shine with new beauty and glory, and he felt that *old things were passed away*, and *all things had become new.*

Soon, however, he began to experience the truth of this saying, "*if any man will live godly in Christ Jesus, he shall suffer persecution.*" His father, though a moral man, was a stranger to vital religion, and a violent opposer of the Methodists. He accordingly persecuted his son, and forbade his joining them; and even threatened to turn him from his house, on their account. But Samuel, knowing that the authority of God was paramount to that of an earthly father, and feeling it to be his duty to attach himself to the people who had been instrumental in his conversion to God, joined the church; and he so improved in the knowledge and love of God, and in the confidence of his brethren, that at nineteen years of age, he was appointed Leader of a class, in which office he continued until he began to travel. When in his twenty-third year, he was married to Miss Mary Rowley, of Hilsdale, New-York. She was at that time a professor of religion, and a member of the Baptist Church; but soon after became a member of the same church with her husband.

On his becoming the head of a family, he set up the worship of God in his house, expressing at the same time, a desire that it might always be continued: which has accordingly been done ever since, whether he was present or absent.

Soon after his marriage, he was licensed to exhort, and he continued to exercise his gift as an exhorter until about three years thereafter, when he was licensed to preach. From this time he was variously and greatly exercised about travelling and preaching the gospel; but he was strongly opposed by his wife, and his other relatives. Such however were his convictions of this duty, that, on a certain time, he came from his labour in the field, into the house, fell down as in a swoon, and lay for some time; and when he revived, he said to his wife; "do not oppose me—let me go and preach the gospel, for this is the work to which God has

called me." From this time his wife gave up her opposition, and about four weeks afterwards, a vacancy occurring on the District in which he lived, his Presiding Elder, Rev. H. Stead, placed him on Schenectady Circuit. This was in August of 1809, and just fifteen years before he was called to his reward.

The next spring, at the Conference held in Pittsfield, Massachusetts, May 20, 1810, he was received on trial in the New-York Conference; and was appointed to New-Windsor Circuit. In 1811 he travelled Suffolk Circuit, Long Island; 1812 he was ordained Deacon, and re-appointed to Suffolk. Here our acquaintance commenced, and I was soon convinced as were others of my brethren in the ministry, that his mind was far superior to what it was esteemed to be, by those who judged from first appearances.

In 1813 he travelled Jamaica Circuit: 1814 he was ordained Elder and appointed to Courtlandt: 1815 to New-Rochelle: 1816 and 1817, he travelled Redding in Connecticut: 1818 Stratford: 1819 and 1820 New-Rochelle again: 1821 and 1822 Croton. In both these last circuits I was personally acquainted with his labours, and knew that the longer he continued, the more he rose in the estimation of the people, because he proved himself to be an able, and faithful minister of Jesus Christ. In 1823 he was appointed to the city of New-York, where he was enabled to labour through the year, with some interruptions, through bodily afflictions, and at the Conference of the present year, he was re-appointed to this city.

During the sitting of the Conference he was attacked by his last illness; in consequence of which, he was absent from the Conference after the second day of its session. For some time it was hoped that his disease would not prove fatal; but it continued to prey upon him, gradually prostrating both his body and mind, until at length all hope of his recovery was given up. From the nature of his disease, it could not be expected that he would say much, concerning himself or his future prospects; but he was patient and resigned to the will of God; and as much as the feeble state of his body and mind would admit, he conversed with his family, entreating them not to grieve for him, and exhorting them to be faithful to God.

During his illness, I visited him often, but at first I had no expectation of his death. I sometimes found him indisposed, through his affliction, to enter into conversation with me; but I generally inquired concerning the state of his mind; and except when he was unable through affliction to determine, he always professed to be at peace with God, and free from all fear respecting his future state. On Monday morning, August 23, I found him struggling with death. I then asked him, whether his confidence in God remained unshaken? he answered in the affirmative, by nodding

his head, and, in the same manner, he professed to have peace within. On the evening of the same day, I found him in the same state of mind, though death had made still greater ravages in his body. On Tuesday 24, I found him exerting the remaining energies of his nature, in the struggle with the fell devourer. His strength appeared much greater than before. When I spoke to him, he requested me to pray. After I left him he spoke of his death, and assured those who were with him, that he would soon be gone. He spoke and acted, like one who knew in whom he had believed, and that death was disarmed of its terrors. Finally his strength being exhausted he silently fell asleep, as we have every reason to believe, in the arms of his Redeemer, on Tuesday evening, August 24, 1824, a little before 8 o'clock. He has left a widow and six children to lament their loss.

In giving a sketch of his character, I shall confine myself to what I believe to be strictly true; though after all, I may be blamed by some for saying too much; and by others for saying too little. To these last, it may be sufficient to say, I do not pretend to draw his character at full length, but merely to sketch out its general outlines; and to the first, I have no fears of being charged with exaggeration, by those who were intimately acquainted with him.

1. As a man he possessed a good understanding. It cannot indeed be said that he had a sprightly genius, or lively imagination; his mind was cool and deliberate; and he was capable of investigating subjects by a slow and sure progress, in such manner as proved that his intellectual powers only needed time to exert themselves in order to shew their strength; nor was he merely capable of such investigations as lie open to the view of every man. His mind was deep as well as solid. Thoughtful and contemplative, he generally reflected and examined before he spoke: and when he uttered himself, though his voice was feeble, and his speech slow, his words were with wisdom, and evinced that he was acquainted with his subject. He was of a uniform temperament, not easily elated; and though naturally inclined to depression of spirits, he was not easily discouraged, or prevented from pursuing a course in which he had engaged; but in several instances, he persevered under such unpropitious circumstances, as would have discouraged many who are thought to possess much greater courage and resolution. He was a strict economist, making the best use of what he had, and thereby was enabled to support a large family decently and respectably, whilst engaged in the work of the ministry, on those circuits which, in some instances, afforded a very slender support. In close connection with this, we may mention his family government. It is said, that he was never in an ill humour; but in his own family, as well as among strangers, his meekness always characterized him. Hence he

governed with an even hand. Though strict, he was not severe. The morals of his children were strictly guarded, and the fear of the Lord was carefully impressed upon them. They were kept from the contaminating influence of wicked companions; and required to pay a regular attention to the duties of divine worship, whether in his own family or in public. To sum up all in one sentence, he was a good husband, and a good father.

2. As a christian, his faith was founded on the word of God. He entertained a high respect and veneration for the holy scriptures, and acknowledged that he owed all the good that was in him, to the grace of God in Christ Jesus. He sought to have his nature conformed to the divine nature, by the continued operations of the Holy Spirit. He respected all the ordinances of God, and was constant in an observance of them,—he was strictly watchful over his own life; his tempers, words and actions, were submitted to the strictest scrutiny; hence his conscience was tender, and allowed him in no deviations from the strict rules of Christianity, even in what are called little things. His sense of moral obligation was very acute; in consequence of which, he was considered by some to be too rigid in enforcing the claims of conscience, and the rules of morality in the affairs of common life; but admitting that this is partly true, it goes to prove his high sense of moral obligation and his tenderness of conscience.

3. In the last place we shall consider him as a minister of the gospel. His talents as a preacher may be gathered from what we have already said. He was not an eloquent orator, but he was a sound divine. He had studied the doctrines of Christianity, felt their importance, and taught accordingly. The doctrine of the Trinity—the impartial benevolence of God—the depravity of human nature—the atonement by Jesus Christ—His divinity—justification by faith—holiness of heart and life—the importance of a strict attenton to the duties of religion—of self-denial—of strict justice between man and man—of the observance of the Christian Sabbath—of purity of intention in all things—of humility—a general judgment—the resurrection of the dead, and future rewards and punishments; these were the topics on which he dwelt in the pulpit, as well as in his more private instructions.

He watched over the souls committed to his care, as one who must give an account. He was ever ready to tell them what he discovered wrong in them; he particularly endeavoured to guard them against evil speaking, by checking it whenever he heard it, even in company at the time it was uttered. He was very strict, though mild and regular, in the exercise of the discipline of the church: in this he did much good on those circuits where he was placed in charge. This I can confidently assert from my own knowledge of his administration on New-Rochelle and Croton circuits, where he was very useful, and not only raised

the character of his circuits, by his strict and judicious administration, but also, his own character as a Christian Minister.—Much of that great and lasting revival of the work of God, which has taken place on New-Rochelle circuit, is to be traced to his instrumentality, as those who were acquainted with his labours on that circuit can bear witness.

But he is gone to his reward. May we emulate his virtues, and prepare to meet him, where the wicked cease from troubling and the weary are at rest.

P. P. SANDFORD.

New-York, Oct. 1, 1824.

Scripture Illustrated.

Extracted from one of the Sermons of the REV. JOHN NEWTON.

REMARKS ON MATT. XI. 25.

"At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes." Matt. xi. 25.

"There is something observable in this passage, which will be of continual use and application, so long as the Gospel shall be preached. For as it was then, so is it now; the things that are hid from the wise and prudent, are revealed unto babes.

"By the things which it pleased God should be hid from the wise, and revealed to babes, we may understand,

"1. In general, the things pertaining to salvation. That most men are ignorant of them, and careless about them, is too plain; they act as though they were to give no account; they live as though they were to live for ever. The way of truth is hid from their eyes, and the fear of God has no place in their hearts.

"2. More particularly, those doctrines which are, in an especial sense, peculiar to the Gospel, seem here to be intended; such as, The *Divinity of Christ*—*Divine* * *Grace*—the *New-Birth*, the *Nature of the Life of Faith*. These things are hid from the wise and prudent. This leads me further to inquire,

"In what sense are they hid?

"1. They are not hid as if it were on purpose that those who sincerely seek them should be disappointed in their search.

"Far be it from us to think so hardly of the Lord. We have express promises to the contrary, that all who earnestly seek shall

* Mr. Newton says, *distinguishing* grace, an expression which we think unscriptural, and very liable to be misunderstood. The apostle says, "The grace of God which *bringeth salvation*, η χαρις του θεου, η σωτηριος, literally, *The grace of God, the saving* grace, hath appeared, επεφανη hath been manifested to all men, teaching us, &c. Tit. ii. 11, 12.

find. Fear not, you that sincerely desire an experimental and practical knowledge of the truths of God, and are willing to be taught in his appointed way. Though many things appear difficult to you at present, the Lord will gradually increase your light and crown your endeavours with success.

" 2. But from some persons they are hid, even from the wise and prudent.—Suffer me to offer a familiar illustration of the Lord's wisdom and justice in this procedure.

" Let me suppose a person to have a curious cabinet, which is opened at his pleasure, and not exposed to common view: he invites all to come to see it, and offers to show it to any one who asks him. It is hid, because he keeps the key; but none can complain, because he is ready to open it whenever he is desired. Some, perhaps, disdain the offer, and say, Why is it locked at all? Some think it not worth seeing, or amuse themselves with guessing at its contents. But those who are simply desirous for themselves, leave others disputing, go according to appointment, and are gratified. These have reason to be thankful for the favour, and the others have no just cause to find fault.

Thus the riches of divine grace may be compared to a richly furnished cabinet; to which Christ is the door. The word of God likewise is a cabinet generally locked up, but the key of prayer will open it. The Lord invites all, but he keeps the dispensation in his own hand.

They cannot see these things except he shows them, but then he refuses none that sincerely ask him. The wise men of the world can go no farther than the outside of this cabinet; they may amuse themselves, and surprise others, with their ingenious guesses at what is within, but a babe that has seen it opened, can give us more satisfaction without studying or guessing at all.

If men will presume to aim at the knowledge of God, *without the knowledge of Christ* who is the way, and the door; if they have such a high opinion of their own wisdom and penetration, as to suppose they can understand the Scriptures *without the assistance of his Spirit;* or if their worldly wisdom teaches them, that these things are not worth their inquiry; what wonder is it that they should continue to be hid from their eyes?

They will one day be stript of all their false pleas, and condemned out of their own mouths.

3. The expression, *Thou hast hid*, may, perhaps, farther imply, that those *who seek occasion* to cavil, shall meet with something to confirm their prejudices. When people examine the doctrines or profession of the Gospel, not with a candid desire to learn, imitate, and practise, but in order to find some plausible ground for misrepresentation, they frequently have their wish. The wisdom of God has appointed, that difficulties, offences, objections, and stumbling-blocks should attend to exercise and manifest the spirits

of these wise ones. We do not plead for mistakes and errors of any sort, for weakness in judgment, or inconsistence in practice. But as these things are inseparable from the present state of human nature, they necessarily increase and strengthen the prepossession of scorners against the truth, and are so far a mean of hiding it from their eyes.

Yet here again *the fault is wholly in themselves;* for they seek and desire such occasions of stumbling, and would be disappointed and grieved, if they could not meet with them. But those who are babes in their own eyes, humble, sincere, and teachable, are brought safe through by a simple, dependant spirit, and are made wiser every day, by their observation of what passes around them."

The Attributes of God Displayed.

From the London Methodist Magazine.

CURE OF EPILEPSY.

To the Editor.

Many years ago a fact came to my knowledge, which I have intended preserving by sending an account of it to your Magazine, but do not recollect that I have yet sent it. You will pardon if what I now write be a repetition.

About thirty years ago, Mr. Floyd, who had been educated in the medical and surgical line, and was then an Itinerant Preacher, was stationed in Bristol. Breakfasting one morning at Miss Chapman's, he related to us the following story of a pious young man in the North of Ireland, which happened whilst Mr. Floyd was in those parts. The young man was afflicted with epileptic fits, and found no relief from the means used. One night he dreamt that a person bade him go to a bridge, about a mile from his dwelling, gather some herbs which he would find growing at the side, pound them, and take a table-spoonful of the juice fasting for nine or ten mornings, and it would remove his fits. This dream was repeated more than once, and made such an impression on his mind, that he believed it to be sent of God. Therefore, he arose and went, found the herbs, used them as he was directed, and was cured. The herb was that which we call *Pellitory of the Wall*, and grows abundantly in dry places in and near old walls. Mr. Floyd added, that he had mentioned this to a friend at Bristol whose daughter was afflicted with violent fits, of an hysteric kind, and she had been benefitted by the use of the herb. At that time I had, in part, the care of a young person who had epi-

leptic fits, and I immediately tried the remedy, which was happily successful; nor did the fits return. If you think, Sir, this account worth preserving, and that it is not already known, you may depend on its authenticity, as far as I have related it.

I am, Sir,

Respectfully and gratefully your's,

E. M. B.

Montpelier-Row, Blackheath, Oct. 15, 1808.

THE INNOCENT ACQUITTED.

Dear Sir,

The following remarkable interposition of Divine Providence, is recorded in The History of Dr. Poole's Travels through France and Holland, in the year 1741. I send it for insertion in your Magazine, if you think it worthy a place therein.

Jersey, Dec. 2. 1808. W. T.

It happened some time since, that a person was accused of a capital crime, which being sworn to by two witnesses, he was condemned and ordered for execution. After this, one of the Judges found an unusual uneasiness in his mind, which was perceived by his wife when he came to dinner; upon which she asked him what troubled him; he, at first endeavoured to pass it off, and wave the answer, especially as they had company with them at table. But his uneasiness, still increasing, more visibly appeared in his countenance, notwithstanding his endeavours to conceal it. Upon which, his wife put the same question to him again, and earnestly desired him to signify what was the cause of his concern. He then told her that though his mind was troubled, yet he could not account for it; but that they had ordered a man for execution in the afternoon, which gave him much uneasiness, and yet he could not tell why. Upon which he was asked what evidence they had against the man whereby to condemn him. He answered that there were two witnesses that swore to the fact against him, that they saw him commit it at such an hour of the night by moonlight. His wife, after a little reflection, replied that she apprehended he was not troubled without some reason, for if she was not much mistaken, there was no moon-light that night; and if so, said she, then you have condemned a man to death without cause. They immediately had recourse to the Almanack, when it was accordingly found, that there was no moon-light that night. The gentleman hastened with all speed to stop the execution, by calling together the Bench of Judges, and informing them that they had condemned an innocent man to death by false witnesses. The Judges being satisfied of this, discharged the poor man, and apprehending his two accusers, ordered them for execution in his stead.

Thus was the innocent saved by the interposition of Divine Providence, whilst his enemies were brought to suffer the punishment designed for him. *Ib.*

Miscellaneous.

From the Western Recorder.

AMERICAN COLONIZATION SOCIETY.

FELLOW CITIZENS:—

HE who now addresses you, has been for three years past, the Agent of the Colonization Society on the Western Coast of Africa. A great part of that time, he has resided on the coast; and he is intimately acquainted with all the concerns of the Colony of Free Blacks which is planted there. Many important facts, relative to that interesting country, have come to his knowledge, and he takes this method of communicating some of them to you.

The American Colonization Society, has suffered much from misrepresentation. Its concerns have been understood by few; and the vast capabilities and resources of the Continent of Africa, are fully known, and appreciated by none.

We see her sable sons torn from their native country, degraded and depressed; without capacity, or without opportunity to call it forth; and we are ready to conclude, that stupidity is an inherent quality with them. With their degraded condition, we naturally associate every thing which in any way relates to them—even their country is believed, by most people, to be as barren as their mental faculties are; and to finish out the picture, some have filled the air in Africa, with pestilence, with the hissing of serpents, the growling of panthers, and the roaring of Lions; and death has been represented as standing with his poisoned arrows, ready to transfix the vitals of him, who shall audaciously presume to make footsteps on his ancient domain.

Such is the deep impression which this picture of the imagination has wrought on many, that it is said, that even *some* of our wicked and hardy *Tars* "*commence* reading the Bible as soon as they receive orders from the Department, to repair to the Coast of Africa."

The unfortunate result of the first expedition of colonists which sailed for Africa, was such, and it has made such a deep impression upon the public feeling, that little attention has since been paid to any accounts from that country which were not calculated to corroborate early impressions; but, when the nature of those disasters come to be *duly considered*. it will be seen that the misfortunes resulted entirely from *local causes*, and that they are not at all chargeable to the *general climate of Africa*.

The colonists arrived on the coast, a short time before the commencement of the rainy season; they were not accompanied by a physician, or any other person sufficiently qualified by education to select a healthy situation.—They were allured by a designing native, as well as by the British at Sierra Leone, who were unreasonably jealous, into the very unhealthiest part of the coast. They located themselves for a time, on the island of Sherbro, a low sunken place, surrounded by mangroves—unfanned by the breezes of the Ocean and nearly covered with water. They were without houses sufficient to defend them from the rain, and the water they used for culinary purposes was constantly issuing through the mud and mangrove roots. Under such circumstances, what else could have been expected, but the scenes which did actually occur? All the white Agents and twenty two of the coloured people died in a few days.

On a second expedition, the Oswego sailed also at an unfavourable season of the year, and arrived two weeks after the rains had commenced—The emigrants were without houses to cover them—without suitable food for the sick;—and destitute of such medicines as were necessary to the successful treatment of their disease. Being myself the only physician, and arriving there in *this unfavourable season of the year;* and with the disadvantages above mentioned—oppressed and borne down with a weight of care and anxiety, I was soon taken ill, and the sick among the emigrants were left without medical aid. Under these circumstances, twelve died in six months, making thirty-four deaths out of these two expeditions containing one-hundred and forty people.

There have since gone four expeditions containing in all more than three hundred: and yet, but five children and four adults have died. These emigrants went out at a proper season to the fine, healthy situation where the colony is now located.

Now who can see in these circumstances any thing to damp the ardour of benevolence in prosecuting this great enterprize?—an enterprize, which, if promptly carried into effect, is calculated to preserve the political institutions of our country from that shock which must otherwise soon shake them to their centre—an enterprize too, which is calculated to introduce civilization and the Gospel, to one hundred and fifty millions of perishing heathens in Africa.

Such is the character of the human mind, that passions and prejudices are perpetually liable to mislead the judgment. We see the African in this country to be every way a degraded being; and we have hence imagined a similar state of barrenness to exist even in the soil of that country which has nourished him. But I will give a few examples of the productiveness of that soil. When I arrived in Africa, I found the colonists occupying a plantation, within two miles of Freetown, in the British settlement. It consisted of five hundred acres, regularly laid out into sections, formed

by walks of from fifteen to twenty feet in width, bordered with Lime, Lemon, and Orange trees, interspersed with Pine-apples, Bananas, and Plantains, and with the beautiful Tamarind and Locust trees. The whole plantation, which had formerly been devoted to the cultivation of Arrow Root, had been neglected by our people and suffered that season, to grow up to grass, which springs spontaneously like the crab grass of America, in the fall of the year. The grass which had sprung up in this plantation, was of a species called Guinea Grass, and it presented a beautiful verdant growth from three to twelve feet high over the whole five hundred acres.

Think what must have been my impressions, on viewing this beautiful prospect, with a mind previously stored with the common place ideas of the barrenness of Africa. Those who are acquainted with the value of that grass for pasture, may form some idea of the capability of the country for grazing. The Banana grows there, in the greatest perfection, and is a very good substitute for bread. Humboldt says, that the same quantity of land which will raise wheat sufficient to make bread for *two persons*, will raise Bananas sufficient to sustain *fifty persons;* and I believe his statement to be correct. This vegetable produces fruit in perfection all the year round; and the labour which is necessary for its production, after the root is put into the ground, is only to throw a little litter round its roots, and after the fruit is gathered, to cut down the succulent stalk, which is done at one stroke with a stalk knife. Each stalk will produce from twenty to fifty pounds of bread. Two hours labour is sufficient to produce bread enough for a family of eight or ten persons, for one year. Hogs are easily raised: they readily thrive when kept up, though if suffered to run at large, many of them get poisoned and die. Goats are produced in great plenty, and may be purchased of the natives, for from three to four pounds of tobacco, which is worth here, from twelve to sixteen cents. A cow may be purchased for, from eighteen to thirty pounds of tobacco, the prime cost of which is, from seventy-two cents, to one dollar and twenty cents. Rice may be purchased in any quantity for twelve cents a hundred weight. It is now cultivated with an iron instrument, about two and a half inches wide, by three inches long, having a handle eighteen inches in length. How much less would be the cost of this article, if cultivated with a plough? It can be produced in the greatest abundance, and at as cheap a rate, as oats can in America. Sugar Cane abounds in Africa, and labourers may be obtained to cultivate it, to any amount, from one man to ten millions of men, for twenty-four cents per month each, and fed, only with one quart of Rice per day, which now costs but one fourth of a cent.

The Coloured people of this country, can be sent to the land of their fathers, for less money than they can be sent to Hayti, or

over the Mississippi. Those who accompanied me in the Oswego, a small vessel without a return cargo, cost forty-four dollars and thirty-five cents each. If a large ship were to be put in the trade, it would reduce the rate of passage one third; and the last load of one-hundred and five persons were sent for twenty-six dollars per head. If the trade of the country would admit of a return cargo, which will soon be the case, this would reduce the passage to about fifteen dollars per head. Fifteen pounds of Ivory are here worth fifteen dollars; forty-five pounds of Tobacco, would purchase that Ivory in Africa: and the prime cost of the tobacco in this country, will be One Dollar and eighty cents.

New facilities are daily offering to the scheme of getting rid of our Coloured people, much to their own advantage, as well as to ours. Hayti, is already offering an asylum for many; and there can be little doubt, but other Islands in the West Indies, if the present blind policy of the planters should be continued, will soon be in the possession of free blacks, and ready to receive emigrants from this country—We may look forward to the time, when every vessel leaving our ports for those Islands, will be laden with emigrants; while the Colony in Africa, will have carried the arts of agriculture and civilization into the extensive and fertile region which surrounds them; and when the natives shall have seen that the labour of any men for one year, will be worth more that the sum they are now sold for on the coast, this will either prevent their being offered for sale, or raise the price of slaves, so as nearly to amount to an interdiction of the trade; while at the same time, it will lessen the demand for them here;—and thus, by degrees, the slave trade will finally cease.

The Colonization Society, solicit your attention to this important subject. They have purchased a tract of land on the coast of Africa, and planted a Colony—which is now thriving and nearly able to support itself. There is land in that country, rich and fertile, sufficient to support one fourth of the whole human family, now lying uncultivated and untrodden by human foot. The Society intend presenting a memorial before the next Congress, praying that body to take up the business, and afford such means as shall be sufficient for carrying it into operation, and relieve our country from the class of free coloured people.

It is their intention to send out an expedition this fall, with some additional emigrants, accompanied if possible with Agents, Physicians and Missionaries; and for this, they crave your assistance and co-operation. E. Ayers.

RARE CONSTANCY.

In Everard's Letters, published in Italian in 1778, he gives the following interesting account of an adventure which he met with in the quicksilver mines of Idria

"After passing," he says, "through several parts of the Alps, and having visited Germany, I thought I could not well return home without visiting the quicksilver mines at Idria, and seeing those dreadful subterranean caverns, where thousands are condemned to reside, shut out from all hopes of ever seeing the cheerful light of the sun, and obliged to toil out a miserable life under the whips of imperious task masters.

"Such wretches as the inmates of this place my eyes never yet beheld. The blackness of their visages only serves to cover a horrid paleness, caused by the noxious qualities of the mineral they are employed in procuring. As they in general consist of malefactors condemned for life to this task, they are fed at the public expense; but they seldom consume much provisions, as they lose their appetites in a short time, and commonly in about two years expire from a total contraction of all the joints in the body.

"In this horrid mansion I walked after my guide for some time, pondering on the strange tyranny and avarice of mankind, when I was startled by a voice behind me, calling me by my name, and inquiring after my health with the most cordial affection. I turned, and saw a creature all black and hideous, who approached me, and with a most piteous accent exclaimed' 'Ah! Mr. Everard, don't you know me?' Gracious Heavens! what was my surprise when, through the veil of his wretchedness, I discovered the features of my old and dear friend, Count Alberti. You must remember him one of the gayest, most agreeable persons at the courts of Vienna; at once the paragon of the men, and the favourite of the fair sex. I have often heard you repeat his name as one of the few that did honour to the present age: as possessed of generosity and pity in the highest degree; as one who made no other use of fortune, but to alleviate the distresses of his fellow creatures. Immediately on recognizing him, I flew to him with affection; and after a tear of condolence, asked him how he came there? To this he replied, that having fought a duel with a general of the Austrian Infantry, against the emperor's command, and having left him for dead, he was obliged to fly into one of the forests of Istra, where he was first taken prisoner, and afterward sheltered by some banditti, who had long infested that quarter. With these he had lived for nine months, till by a close investiture of the place in which they were concealed, and a very obstinate resistance, in which the greater part of them were killed, he was taken and carried to Vienna, in order to be broke alive upon the wheel. On arriving at the capital, however, he was soon re-

cognized, and through the intercession of friends, his punishment of the rack was changed into that of perpetual imprisonment and labour in the mines of Idria.

"As ALBERTI was giving me this account, a young woman came up to him, who I at once saw to be born for better fortune. The dreadful situation of the place was not able to destroy her beauty: and even in this scene of wretchedness, she seemed to have charms to grace the most brilliant assembly. This lady was in fact daughter to one of the first families in Germany; and having tried every means to procure her lover's pardon without effect, was at last resolved to share his miseries, as she could not relieve them. With him she accordingly descended into these mansions, whence few of the living return; and with him she is contented to live; with him to toil; forgetting the gayeties of life, despising the splendours of opulence, and contented with the consciousness of her own constancy."

Such constancy could not go unrewarded. In a letter written nine days after, Mr. EVERARD relates that he was, "the spectator of the most affecting scene he had ever yet beheld. A person came post from Vienna, to the little village near the mouth of the greater shaft. He was soon after followed by a second, and by a third. Their first inquiry was after the unfortunate count, and I happening to overhear it, gave the best information I could. Two of these were the brother and cousin of the lady; the third was an intimate friend and fellow soldier of the count; they came with his pardon, which had been procured by the general with whom the duel had been fought, who was perfectly recovered from his wounds. I led them with all the expedition of joy down to his dreary abode; presented to him his friends, and informed him of the happy change in his circumstances. It would be impossible to describe the joy that brightened upon his grief worn countenance; nor was the young lady's emotion less vivid at seeing her friends, and hearing of her husband's freedom. Some hours were employed in mending the appearance of this faithful couple: nor could I without a tear, behold him taking leave of the former wretched companions of his toil. We soon emerged from the mine, and ALBERTI and his wife once more revisited the light of the sun.

"The empress has again taken him into favour, his fortune and rank are restored; and he, with his fair partner, now have the pleasing satisfaction of enjoying happiness with double relish, as they once knew what it was to be miserable."

ON ENVY.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Prov. xxvii. 4.

OF all the malignant passions in the depraved heart of degenerate man, envy, is, perhaps, the most common, and the most per-

nicious in its effects. The Latin term *Invidia*, is supposed to be derived from two words which imply *looking much* upon another, because the envious are apt to gaze with eagerness upon the object envied.

It is not generally directed against those who are greatly superior, or inferior. The first are beyond its reach; and if objects of general applause, the envious person, to save his own credit, will join in the general gust of praise, willing they should enjoy their felicity undisturbed. The latter, possessing nothing to excite jealousy, are passed over with silent contempt. But envy fixes upon those who are nearly equal, of the same occupation, rivals in office, employment, wealth or learning, station or talents. Here it spends all its fury. Singling out the rival object, the eye of envy looks at him with all the malignity of an infuriated tyger. If he have any blemishes, or foibles, the tongue of envy becomes as a magnifying glass, presenting them to the public eye in the shape of crimes which ought not to be borne with. If he possess apparent excellencies, they are converted into deceitful and affected efforts to impose upon mankind. If applauded for his deeds of valour or benevolence, it is only the praise of an ignorant populace, which will shortly subside. If successful in his enterprizes it is effected by intrigue. But if the object of envy is so upright in his conduct, and his character so well established, that no fault can be found in his exterior deportment, it is then hinted that his *motives* are impure. Thus assuming the divine attribute of *Omniscience*, and presuming to judge of the secrets of the heart, the envious person has arrived at the acme of pride, arrogating to himself the province of deciding upon the motives of the human heart. From his conversation, you would think all are fools and knaves, but himself. An envious man takes up a book, the production of some rival competitor, passes over all the arguments be they never so good, eagerly looks in every page, till at length he finds the object of his pursuit. A trivial error, perhaps of the press, or some inoffensive mistake of the transcriber, amply rewards his labour. He has found some defect to feast his envy. 'What a pity!' says he. 'I should be ashamed to appear before the public eye with such defects. But the vanity of the Author will be sufficiently chastized. He only wanted to purchase celebrity by making a book. But these defects, poor man, will, I hope, effectually mortify his pride, and cure his ambition.' Thus, while the ancients are applauded for their wisdom and goodness, the moderns, poor things, and especially his cotemporaries, are all condemned for their folly—all except himself. This exception is necessary, for the credit of the age in which he lives.

Did you hear that sermon? What an admirable preacher! How graceful his gestures! His sentiments, how sound! What perspicuous illustrations of the economy of man's salvation. What sublime strokes, especially when he spoke of the divine attributes!

How incompetent, says the tongue of envy, you are to judge of the merits of a sermon. If the excellence of a preacher consisted in pompous airs, in an affected style not his own, in striving to attain, what he never can accomplish, an accurate pronunciation, and entertaining his audience with flourishes of oratory, then, and not till then, you may pronounce him excellent. He seemed to me, as YOUNG says of the man seeking worldly pleasure, "Like an idiot gazing in the brook." He "Leaps at the stars and fastens in the mud."

How was this diabolical passion exemplified in the conduct of King *Saul*, toward his rival for the throne, *David*. The destructive javelin was hurled by the hand which derived its energy from envy. *Haman* could not rest while *Mordecai*, the hated object of his envy, sat at the gate. And Mordecais and Hamans are to be found in every age, among all gradations of society. It was this hellish temper which actuated the Jews in their murderous conduct towards Jesus Christ—"For he knew that the chief priests had delivered him for envy." Mark xv. 10. It was from the same motive that the false teachers at Phillippi opposed the great apostle to the Gentiles, of whom he complains, "Some indeed preach Christ, even of envy and strife." Ch. i. 15. Altars indeed have bled, and scaffolds have groaned, under the deadly effects of envy—fires have been kindled with this destructive fuel. It is as cruel as the grave; never satisfied until it is glutted with human flesh. Who, indeed, can stand before it? Like the bird of prey, it conceals itself in the dark, assumes the garb of friendship, and wears the placid countenance of good-will, that its envenomed sting may make a deeper wound. At other times it takes a bolder stand, puts on the imperious air of authority, comes vested with the credentials of a superior, and commanding under the awful sanctions of justice, for the unworthy purpose of plunging you deeper in the mire of disgrace. It elevates high, to make your fall the more conspicuous and fatal. It flatters only to satisfy itself in exposing your weakness. Of all enemies this is the most to be dreaded. If you have to contend with an open enemy, you may guard yourself against him, but when an enemy hides himself in the habiliment of friendship, he takes a surer aim, and strikes a more deadly blow.

"A sound heart is the life of the flesh: but envy the rottenness of the bones." Prov. xiv. 30. So said the man, who had made a full estimate of human nature, in all its varied appearances. How destructive the effects of envy, not only upon those who are selected for this infernal engine to play upon, but also upon the unhappy person himself, who is so unfortunate as to fall under its corroding influence. It turns the sweetest enjoyments of life into the bitterest dregs, which eventually destroy all human happiness. While it hurls the javelin of death, or looks with discontent on the objects of its venom, it recoils upon the heart which has be-

come its seat, and insensibly saps it of the vital springs of life. In its progress, it devours, like a vulture, peace, love, content, and all the social affections; introducing as substitutes, variance, hatred, discontent, and all the restlessness of inordinate self-love.

Thus drawing every thing within its own little circle, it settles down in a murmuring dulness, finding fault with every body and not half pleased with itself; tired of life, like the envious Saul, king of Israel, becomes its own destroyer. Well might the Apostle tell the Corinthians, that when he came to them, he feared he should find *envyings* among them, 2 Cor. xii. 20. And also rank it among the works of the flesh, Gal. v. 21.

But is there no remedy for this evil? It is presumed there is. Let the love of God, which is productive of love to all men, fill the heart, and *pride*, and *jealousy*, the parents of *envy*, will be destroyed. This spreads contentment through the soul; and qualifies us to rejoice in the prosperity of others, as well as in our own. Envy cannot feed upon divine love. This will enable its possessor to imitate his heavenly Father, who maketh his Sun to rise on the evil and on the good, and sendeth rain upon the just and unjust. Let then this heaven-born principle predominate in the heart, and envy cannot live there. This will serve as a criterion for us to examine ourselves by. Does jealousy boil in the heart when we hear or see another's prosperity? Do we envy the rich, or despise the poor? Are we discontented because another possesses gifts and excellencies which we do not? If we see another carressed, and ourselves apparently neglected, do we single out that person as an object of envy? If these things be so, all is not right. We yet need the purifying fire of divine love, to consume this fell foe of God and man. "By this shall all men know that ye are my disciples, if ye have love one to another," said the blessed Jesus. May this love be exemplified in the tempers of professing Christians.

ON THE DANGER OF SPECULATING IN RELIGION.

From "Letters and Papers of the late Rev. Thomas Scott, *never before published."*

I do think many questions, asked and answered in the ——— Magazine, relate to things absolutely beyond the limits of human knowledge; and have a powerful tendency to produce first a *curious* and then a *sceptical* spirit: and, if numbers do not speculate themselves and one another into infidelity, I am mistaken.—The Scriptures teach us that things are so and so, but they do not gratify our curiosity by explaining *how* they are so; and generally we are incapable of comprehending the *manner*, if it were explained.—The nature of *holiness*, as conformity to the divine law, and to the divine image shown us through the incarnate Saviour, seems far more level to my apprehension, and more applicable to practice, than all that has been said of the nature of virtue, as

"*love to being, proportioned to its greatness and goodness.*"* The multiplication of such discussions, and attempts *from reason* to show the nature of holiness, has taken the attention of many from the plain word of God. In short, I feel myself more and more to be very ignorant, and liable to err where I thought myself most sure; I am thoroughly satisfied that the Bible is the word of God; my desire and aim are to understand, explain, and apply it to practical purposes. "Ye are complete in Christ,—in whom are hid all the treasures of wisdom and knowledge." I have no need to go to any other Teacher, any more than to any other Saviour. Self-wisdom seems to me as dangerous as self-righteousness. Mysteries could never have been known if not revealed, and can be understood no further than revealed. I am afraid of attempting to be wise above what is written, or of *intruding into things not seen, vainly puffed up with a fleshly mind.* I hear my Saviour say, "Except ye receive the kingdom of God as a little child, ye shall not enter therein;" and his Apostle adds, to the speculating Corinthians, "If any man among you seem to be wise, let him become a fool that he may be wise:" for "the Lord knoweth the thoughts of the wise that they are vain." "Be not wise in your own conceits." These things render me more cautious than I used to be. The first temptation was, "Ye shall be as gods, knowing good and evil;" and the tree of knowledge bore the forbidden fruit. "Vain man would be wise;" and thirst after knowledge is liable to excess, and needs restraining, as well as others of our natural propensities. When I am disposed to ask a question to which the Scriptures have not given an answer, I seem to hear Christ say to me, "What is that to thee? follow thou me:" The silence of Scripture is instructive, and teaches us that the subject concerning which nothing is said is not suited to our present condition.

From Papers relative to Wesleyan Missions.

STATE OF THE HEATHEN COUNTRIES.

The miseries which Pagan Superstition inflicts upon millions, in various parts of the world, and especially in India, require to be extensively known among Christians, and demand our serious and sympathising attention. We cannot advert to them without feeling more deeply the force of that declaration of Scripture,—"*their sorrows shall be multiplied who hasten after another God:*" for *sorrows* they are;—age abandoned to perish, infants cast out, youth and health consigned to *horrid flames* or a *living burial;* deluded votaries of their grim and sanguinary idols, male and female, crushed beneath the wheels of their ponderous Cars; with all the daily and innumerable sufferings, which, either directly or indirectly, a dark and gloomy superstition inflicts, without intermission, upon both the minds and bodies of these unhappy and delu-

* In a postscript Mr. Scott observes, "Even when I have no objection to the sentiment, I seem to hear men speak in a strange tongue, very different from that of the Sacred Oracles."

ded people. If the number of these victims were small, they ought to awaken our compassion; how then ought we to *feel*, and how to *act*, when the evil is so general, and when Satan leads so many myriads captive at his will—to violate the charities of life,—to extinguish even self-love, by producing an infatuated passion for voluntary murder—or to turn the affections of the nearest relations into a sanguinary obduracy, whilst they force the unwilling victims, *sisters*, *daughters*, and even *mothers*, to consume themselves in fires, or be interred alive with the dead corpse! From the official returns, it appears, that, in British India alone, so many widows are annually burnt alive, as to amount to *one* in every *twelve* hours. Taking India generally, however, it has been stated, on good authority, that *one* poor widow is thus destroyed every *four* hours throughout the year! And this has been continued through ages past! In this view, the evil is appalling. The heart is rent in reverting to the past, and in recollecting that these atrocities are inflicting misery, pain, and death abroad through every one of those peaceful and happy days in which we sit at home enjoying the happiness of domestic society, or go forth, to witness the happiness and security of others. The remedy for this we know to be the Gospel; it has already protected widows, children, and age, in India, wherever it has prevailed: they are "*the living, the living*," to praise God, as they do at this day; and, but for that Gospel, many of them would have been the victims of the same awful and cruel superstitions. That remedy we have it in our power more extensively to apply: and the contents of this Paper will, it is hoped, excite a deeper concern, and a more earnest activity to promote that blessed religion, all whose "*ways are ways of pleasantness*," and whose "*paths are paths of peace*;" which forms so glorious a contrast to the superstitions of the Heathen; which delights in mercy, stoops to the most wretched, binds up the broken-hearted, gives deliverance to the captives, and declares the acceptable year of the Lord. We subjoin a relation by Capt. Kemp, an eye-witness, of one of these transactions, which occurred at Gondulpara, twenty miles north of Calcutta, March 18, 1813.

"On Thursday last, at nine in the morning, Vishwŭnat'hŭ, one of our best workmen, who had been sick but a short time, was brought down to the river side to expire: he was placed, as is customary, on the bank, and a consultation held respecting the time he would die: the astrologer predicted, that his dissolution was near at hand. The sick man was then immersed up to the middle in the river, and there kept for some time; but death not being so near as was predicted, he was again placed on the beach, extended at full length, and exposed to a hot sun, where he continued the whole of the day, excepting at those intervals when it was supposed he was dying, when he was again immersed in the sacred stream. I visited him in the evening; he was sensible but had not the power of utterance; he however was able to make signs with his hand, that he did not wish to drink the river water, which they kept almost continually pouring into his mouth by means of a small shell. He remained in this situation during the night: in the morning the immersions commenced, and were continued at intervals till about five in the evening, when he expired, or was literally murdered. His wife, a young woman about sixteen years of age, hearing of his death, came to the desperate resolution of being buried alive with the corpse. She was accompanied by her friends down to the beach where the body lay, where

a small branch of the mango tree was presented to her, which, as I understood, was setting a seal to her determination; from which, after having accepted the branch, she could not retreat. I went to her, and questioned her with respect to the horrid act she was about to perform, whether it was voluntary or from persuasion: nothing of the latter appeared; it was entirely her own desire. I spoke to her relations on the heinousness of the crime they were guilty of, in allowing the young creature thus to precipitate herself into the presence of her Creator uncalled for. Mrs. K. spoke both to the mother and daughter a good deal, but all to no purpose. The mother declared that it was her daughter's choice, who added, that she was determined to 'go the road her husband had gone.' There was not the least appearance of regret observable in the mother's countenance, or conduct. A woman, then, can '*forget her suckling child, and forsake the child of her womb.*' The Prophet seemed to think it only possible that there might exist such a monster, but here it was realized: here was a monster of a mother, that could resign her child, the gift of a gracious Providence, and designed to be the comfort and support of her old age; could, without the least apparent emotion, consign this child alive to the tomb, and herself continue an unmoved spectator of the horrid deed. At eight P. M. the corpse, accompanied by this self-devoted victim, was conveyed to a place a little below our grounds; where I repaired, to behold the perpetration of a crime which I could scarcely believe possible to be committed by any human being. The corpse was laid on the earth by the river, till a circular grave of about fifteen feet in circumference, and five or six feet deep, was prepared; and was then (after some formulas had been read) placed at the bottom of the grave in a sitting posture, with the face to the North; the nearest relation applying a lighted wisp of straw to the top of the head. The young widow now came forward, and having circumambulated the grave seven times, calling out 'Hŭree Bŭl! Hŭree Bŭl!' in which she was joined by the surrounding crowd, descended into it. I then approached within a foot of the grave, to observe if any reluctance appeared in her countenance, or sorrow in that of her relations: in hers, no alteration was perceptible; in theirs, there was the appearance of exultation. She placed herself in a sitting posture, with her face to the back of her husband, embracing the corpse with her left arm, and reclining her head on his shoulders; the other hand she placed over her own head, with her fore-finger erect, which she moved in a circular direction. The earth was then deliberately put round them, two men being in the grave for the purpose of stamping it round the living and the dead, which they did as a gardener does around a plant newly transplanted, till the earth rose to a level with the surface, or two or three feet above the heads of the entombed. As her head was covered some time before the finger of her right hand, I had an opportunity of observing whether any regret was manifested; but the finger moved round in the same manner as at first, till the earth closed the scene. Not a parting tear was observed to be shed by any of her relations, till the crowd began to disperse, when the usual lamentations and howling commenced without sorrow."

The following relation of a Suttee, or the Burning of a Widow, is taken from a Letter which appeared in the Bombay Courier, and is one of the most recent accounts received in this country.

"*Poonah, 29th Sept.* 1823.

"Sir—I think an account of a Suttee, which took place in this city two evenings ago, will show you, in a most striking manner, with what cruelty they are sometimes accompanied; and will make you shudder with horror, at the sufferings of the wretched victim of superstition, and at the savage barbarity of, I may say, her murderers. The unfortunate Brahminee, of her own accord, had ascended the funeral pile of her husband's bones (for he had died at a distance,) but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and tottering to a short distance, fell down: some Gentlemen who were present, immediately plunged her into the river, which was close by; and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the Pile, which she said consumed her so slowly that she could not bear it, but expressed her willingness to again try it, if they would improve it: they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her up by the head and heels, and threw her on the fire, and held her there till they were driven away by the heat: they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses, but she again made her escape, and without any help ran directly into the river: the people of her house followed her here and tried to drown her, by pressing her under the water; but a Gentleman, who was present, rescued her from them, and she immediately ran into his arms and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river; and I cannot describe to you the horror I felt on seeing the mangled condition she was in: almost every inch of skin on her body had been burnt off; her legs and thighs, her arms and back were completely raw; her breasts were dreadfully torn, and the skin hanging from them in shreds; the skin and nails of her fingers had peeled wholly off and were hanging to the back off her hands. In fact, Sir, I never saw or even read of so entire a picture of misery as this poor woman displayed. She seemed to dread being again taken to the fire, and called out to the 'Acha Sahib,' as she feelingly denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations at our instigation sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the Hospital, where every medical assistance was immediately given her, but without hope of her recovery. She lingered in the most excruciating pain, for about twenty hours, and then died."

The following is from a late India Newspaper.

"*Suttee.*—A Suttee took place about eight o'clock on Friday morning, at Koonaghur Ghaut, where four women, from the age of thirty to fifty, sacrificed themselves on the same pile with the corpse of their dead husband, Kummell Chattiyer, a Coolin Brahmin of Koonaghur, who was not only permitted, but paid for marrying thirty-two wives; and who departed this life on the evening of the 5th instant. Immediate information was sent to his different wives, who were in general living at their father's houses (only two of them being with him;) and four of these determined on eating fire, as the Natives call it; two who were living

near, one at Calcutta, and the fourth at Bosborrrah above Hoogly. They were soon brought together; and the necessary permission having been obtained from the Magistrate of the district (at least so the Police people said who attended the Suttee,) they ascended the funeral pile, which was inclosed all around with a paling of bamboos, so as to prevent the escape of any who might be so inclined, after having once entered it. In less than one minute after the fire was lighted, the whole of them must have been suffocated; and in less than ten minutes their bodies burnt to a coal, so excessively hot was the fire. So common is the sight in this neighbourhood, that only a few hundred people collected together to see it; and these were nearly all women. It is said that twenty-two of his wives were living at his death; and it was expected that more of them would have joined the four."

The above accounts shew the effect of *superstition*, in hardening the heart and fostering cruel dispositions: but this extends to the daily feelings and habits of life; for they who are without affection for their relatives, cannot be expected to show any regard for their neighbours. A Missionary recently writes from *Howrah*, near *Calcutta*—

"You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever there was a nation which needed the influences of the Gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love, either to their gods or to man, they know nothing of. I will relate a scene I was called to witness the other evening. A small native hut had taken fire, about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. Before I got there about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the Natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames, except by those poor wretched creatures whose huts were on fire. On my remonstrating with them, and entreating them to lend a helping hand to their neighbours, these were the answers: '*My* house is not on fire'—'Who will give me pay?'—'What power have I over fire?'—'To be burnt will be worse than to see fire.' Thus they suffered the flames to spread, until they had now consumed nearly half the place; and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: 'She is not *my* mother'—'She is too old to gain salt'—'Her time is come'—We shall see a suttee." I offered them *bukshees* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them; for no sooner was this heard, than so many ran to her relief, that they could not all touch even the cot on which she lay. However the poor creature was saved (for that time;) but none but those of the low-

est cast dared, even for lucre's sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators. With regard to the poor woman thus saved, she had been so terrified that her illness was increased; and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach!"

Christian Reader! Meditate on these things; and offer to God prayers more earnest, and to the funds, by which Missionaries are sent out, liberalities more abundant—that "*the day-spring from on high*" may visit every part of these benighted lands, to "*guide the feet*" of these wretched inhabitants into the way of peace!

Religious and Missionary Intelligence.

From the Wesleyan Methodist Magazine.

MEETING OF THE METHODIST MINISTERS IN WALES.

The Annual Meeting of the Methodist Ministers of the Second Welsh District, was held at Amlwch, on the 18th, &c., of May last. The Rev. Thomas Wood, of Liverpool, presided, agreeably to the appointment of the Conference in 1823. In this District are comprehended fifteen circuits, which are occupied by twenty-eight Preachers, who regularly travel through the Principality, and exercise their ministry in the Welsh language.—Their toils are arduous; but their past success has been very encouraging. The following is an extract from their Address to the British Conference, recently assembled in Leeds:—

"We have been able, by the blessing, of God, successfully to encounter many and various difficulties. We feel anxious to promote, upon a large scale, the cause of vital Christianity in the Principality of Wales Though our path of duty generally abounds with obstacles, and our finances are the reverse of prosperous; yet we are not discouraged, for the cause is God's, and we are under the direction and control of wise and indulgent Fathers, and of affectionate and sympathetic Brethren, who will not suffer us to be depressed beyond measure. Although the increase in our Societies this year is not equal to that of the last, yet we trust that the progress of truth among us has not been less steady, effectual, and extensive. The number of Members belonging to our Societies at present, is 6,360, exclusive of many scores who are on trial. We should not omit to mention to you our Sunday-Schools, which now amount to 178 in number, and contain upwards of 13,749 scholars. These christian Nurseries are very promising; but the want of books, owing to the scantiness of our funds, is an occasion of deep and general regret."

WESLEYAN-METHODIST CONFERENCE IN IRELAND.

The annual Conference of the Methodist Ministers in Ireland commenced in Dublin, on Friday, the 25th of June last, and ended on the 6th of July. The Rev. Henry Moore, according to the appointment of the British Conference in 1823, presided, and was accompanied by the Rev. Messrs. Robert Newton, Valentine Ward, and Joseph Taylor, jun. The Rev Andrew Hamilton was chosen Secretary. It was found that three of the Irish Preachers had, in the course of the past year, been called from their work to their eternal reward. Two of them, Messrs. Steele and Graham, had been employed in the labours of the

Methodist itinerancy for many years, during the whole of which they had commanded, by their faithfulness and talents, the highest confidence and esteem of their Brethren. The memory of these apostolic men will long be cherished, and their loss deplored.

The Methodist Ministers in Ireland, from the beginning of their arduous toil, have had to contend with serious difficulties, arising from the prejudices and the superstition of a large majority of the population; and of late years especially, they have been called to endure discouragements and privations unusually great. Their prospects, however, begin at length to brighten; and at no very remote period they anticipate the disappearance of many of those obstacles to the success of their labours, of which they have had latterly to complain. A spirit of increasing unity pervades the Societies under their care; their pecuniary embarrassments are not so severe as formerly; and, above all, the Head of the Church smiles upon the labours of his servants. After supplying the vacancies which have been occasioned in the Societies by death, and other causes, and especially by emigration, which of late years has prevailed among the people of Ireland to a vast extent; there is this year a small increase, with an encouraging prospect that the work of God among them will still "spread and grow." Six young men, candidates for the itinerant ministry in Ireland, are this year admitted on trial. May they approve themselves able Ministers of the New Testament, and worthy co-adjutors of the excellent men with whom they are now united!

We subjoin an extract from the Address of the Irish Conference to the British Conference. The facts to which it refers are equally true and important; and while they bring to our recollection the advantages which are enjoyed in our own favoured country, they remind us of the affectionate sympathy to which those labourers are entitled who cultivate a less fruitful soil.

"The difference of circumstances between your country and ours, is too apparent not to be both seen and felt. In your country the means of active industry are equally afforded to your immense population;—our land is wasted by idleness and a want of the means of employment. You have a population predisposed by education and opinion to favour the Gospel;—the reverse of this feeling is fatally produced in Ireland by prejudice and superstition. You have a capital to call forth your national energies;—while the violent and untaught energies of our land are liable to the domination and misdirection of those who may be disposed to excite our jealousies or discontents.

"That Methodism, in Ireland, should feel the unfavourable influence of these circumstances is natural; and hence our poverty has produced a desire for emigration, and our ranks are annually reduced; while the means of comfortable subsistence are withheld from many by the want of trade. Yet when we consider that all these circumstances are under the control of Him who is the Saviour of all men, we are still encouraged to look forward for an amelioration of our national condition, for the benefits of useful and religious education, and for the more successful ministration of the Gospel of the Son of God."

WESLEYAN-METHODIST GENERAL CONFERENCE IN LEEDS.

The Eighty-first Annual Conference of the Wesleyan-Methodists commenced on Wednesday, July 28th, in the Old Chapel, Leeds, and concluded on Tuesday, August 10th. Upwards of three hundred and sixty Preachers were present, who were most kindly and hospitably entertained at the houses of the Members and Friends of the Methodist Society in that town and neighbourhood. The Rev. Robert Newton was chosen to the office of President, and the Rev. Jabez Bunting to that of Secretary.—The Rev. Messrs. Charles Mayne and John Stuart were present as Representatives from the late Conference in Ireland. The deliberations of the Conference were conducted in a spirit of harmony and love, and on almost every subject of discussion a remarkable unanimity prevailed. An immense number of strangers, assembled from all parts of Yorkshire, and from the adjoining counties, were present on the occasion; and the interest excited by the religious services, connected with the Conference, appeared to be more intense than we had ever previously witnessed. On the Lord's Days, especially, the Chapels were crowded to excess; and in nearly all parts of the town congregations were assembled in the open air to hear the

word of life. The preaching at five o'clock in the morning was numerously attended during the whole time of the Conference; and on one occasion, at that early hour, the commodious Chapel in Albion-street was not only filled with attentive hearers, but it was also found requisite that a sermon should be delivered in the open air, for the accommodation of some hundreds of persons who could not obtain admission. May the seed of divine truth which was so freely sown in Leeds and its vicinity, during the sittings of the Conference, produce an abundant harvest to the glory and praise of God!

In the course of the past year, thirteen Preachers, connected with the British Conference, have departed this life. Although many of these servants of the Lord Jesus were called away in the midst of their strength, and labours, and usefulness, yet the regret occasioned by their death is greatly alleviated by the reflection, that they all "died in the Lord," and therefore now enjoy the fruit of their pious labour in the blissful presence of God.

The increase in the Societies under the care of the British Conference, during the past year, is, in England and Scotland, Seven Thousand, Five Hundred, and Forty-One; and in the Mission Stations, One Thousand, One Hundred, and Twenty-Nine; making, in the whole, with an increase of Eight in Ireland, Eight Thousand, Six Hundred, and Seventy-Eight; and furnishing a delightful proof, that the Methodist Ministers do not labour in a field concerning which God hath "commanded the clouds not to rain upon it;" but that their ministrations are still accompanied by the divine blessing.

Two evenings of the Conference were, as usual, devoted to the public examination, and solemn admission into full connexion, of the young Preachers, who, having passed acceptably through their period of probation, were recommended by the District-Meetings, to which they severally belonged, as persons properly qualified for our itinerant work. Three of the Preachers thus examined had been for some years virtually in full connexion; but in consequence of their having been engaged in the duties of foreign Missions, or stationed in remote parts of the kingdom, they had never previously attended the Conference, in order that their admission into full connexion with that Body might be publicly and solemnly recognized. These services were eminently impressive and edifying. After "witnessing a good confession before many witnesses," concerning their religious experience, their call to preach the Gospel, and their views of divine truth, these candidates for the Christian Ministry were publicly acknowledged as Brethren by the Conference, and commended to God in united and fervent prayer; in which the congregation joined with an intensity of feeling that will not soon be forgotten.

It is an encouraging consideration, that faithful men, furnished with suitable gifts and graces, are from time to time raised up to enter into the labours of those Ministsrs of Christ who fall asleep, or who are laid aside through sickness or infirmity. No less than sixty-three young men, who had been recommended by the Quarterly Meetings of the Circuits to which they belonged as private Members of Society, and as Local Preachers,—and approved by the District-Meetings at which they were severally examined,—were proposed to the Conference as candidates for our itinerant ministry. Several of these offered themselves for missionary work; the hardships and privations of which they are ready to encounter for Christ's sake, and for the salvation of immortal souls. Gladly would the Conference have given immediate employment to them all, had not a prudent regard to pecuniary considerations rendered such a measure impossible. Thirty-six additional Preachers, however, have, at this Conference, been taken into the work at home, in compliance with the urgent requests of various Circuits, some of which are situated in the more neglected parts of our own country. This was found to be the utmost limit to which the Conference could proceed, without exposing the Connexion again to those financial difficulties, which operated upon it so injuriously not many years ago. At the same time, the Conference felt it to be infinitely desirable, that every practicable attempt should be made to enlarge the work of God in our own country, by carrying the doctrines and the discipline of Methodism into new places; and nothing is wanting but adequate funds, to bring the influence of the Connexion to bear upon every town and hamlet in the land.

The attention of the Conference was deeply interested by the report of Messrs. Reece and Hannah, who were appointed, twelve months ago, to attend the General Conference of the Metho-

dists in North-America, as the Representatives of their Brethren in Europe The ability with which they executed their commission; the affectionate reception which they met with in the United States; and the account which they gave of the work of God on the other side of the Atlantic Ocean, inspired general satisfaction, and called forth praise and thanksgiving to Him, in whom all the families of the earth shall be blessed. We forbear, at present, to enter into any details respecting the visit of these Brethren to America, as we hope, in a future number of our Miscellany, to present to our readers, from the pen of one or both of them, a circumstantial narrative of their tour, with such observations as the several scenes they witnessed are calculated to suggest.

The concluding days of the Conference were rendered very solemn, by the unexpected and comparatively sudden death of the Rev. Miles Martindale. He regularly attended the sittings of the Conference for about a week, when, early in the morning of Friday, August 6th. he became alarmingly ill; and in the following night departed this life, to the inexpressible loss of his family, and the deep regret of all who knew him. His funeral, which took place on the following Monday, was one of the most solemn and impressive we ever witnessed His remains were brought into the Old Chapel at Leeds about twelve o'clock; and on the appearance of the coffin, the Preachers, who were assembled in Conference, simultaneously arose from their seats. The funeral service was read by the President; after which the Preachers went out of the Chapel by two and two, and preceded the corpse to the grave, around which they formed a large circle. The family of the deceased were followed by the Sons of the preachers, belonging to the School at Woodhouse-Grove; the government of which had been confided to Mr. Martindale during the last eight years.—The deepest sorrow appeared depicted in the countenances of these interesting youths, while they wept around the grave of their departed father and friend. A vast concourse of people were present upon the occasion, convened together by respect for the deceased, or by motives of curiosity Thus fell this excellent Minister of Jesus Christ, beloved and honoured by his Brethren.

A proposal for celebrating, by suitable religious services, the Centenary of Mr. Wesley's Ordination to the Christian Ministry, which will take place on the 19th of September, 1825, was considered and approved, as to the general principle, by the Conference. The details of the Plan are referred to the Missionary Committee, and are to be submitted to the Conference at the time of its next assembling. An interesting paper on this subject we hope to be able to lay before our readers in a future number of this Magazine.

It may be proper to state, in concluding this account, that a change has taken place in the Editorship of this Magazine, and of "The Youth's Instructer." The Rev. Jabez Bunting has retired from that office; having completed the full term of service in that department, for which he originally consented to undertake it, and which was, at that time, allowed by the Rules of our Itinerancy It is however right to add, that his valuable assistance, and that of the Rev. Richard Watson, are kindly promised in the general management of the Magazine; which affords some pledge to the Subscribers, that it will still be conducted upon the same principles, by which it has been hitherto characterized, and will be steadily devoted to the same object:—The advancement of evangelical truth and righteousness.

Extract of a Letter from Rev. V. R. Osborn, *dated Funday's Bush, New-York, Aug.* 10, 1824, *to* Rev. T. M.

Dear Brother,

As I saw in Zion's Herald of June 16, a sketch of a revival in "Tauda's Bush" (I suppose *Funday's Bush* was intended) among the Presbyterians, I thought it best, having frequently been requested to give a statement of the glorious work in general through this region, and then if you see fit you may send an extract to the Herald and to the Methodist Magazine for publication I felt a reluctance to do this, partly on account of two different publications, which have given the revival in the presbyterian congregation, without mentioning that it extended any farther.

The first Sabbath in July 1823, I commenced my labours in this town,

and continued them till some time in September or October, when three or four persons were convinced of sin and experienced religion. About the middle of February following I invited the villagers to attend a conference with me on Thurday evenings, and to pray for the spread of the Redeemer's kingdom.—The divine presence was more and more realized in our meetings, and the sighs and tears of the congregation spoke this language, "Oh, that my load of sin were gone," &c.

About this time the Rev. Mr. DAVIS, who was preaching in the Presbyterian congregation, called on me, and requested to join me in the meetings; and his labours were a great help to push forward the revival.

During the work in Funday's Bush, there has been added to the Baptist Church, seventeen; to the Presbyterian, thirty-seven; and to the Methodist forty-nine. In another class, four miles east, twenty-two have lately connected a change. In the N. E. part of the town, where the Christian Society hold their meetings, rising of forty have professed hope in Christ. In the class in Kingsborough about twenty-five have professed to obtain forgiveness of sins. Four have been added to the Presbyterian Church in that town. The whole number, as far as I have been able to ascertain, who have professed hope in Christ during this revival, from five miles east to eight west, is one hundred and ninety-four: and the work is now the most prosperous that it has ever been, taking the whole together—Unite your prayers with ours that every soul may be made happy in God.

REVIVAL OF RELIGION ON ONTARIO DISTRICT.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The Lord has been pleased to visit this District (Ontario) in mercy the present year. And when we contemplate the difficulties through which we have struggled, the disappointment of the enemies of the cross of Christ, and the reviving of the hopes of the friends of Zion, we deem it our duty to mention the loving kindness of the Lord.

Four years since, Unitarianism or Arianism, seemed to threaten the entire overthrow of the work of God in some Circuits on this District, and on some others, divisions and wild and ranting fanatics, caused the spirits of the faithful in a degree to sink. But the Lord has turned again the captivity of Zion, and made us to rejoice. Though for two or three years we saw no great awakenings, yet we saw that truth and rational scriptural piety were evidently gaining ground.

The present year we have had some glorious revivals. The town of Adison, on Canisteo Circuit, has undergone a great change, in a moral and religious view, and great has been the joy of the pious few who have been praying, and looking, for the coming of the Lord, while they have seen old men and maidens, young men and matrons, coming and inquiring "What shall we do to be saved?" Several other circuits have had some showers of grace. The last year Catharine Circuit was peculiarly favoured, and more than one hundred were added to the Church in one neighbourhood, where they have since built a meeting-house, and still seem to be prospering.

But we have the greatest and best news from Lyon's Circuit. Brother SABEN, the preacher in charge of that circuit, writes as follows:—"we have on this circuit five chapels, and one parsonage, thirty classes, and eight hundred and fifty members: some of them were among the first fruits unto God under the labours of WESLEY and FLETCHER in Europe; others the first fruits of Methodism in the Southern states. In them we yet discover many lively traits of that pure love and zeal which characterised those holy men and ministers of the Lord Jesus Christ."

From the annual Conference where we received our appointment to this circuit, we came directly to our work, in the name of the Lord, hoping and praying for a revival, and it was soon perceived that the way of the Lord was preparing in several places. Many of the official and private members of the church, caught the spirit of reformation, and cordially united with their itinerant brethren, to advance the cause of the Redeemer; and all glory be given to God, our labour was not in vain in the Lord.

We soon perceived the serious attention of the listening multitudes to the word preached, accompanied with tears and cries for salvation in Jesus' name. Nor were they turned empty away. In our prayer-meetings scores of these deeply penitent mourners, witnessed the power of Christ to save, while bowing before his throne in the attitude of humble suppliants.

Husbands and wives, parents and children, brothers and sisters, many of whom had been the subjects of prayer for years, are now rejoicing together and abounding in love to God and man. And through the whole of this work we have seen very little in our meetings to disapprove. The converts appear to take deep root in the faith of our Lord Jesus Christ, and bring forth acceptable fruit at home and abroad.

How many have been converted cannot now be easily ascertained; about two hundred and eighty, have joined the different societies, on the circuit the present year. The work has been gradually progressing for eight or ten months; perhaps the seed sown years ago by the servants of the Lord is now springing up and ripening. Indeed we have been all the year harvesting, and are yet in the midst thereof, and who can tell what the Lord will yet do while his people pray and believe?

This account may appear small when compared with some from larger fields and abler pens, but to us it appears great, who have been so long combatting the enemy, without winning much spoil.

The subjects of this work are young, middle-aged, and old, from eleven to seventy-five years. Several thus advanced in life have given the most satisfactory evidence of a real change of heart.

Yours respectfully,

ABNER CHASE.

Milo, July 1st, 1824.

AN ACCOUNT OF A CAMP-MEETING HELD IN TELFAIR COUNTY, GEO.

To the Editors of the Methodist Magazine.

Dublin, Georgia, Sept. 13, 1824.

DEAR BRETHREN,

PERHAPS it will be gratifying to your readers to hear that God has revived his work in the thinly settled parts of Georgia. If you think the following worthy of public attention, you may insert it in your excellent Magazine.

For several years past religion has been at a very low ebb about the fork of the Oconee and Oakmulgee rivers. The people who live there and for miles above and below, with a few exceptions, were entirely thoughtless of eternity. Many had given themselves up to wickedness, and others were strongly inclined to infidelity. And though they have had Methodist preaching for years, but few embraced the gospel; so that our preachers had to join in the prophet's lamentation, *Lord who hath believed our report, and unto whom is the arm of the Lord revealed.*

For the last two years religion has been gradually gaining ground. A few miles above the junction of the two rivers, several joined society, and last year they desired to have a camp-meeting, which was granted them. This meeting proved a blessing to many. The camp-meeting in that place for this year, commenced Wednesday evening, Sep. 1. It was attended principally by the people of Telfair, Montgomery and Appling counties. The congregation amounted to about *six hundred.* But here the presence of God was manifested in a powerful manner in the awakening and conversion of many precious souls.

During the first sermon the congregation appeared very solemn; and under the second many began to cry for mercy. From this time the work went on in a surprising manner. Crowds flocked into the altar, desiring the prayers of preachers and people, all of whom appeared in the greatest distress. On Saturday and Sunday the good physician applied the balm of Gilead to many of their wounded souls and made their broken hearts to rejoice.

It was common for these young converts, as soon as they felt the pardoning love of God, to rise and declare what God had done for their souls, and conclude by exhorting sinners to seek salvation. Among others, there were several children from twelve to fourteen years of age, earnestly engaged in exhorting their friends to fly to Jesus, assuring them that He was merciful and would receive them if they would submit to him. *And it shall come to pass in the last days, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy.* These words seemed to be remarkably fulfilled on the present occasion. On Sunday evening the work spread in an astonishing manner through the congregation. Some who had hitherto made it a subject of ridicule, began now to experience its blessed effects themselves. In the midst of this work, a Baptist Preacher who had been labouring with us during the meeting, arose on the stand, and declared to the congregation that he had no doubt but this was the work of God; and warned the people, especially professors of other denominations, of the dangerous consequences of opposing God's work, and of fighting against Him. He told them

that he felt as solemn as death. Then lifting up his hands and eyes toward heaven, he prayed God to send holy fire on the people. An awful solemnity rested on the assembly, and the power of the Highest overshadowed the congregation. Some fell to the ground, and others screamed for mercy. He proposed to the mourners to come into the altar; and it was soon crowded with penitents who continued in prayer to God until after midnight. During this time God spoke peace to many of their souls.

On Monday morning thirty-four professed to have been converted at this meeting, and a number went home fully resolved not to rest until they found Jesus precious to their souls. I trust the fruits of this meeting will continue to appear. To God be all the glory.

I am, dear brethren,
Yours in Christian love,
JOHN J. TRIGGS.

THE SEVENTH ANNUAL REPORT OF THE NEW-YORK METHODIST TRACT SOCIETY.

THE Managers beg leave to lay before the Society a brief statement of their transactions the past year, and the present state of the Institution.

They have added to the catalogue four new Tracts, numbered and entitled as follows, viz. No. 44, Duplicity Exposed; 45. The duty of caring for the souls of Relatives; 46, Three queries to Deists; 47, A good wife a great blessing. They have also had occasion to re-print No. 6, on Sabbath Breaking, and No. 36, A Plain Account of Christian Perfection, by Rev. J. WESLEY. The whole number of Tracts printed for the Society in the course of the year is 15,100. The board have judged it proper to procure stereotype plates for the tract on Christian Perfection, and several others which they expect will be in constant demand, by which means there will be a saving of expense in the publication of future editions. It is with regret we have to state the unpleasant fact, that we have derived no assistance from Auxiliary Societies during the year, either by the accession of new ones, or by remittances, from those previously formed. The pecuniary support of the Society therefore has been derived from the contributions of its numbers, and the sale of the Tracts. And here we would thankfully acknowledge the assistance of those preachers who have ordered Tracts for distribution on their circuits, and hope that such orders will be multiplied. It would be easy for the preachers to form Tract Associations on their circuits, and a very trifling contribution from each member of said association would procure a sufficient quantity of Tracts to distribute, to proper persons, all through the neighbourhood, by which means much good might be effected. *Let it be done.*

Notwithstanding the failure of support from auxiliary societies, the managers are happy to state that the society is free from debt, and that there is a considerable quantity of Tracts in the depository ready to supply associations and individuals who may wish to purchase.

A depository has been opened the last year in Savannah, Georgia, under the care of the Rev. JAMES O. ANDREW, from whence we hope many of the society's tracts will be distributed. The business of gratuitous distribution has been attended to as in former years. The inhabitants of the State Prison, Penitentiary, Bridewell, Jail, Alms-house, &c. have been the objects of your benevolence in this respect. In some of the sunday and free-schools also, your tracts have been circulated, and were received with apparent thankfulness and satisfaction. And although the Board are not informed that any extraordinary effect has been produced by these tracts, yet, as they all contain important Truth, they cannot doubt but that more or less good will be the result.

As the expected assistance from Auxiliary Societies has failed, it appears necessary that other measures should be promptly adopted to facilitate the sale and circulation of your tracts, which it is hoped the Board of Managers for the ensuing year may be able to devise and prosecute to good effect.

And now, may the Lord of the harvest "multiply your seed sown, and increase the fruits of your righteousness"—to Him be glory and praise for ever and ever. Amen.

By order and in behalf of the Board of Managers.

THOMAS MASON, *Cor. Sec.*
New-York, July 29, 1824.

From the Wesleyan Missionary Notices.

WEST INDIAN MISSIONS.

THE Minutes of the Foreign District Meetings having, for the most part, arrived, we have the pleasure to report that, in the great majority of Stations, the work is in encouraging progress. The State of the Societies in the West Indies especially, is improving in stability, piety, discipline, and numbers; and many applications are made by the Missionaries for the assistance of additional labourers. In some of the stations in the South Seas, and in South Africa, the Brethren, both from sickness, and the difficulties and dangers of their work, are in circumstances of outward trial, and exercises of mind, which claim in their behalf our special and earnest prayers. The increase of the numbers in Society, on the Mission Stations, for the year, is upwards of *eleven hundred members.*

BERMUDA.—*Extract of a Letter from* MR. DOWSON, *dated Hamilton, May 27th*, 1824.

THE Annual Public Meeting of our Auxiliary Missionary Society was held in our Chapel at Hamilton on the 19th inst. It excited an unusual degree of interest. The Collection at the Meeting exceeded that of any former year; and when every deduction for printing, &c., is made, the sum to be returned to the Treasurers of the Parent Society will be about £120 sterling, an amount which has exceeded our most sanguine expectations; and when the unprecedented depression of the trade of these islands, (in many instances producing deep poverty,) and the prejudices engendered here by evil reports, are deely weighed, this sum will appear surprisingly great. I have now only time to give you two extracts from the copious and very excellent Speech delivered from the Chair of the Meeting by the HON. JAMES CHRISTIE ESTEN, the Chief Justice of these islands, who presided on the occasion. He has in this Speech borne honourable testimony to the benefits resulting from the labours of your Missionaries in the West Indies. In adverting to some objections made to the Mission, he observed,

"I will go farther, and in justice to the Wesleyan Methodists, ask whether it is any proof of their wish to undermine the Church, that in many of their Chapels in England and the Colonies they have adopted its Liturgy; that (to come nearer home) your own Society is anxious to circulate, and does circulate among your members, the Tracts sent out by the Society for Promoting Christian Knowledge, to its District Society in these islands? I will maintain that your Missionaries, in the scene of their operations, of all others the most interesting to us, I mean the West India colonies, have entitled themselves to the thanks of that Church, which they cannot, without being calumniated, be accused of undermining. We see a splendid religious establishment, and not more splendid than I sincerely hope it will be useful, going out to our West India colonies; two Bishops, three Archdeacons, and a number of Clergy One of the principal objects of their appointment, as stated by my LORD BATHURST, the Colonial Secretary of State, only two months ago, in the House of Lords, is to improve the religious condition of the slave-population I will maintain that your Missionaries, sent from your Parent-Society, have prepared the way for this establishment; they have been the humble but useful pioneers who have preceded, and removed impediments from its march; and they ought, therefore, instead of being accused of a wish to subvert it, be permitted to share its triumphs; what they have sown in tears, the Church will reap in joy; they have, in fact, laid the foundation, upon which the fabric of the Church will be reared among the slaves in the West Indies."

With reference to EDWARD FRASER, a *slave*, and employed by us as a local Preacher, the Chairman observed,

"His character is such as to be far above any praise in my power to give him. Gentlemen who live nearer to him than I do, tell me that the fruits of his instruction to the slaves and free persons of colour are very visible in the whole neighbourhood. Self-taught, he has made attainments in literature, (for of the extent of his religious knowledge I shall not presume to speak,) that would do honour to almost any young man of his age.

"In fine, I think it probable, there has been no such slave since the days of EPICTETUS; and that, if the heathen philosopher had lived in our time, he would have been such a slave as I have attempted to describe."

This slave is a member of our Society, —preaches twice a week,—leads two Classes,—and teaches a Sunday-School.

Extract of a Letter from the Missionaries of the Antigua District, comprehending ten islands, dated at their Annual Meeting, St. Christopher's, Feb. 2d, 1824.

We wish, in the most earnest manner, to call the attention of the Committee to the West India Mission, so far as it concerns this District, and to what we conceive to be its claims on their support. We believe that there is no exaggeration in stating, that the West India Mission is now become one of the most important Missions in the world The calls of all classes of the population here for the word of life, are at this time more pressing than we have ever known them to be since we were called to labour in the vineyard of the Lord The prejudices with which we, as well as our predecessors, have had to contend, are now giving way in every quarter, and we believe that the way is now gloriously opening for the spread of Gospel-truth through all these Western Isles.

But while we rejoice to witness this cheering prospect, we feel ourselves pained at not having the means in our power, which are absolutely necessary to pursue these important openings. Our embarrassments are, the want of more Missionary-Chapels, and Mission-establishments; and the very bad condition of many of our old ones; and in these painful circumstances we must remain, and the work of God be impeded, unless the Committee extend their helping hand on a larger scale than heretofore; by furnishing us with such pecuniary aid as will enable us to build new Chapels and Mission-Houses, and to repair our present ones; and thus to follow those openings which are now presenting themselves for the universal spread of the Gospel of peace in these colonies.

WESLEYAN METHODISTS.

We have received the Minutes of the Eighty-first Annual Conference of the Wesleyan Methodists, which was begun in Leeds, England, on Wednesday, July 28, 1824: from which we select the following items of intelligence.*

The deaths of sixteen are recorded; namely, eleven in Great-Britain, three in Ireland, and two in the Foreign Missionary Stations,

Number of members now in Great-Britain,	226,939
Ditto in Ireland,	22,047
Ditto in Foreign Stations,	32,540
Total number under the care of the British and Irish Conferences,	281,526

Number of preachers in Great-Britain, Ireland and in Foreign Stations:—

In Great-Britain:		
Regular Preachers,	707	
Supernumerary and superannuated,	70	
	—	777
In Ireland:		
Regular preachers in the circuits,	80	
Missionaries, many of whom use the Irish language,	21	
Supernumerary and superannuated,	35	
	—	136
In Foreign Stations:		
Regular preachers and Assistant Missionaries,	147	
Supernumerary and superannuated,	2	
	—	149
		1062
Total number of preachers and people,		282,584

Number of Methodists throughout the world, taken from the British and American Minutes for 1823—1824.

	Members.	Preachers.	P's and people.
British,	281,526	1062	282,588
American,	328,523	1272†	329,795
Total	610,049	2334	612,383

* For a more particular account, we refer to the Minutes themselves forthwith to be republished from our press.

† Of this number of Preachers one hundred and sixteen are supernumerary and superannuated, and sixteen are employed as Missionaries, nine among the Indian Tribes, the Wyandotts, the Creeks, the Cherokees, and the Mowhawks in Upper Canada, and seven in the destitute places of the White population: leaving eleven hundred and forty Regular Preachers.

Poetry.

From the Wesleyan Methodist Magazine.

THE MISSIONARY'S BURIAL:

BY JAMES MONTGOMERY, ESQ.

The body of the Missionary, John Smith, (who died Feb. 6th, 1824, in prison, under sentence of death by a Court Martial, in Demarara,) was ordered to be secretly buried in the night, and no person, not even his widow, was allowed to follow the corpse. Mrs. Smith, and her friend, Mrs. H—t, accompanied by a free negro, carrying a lantern, repaired beforehand to the spot where a grave had been dug, and there awaited the interment, which took place accordingly. His Majesty's pardon, annulling the unjust condemnation, is said to have arrived on the day of the unfortunate Missionary's death, from the rigours of close imprisonment in a tropical climate, and under the slow pains of an inveterate malady, previously afflicting him.

Come down in thy profoundest gloom,
Without one vagrant fire-fly's light,
Beneath thine ebon arch entomb
Earth, from the gaze of heaven, O Night!
A deed of darkness must be done,
Put out the moon, hold back the sun.

Are these the criminals, that flee
Like deeper shadows through the shade?
A flickering lamp, from tree to tree,
Betrays their path along the glade,
Led by a negro;—now they stand,
Two trembling women, hand in hand.

A grave, an open grave, appears,
O'er this in agony they bend,
Wet the fresh turf with bitter tears,
Sighs following sighs their bosoms rend;
These are not murderers;—these have known
Grief more bereaving than their own.

Oft through the gloom, their straining eyes
Look forth for what they fear to meet:
It comes;—they catch a glimpse;—it flies:
Quick-glancing lights, slow-trampling feet,
Amidst the cane-crops, seen, heard, gone,
Return, and in dead march move on.

A stern procession!—gleaming arms,
And spectral countenances dart,
By the red torch-flame, wild alarms,
And withering pangs through either heart;
A corpse amidst the group is borne,
A prisoner's corpse, who died last morn.

Not by the slave-lord's justice slain,
That doom'd him to a traitor's death;
While royal mercy sped in vain
O'er land and sea to spare his breath;
But the frail life that warm'd this clay,
Man could not give nor take away.

His vengeance and his grace, alike,
Were impotent to save or kill;
—He may not lift his sword, or strike,
Nor turn its edge aside, at will:
Here, by one sovereign act and deed,
God cancell'd all that man decreed.

Ashes to ashes, dust to dust,
That corpse is to the grave consigned;
The scene departs;—this buried trust,
The Judge of quick and dead shall find,
When things that Time and Death have seal'd
Shall be in flaming fire reveal'd.

The fire shall try thee, then, like gold,
Prisoner of hope! Await the test,
And O, when truth alone is told,
Be thy clear innocence confest!
The fire shall try thy foes;—may they
Find mercy in that dreadful day.

SHORTNESS OF TIME.

"*Our days on the earth are as a shadow, and there is none abiding.*—1 Chron. xxix. 15.

How soon will my trials be o'er,
My soul disencumber'd and free,
Shall sail from this Earth, to sorrow no more,
And launch on Eternity's sea:
That port I shall gain so delightful and fair,
Which the kind hand of mercy designs I shall share.

My life is fast passing away
On the swift wing'd moments of time;
And soon will the sun in its course to me say,
Thy day is fast on the decline.
Around me is fading those scenes which delight,
All clad in the dark gloomy mantle of night.

How soon will these shadows depart,
These visions of bliss disappear:
Which perish and touch with anguish the heart,
And fill the bright eye with a tear.
To him who composes the breast I resign,
And yield these low pleasures for those more divine.

The friend of sweet sympathy's mould,
Alas! how transient thy stay,
To me those invisible raptures untold,
Have fled on their pinions away.
In silence I weep o'er the joys which are fled,
And touch on the strings which so often have bled.

This Minstrel shall soon be laid by,
When I, on my pillow of clay,
Shall sweetly recline, and peaceably lie;
While o'er me the Zephyrs shall play,
The wild rose may flourish, the sweet-brier bloom
While I undisturb'd shall sleep in the tomb.

The wreathe on the brow of the brave,
Must fade by the changes of time;
The glory that shines o'er the conqueror's grave,
Like the sun in the west, shall decline.
'Tis virtue alone which shall triumph at last,
When all these bright shadows terrestial are past.

MIRANDA.

Baltimore, Sept. 16, 1824.

THE

METHODIST MAGAZINE,

FOR DECEMBER, 1824.

Divinity.

Extracted from JOHN ARNDT'S *True Christianity.*

CHRIST THE LIGHT OF THE WORLD.

1. GOD is *light*, saith St. John. But what is God? God is a Spiritual, Eternal, and Infinite Being. God is almighty, merciful, gracious, righteous, holy, true, faithful, all-knowing, and only wise; God is unspeakable love and faithfulness: he is the most sovereign good, and all good essentially; and the true and everlasting light. Whence every one that departeth from God, departeth from the light; and whosoever walketh not in his love, his mercy, his righteousness, and his truth, the same walketh not in his light, but wandereth out from it, and falleth into darkness. For without God there is nothing but darkness, but mere darkness, but everlasting darkness. O how dark therefore is that soul in which God is not!

2. Now if God be light, then the *devil is darkness;* and if God be love, then the *devil is hatred;* which hatred is sown in the darkness, even as love is sown in the light, and springs up out of the light; so extinguishing the powers of darkness. For this heavenly love, having the light everlasting for its sun and its shield, is stronger than death and hell; and sin and torment must flee before it.—Wherefore as God is light, yea, very light; and Christ is light of light: even so the devil is darkness, yea, very darkness, in the children of disobedience. He is all wrath and envy, all malice and uncharitableness, and *in him is no light at all;* and they that walk in the darkness, as he is in the darkness, have fellowship with him, being made partakers of his nature and wearing his form. And certainly, if God be in his nature *charity*, the devil is in his, nothing but *inordinate self-love*, the fruitful womb of sin and torment. To which whosoever joineth himself, as likewise to the abominable offspring thereof; (namely, wrath and arrogance, envy and hatred, malice and revenge, with a numerous train besides) the same is changed into darkness and the devil,

and hath the vile form the serpent in his soul. From which there is no deliverance, without a total renovation of nature, and a thorough transformation and transplantation. No man can hence be delivered before he is converted from darkness to light, from sin to righteousness, and from the devil to God. And this must be the work of faith alone, whereby our hearts are purified. For whosoever believeth in Christ he turneth from sin; that is, from the devil to Christ. For even as Adam by sin, converted himself from God to the devil, so it behoveth every one of us to flee by true repentance and faith, from the devil to God.

3. It followeth hence that man, without returning to God, which is light, cannot be enlightened. For what fellowship hath righteousness with unrighteousness? or, light with darkness? Darkness is unrighteousness, but the light is the true knowledge of Jesus Christ, which can no ways therewith enter into fellowship; so that it is impossible that those should be enlightened by the light of eternal truth, who live in the darkness of unrighteousness. To which appertaineth the saying of St. Paul, "When they shall be converted to the Lord, the veil shall be taken away;" that is, their darkness, blindness, and ignorance shall cease, and Christ shall enlighten them.

4. What thicker mist can cover the minds of men than infidelity, with the fruits thereof; such as pride, covetousness, wrath, and lust? Therefore, where these are, it cannot be that a man should truly acknowledge Christ, or that he should know him, until he give up himself to be saved by him. For how shall he understand the humility of Christ, whose mind knoweth not himself through pride? Or how shall he know the meekness of Christ, he that is full of wrath and envy? But whosoever understandeth not the lowliness and meekness of Christ, he knoweth not Christ, but is a stranger to him. For truly to know him, it behoveth thee, by faith, to have the very heart and understanding of Christ in thee, and to perceive his meekness, patience and humility, within thee in thy heart. Since as a plant is known by the taste and smell, so Christ, the Tree of Life, by tasting and by sensible trial, is understood and perceived; even by tasting in faith his lowliness and humility, his meekness and patience, and by eating of his fruit, that is, of his love and peace, whereby thy soul may find rest and tranquility, and be made capable more and more of Divine favour and consolation.

5. Christ is mere love, humility, meekness, patience; the which whosoever hath not, he is ignorant of Christ, though he can finely talk of him, and for a cover usurp his name. After the same manner the word of God is nothing but Spirit. Whence they who live not in the Spirit do not know what the word of God is, although they prate never so much of the Scriptures, and dispute about them every where. In like manner, it belongeth not to a man to judge of love, who exerciseth it not; or of the word of

God, who hath not the taste of it in his soul. For all knowledge begins with sensation and experience. Nor is it his part to discourse of the light, who never hath moved a foot out of his own darkness to see the light. And what is light in man, but faith and charity, according to the saying of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven?"

6. Now seeing the most holy life of Christ is nothing but mere love, if we draw from him true faith, humility, meekness, and patience, according as he hath given us commandment, then truly we are transformed into his image, and beautified and adorned with his love, no otherwise than if he were covered and clothed with Christ himself, who is the eternal and true light, according to that of the apostle, "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." It followeth, that as many as do not awake from the sleep of the world, that is, from the desire of the eyes, and of the flesh, and from the pride of life, their souls cannot truly be illuminated by Christ; and that they on the other side, who follow him in faith, are illuminated according to that of the gospel, "I am the light of the world, he who followeth me, (in faith, love, hope, patience, meekness, humility, the fear of God, and the life of prayer,) walketh not in darkness, but shall have the light of life." As if he should say, only those that imitate me have the light of life, and the *true knowledge* of God. By reason of the same faith and life of Christ it is that St. Paul calleth the faithful by the name of *light:* "Ye were (saith he) sometimes darkness, but now are ye light in the Lord." And again, "Ye are all the children of light, and the children of the day: we are not of the night, nor darkness, having put on the breast-plate of faith and love, and the helmet of salvation." They that have indeed seen Christ, that is, have looked upon him with the eye of faith, these have seen the light of heavenly beauty, the virtue of virtues, and the unspotted mirror of righteousness. These have by faith seen and handled the word of life; and having seen and had this experience, they are even ravished with the love of Christ's life, and so enamoured with the beauty of his holiness, as to seek above all things, how they may sanctify in themselves the name of the Lord their righteousness; he being made to them both sanctification and redemption. Wherefore we are admonished of the Holy Ghost, always to *look unto Jesus* as both the beginner and finisher thereof in us; resisting with him even unto blood, and striving against all sin, that so he may be glorified in us.

7. Now seeing the very heathens had an high esteem and veneration for virtue, and were so much in love with it, as if it were the most super-excellent beauty that the human nature could be capable of; what esteem and veneration ought Christians to have for it, and how much rather in love ought they to be with

it, since it is now made so exceedingly more lovely and beautiful in him whom they have taken for the exemplar of their lives? And if they so very much desired to see it who had not the advantage we have, and were so charmed with but a little imperfect glimpse of it; how much more ought Christians to esteem and love it above all things, who have it set before them in the manifested glory of the only begotten Son of God, by his most heavenly life upon earth? For if virtue be to be loved, and even loved as it is *in itself*, how much more as it is *in Jesus Christ?* In him is all the beauty of virtue, and the loveliness of grace displayed most fully, that of his fulness we may partake, and so become most beautiful in bearing some part of his likeness. Is virtue lovely? He is *mere virtue.* Is truth commanding? He is *mere truth.* Is beauty amiable? He is *mere beauty.* In him righteousness *incarnated* itself, and all the graces were in him *embodied.* These must also take, as it were a body in us; and he must be made our righteousness by his dwelling in us, that we may behold his beauty reflected upon us, in a conversation like unto *his.* Impossible, therefore, it is for us to exceed in our love and esteem for virtue; seeing that Christ is virtue itself, and love itself, yea, God himself.

8. In humility Christ liveth, and the Spirit of Christ is upon the meek and the little ones. And hence, upon him that hath the meek light, the heavenly grace abideth; the humble life of Christ dwelleth in him, the Spirit of the Lord shall rest upon him, and he shall receive the gifts of the Holy Ghost. Behold the Spirit resteth upon such an one, even the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, even as upon Christ himself. For Christ is in the man in whom his light and life are; so that they are the *same*, he in Christ and Christ in him. If any man desire to be set free from the blindness of his heart, and from the inner and the outer darkness; yea, from the devil himself, who inhabiteth the darkness; let him imitate Christ, by walking in his holy steps The nearer you are to Christ, the nearer you are to *eternal light:* and the nearer to unbelief you are, the nearer you are to darkness and to the devil. For even as in faith Christ and all his virtues are knit together; so in unbelief, the devil and all the vices. They cleave so fast together as not to be separated.

9. Behold with me the apostles imitating Christ in faith, in contempt of the world, in denying themselves, and in living for eternity; by which means they were found fit for the heavenly illumination, and consequently were enlightened and "filled with the Holy Ghost." This the rich young man would not do; therefore he remained in darkness, and was not enlightened by Christ to *eternal life. For he who loveth not, remaineth in the darkness.* For nothing is truer than that he who is without love, or faith

working by love, is without light. Let him pretend to never so much light or knowledge, he is certainly in *darkness*, "and walketh in darkness;" without the serious and upright exercise of faith, without a course of mortification and self-denial, without recollection and the inward sabbath of the soul, no man can receive the Divine light. In short, as much as the works of darkness, by the Spirit of God in any man are destroyed, so much is he *illuminated*, and no more. And by how much more powerfully, on the other side, corrupt nature bears rule, so much more of darkness is in him, and so much less of grace, of light, of spirit, of God, and of Christ. Therefore it remaineth firm and steadfast, that without daily and continual renovation, no man can be truly *illuminated*.

10. He that will not resist one sin, doth give an opportunity thereby to many. For there cometh always one sin out of another, and spreadeth itself like a weed, and bringeth forth continually abundant increase, fitted for destruction. When therefore, a man hath not thoroughly resisted so much as one vice, but bringeth forth perpetually the same sins, with increase; how great must the darkness of that man be! And as the darkness ceaseth not to wax greater and greater, as the sun departs farther away, so the farther we are removed from the life of Christ, the farther we are from the true light, and sin and darkness grow still thicker and thicker in us, till at length we are brought into an eternal night of darkness. So also the Christian virtues, as rings, are linked one to another in a gold chain: which admirable connexion is by St. Peter expressed thus, "Use diligence, by adding in your faith virtue; and in your virtue knowledge;" that is, adding virtue to faith, and knowledge to virtue; and then pursuing in knowledge, *abstinence;* in abstinence, *patience;* in patience, *piety;* in piety, *brotherly love;* in brotherly love, *charity;* by superadding one of these continually to the other. "And if we do these things, and abound" therein, then he tells us that we shall not "be found barren, nor without fruit, in the knowledge of our Lord Jesus Christ." He that holdeth not this *chain* is not linked to Christ; and he that exerciseth not these virtues knoweth not Christ; but he that by faith groweth in virtue, groweth also in Christ. All others, as the proud, the wrathful, the covetous, the impatient, grow not in Christ, but in the devil. Wherefore, if we hold fast by this chain, and follow the heavenly conduct, then shall we, (even as a child, by little and little, groweth up unto a full stature of a man,) grow in faith, and by an experimental knowledge of the Son of God in the study of solid virtue, "unto perfect men, unto the measure of the stature of the fulness of Christ."

11. But, "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." As if he should say, it is certain Christ by his death did bear all

our sins; but then it is as certain, we must beware that we addict not ourselves to sin hereafter; but rather that, by the death of Christ, we give all diligence to die to the world, and to live in Christ; which whosoever doth not, to this man it is plain, the purging of his *old* sins can profit nothing; since he hath not been diligent to *make* thereby "his calling and election sure." According to the advice immediately joined with it, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Whereby it is given us to understand, how necessary a thing repentance is, and a thorough change of heart and life. For although Christ died for our sins, blotting them out, and abolishing them with the price of his most holy blood, yet we do not partake of that merit, unless we *repent;* and without this it profiteth nothing. And howsoever every man is promised pardon for his sins through the merit of Christ; yet that promise pertaineth not to the unbeliever, nor to the impenitent, but to those alone who, by faith, amend their lives; and that too, according to the true standard which is set them. For those sins shall not be remitted, which a man will not leave; but those only which he is willing to part with.

12. But wherever unfeigned conversion to, and faith in God is wrought in a soul, there is *pardon* and Divine grace ready for her. And where this is, there is Christ also; without whom, no grace can be obtained. Where Christ is, there he is accompanied with his precious merit, and the satisfaction he hath made for our sins. Again, where this is, there is righteousness, and with righteousness, peace, and sweet serenity of conscience. It is then that "righteousness and peace kiss each other" in such an heavenly soul.—This clearness of conscience is attended with the Spirit of God; which being a *spirit of joy*, will certainly pour forth the *oil of gladness*, and therewith *life eternal*, which is nothing but joy and glory without end. And this is that eternal light of eternal life, that eternally triumphant joy, wherewith those only are crowned that live in Christ, and do the works of a daily repentance; this being the beginning of a spiritual life, as the *death* of Christ is the foundation whereon it is to be raised. On the contrary, where there is no repentance, there is no pardon of sin. Where there is no inward remorse and spiritual sorrow, there no grace can take place. Where this is wanting, there Christ himself is wanting, with the whole extent of his merits and satisfaction, let the pretensions of the *false* Christian be ever so fair and specious. Where this satisfaction is not thoroughly applied to the soul, there is no righteousness neither, and consequently no peace, no good conscience, no comfort, no Holy Ghost, no gladness of heart, no calmness of mind; lastly, no life eternal; but death, hell, condemnation, and everlasting darkness.

Biography.

A SHORT ACCOUNT OF THE EXPERIENCE AND DEATH OF MRS. THEODOCIA PETHERBRIDGE.

COMMUNICATED BY HER HUSBAND.

THEODOCIA was born January 19, 1793, in Burlington County, State of New-Jersey. She was the eldest daughter of ISAAC BUDD, Esqr. by his deceased wife. Her parents were pious and faithful members of the Methodist Episcopal Church for many years, and they trained *up their children in the way they should go*; and the subject of the present memoir repaid them for their pious care, by evincing from her childhood, that she had the fear of God before her eyes, and by manifesting profound respect for the people of God. Her father's house being the resort for the ministers of Christ, she was, as she grew up to maturity, blessed with their society, and she profited by their conversation. She was, indeed, delighted with their company and took pleasure in administering to their wants.

In addition to the precepts of morality and religion which were impressed upon her youthful mind, her parents gave her a good English education; and she at an early period contracted a taste for mental improvement, which she assiduously cultivated through life. For the purpose of intellectual improvement, she adopted a method of making selections from the books she read, with such occasional remarks as occurred to her.

Having her mind thus stored with useful knowledge, and her heart guarded by the fear of God, she ever maintained that propriety of conduct and dignity of deportment, which secured her from the influence of temptations to folly and vanity, at the same time that it commanded the respect of her acquaintance. To a disposition naturally mild, she added that suavity of manners which is always comely in her sex, and cultivated that modesty and diffidence which make the female character appear to the greatest advantage.

Though her own heart told her that she was yet destitute of that *peace of God* which is the peculiar privilege of those who are *justified by faith in Christ*, she was nevertheless so exemplary in her conduct, so strict in her moral deportment, that many of her friends thought she must have already "passed from death unto life." Doubtless the "initial grace of God," as MR. FLETCHER not improperly styles it, kept her in the path of external duty, and enabled her to lay a restraint upon the naturally vicious propensities of her unrenewed nature. But while others entertained so favourable an opinion of MRS. PETHERBRIDGE (for such was her name at the time we are now speaking of) she herself was convinced that she was in a state of condemnation; that repent-

ance, faith in Christ, and a renewal in the image of God, were essential to her salvation. She saw, indeed, and *felt* that she was a *sinner*. She groaned under a sense of her guilt, and earnestly sought forgiveness in the name of Jesus.

It was not, however, until 1817, in her twenty-fourth year, that she "found the pearl of great price." Great was her joy, and the joy of her friends, when the Lord Jesus manifested himself unto her as "the chiefest among ten thousands and altogether lovely." The bright evidence she at this time received of the divine approbation, she lost not to the day of her death. This I can testify,—so far as another person may judge from the most intimate acquaintance,—from my own knowledge of her experience and of her daily walk and conversation. Her conduct was uniformly such as to warrant this conclusion, so that I could confidently believe that the words of her lips were the *words of truth and soberness;* and her last were the words of Christian triumph.

Soon after her justification, she was deeply convinced of the necessity of an entire sanctification of soul and body, in order to fit her for the kingdom of heaven. On this subject she wrote to a friend as follows:—

"For several months, my prayer by night and day has been, for the sanctification of my soul. Sometimes I have been greatly refreshed. While making this the subject of my petitions before the throne of grace, I sometimes was enabled to lay hold on Jesus, in whom all the promises centre, as *my all;* but the fear of venturing too far, of believing too much, or of deceiving myself, together with the suggestions of the adversary, would cause me to let go my hold. However I was not discouraged, believing it was the will of God concerning me. On the first day of January, 1818, I awoke long before day-light, with a determination to make a more full surrender of myself to God. This I endeavoured to do just as I was, without any reserve. I was greatly blessed. My soul rejoiced in God my Saviour. I opened my Bible on these words; 'Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' They were precious to my soul; and I laid hold on Jesus as my 'wisdom, righteousness, sanctification and redemption.' I was happy that day and the following; but still I wanted something more."

At a prayer-meeting, a short time after this, while most fervently engaged in prayer for the "fire of divine love," as she expressed it, 'in a moment, in the twinkling of an eye, my soul was filled. I did not rest here, though for some time I continued on the wing. My prayer continually was for the testimony of the spirit—the evidence of my sanctification. March the 6th, I retired to my closet to wait on Him who seeth in secret. I do not recollect that my exercises were greater than what they had

frequently been. The testimony of the Spirit my soul thirsted for. Either before or soon after I bowed the knee before the Lord, He spake as man never spake, in these words, 'Whatsoever ye ask the Father in my name, he will give it you." O my heavenly Father, cried I, in the name of Jesus, I ask for a *clean heart.* The answer was immediately applied, *Be thou clean.* Power was given me to lay hold, and I rejoiced with *joy unspeakable and full of glory.* If I had ten thousand souls," continues she, "I would have given them all without reserve, such a fulness I saw in Jesus to save even me. My soul cried out, O! take the purchase of thy blood, and seal me thine for ever."

She did not attempt to conceal this light, but on the following Sabbath, with humility she declared what she had experienced, and in reference to this circumstance, she says in a letter, "I believe I told the truth, glory! glory be to God in the highest! my peace runs as a river."

It has been supposed by some that a public testimony of this kind savours too much of ostentation; but in the instance before us, we saw a practical refutation of such a supposition, as no one gave stronger evidence of genuine humility, of modesty and diffidence, than did Mrs. Petherbridge. Indeed, her whole life declared her consciousness of continual dependence on God; for she walked fearfully before Him, and circumspectly before men. Her religion was at once, scriptural, rational, deep and uniform. This is the testimony of one who knew her well.

But though she at last glided safely and calmly into the port of eternal rest, it was not until she had encountered many storms Like her Master, she had to pass through sufferings before she entered into glory. A long continued bodily affliction, gradually undermined her constitution, during which, though her joy was not so sensible as when in health, yet her confidence in God remained unshaken, and her hope of future felicity was firm and stedfast. She would frequently say, "I am not careful to live or to die." Her impressive admonitions to the unconverted, during her protracted illness, and her soothing language to her Christian friends, who were sympathizingly waiting her final departure, as well as her transporting views of an entrance into the everlasting kingdom of God, all evinced the depth of her religious experience, and her indissoluble union with her Beloved.

On the 17th of May, 1824, she observed to her physician, while he was preparing some of his last prescriptions, with a placid smile on her countenance, "O Doctor! you might as well let me go. My prospects are very bright to day," with many more expressions of holy triumph with which she refreshed the souls of the saints who surrounded her bed. On the next day she fell asleep in Jesus.

MEMOIR OF MRS. SALLY RUNDAL, DAUGHTER OF MR. GEORGE INGRAHAM OF AMENIA, NEW-YORK.

Communicated by the Rev. Robert Seney.

Sally was born Dec. 27th, 1798. Her parents were among the first who embraced the religion of Jesus, in that part of the country, under the great revival of religion which has been progressing under the Methodist ministry, for upwards of fifty years in America. Notwithstanding the opposition they then encountered from almost all sorts of people, the obloquy thrown upon them by the thoughtless and designing, the parents of Sally, being convinced of the truth as it is in Jesus, broke through every opposing barrier, and stedfastly persevered bearing the cross of Jesus Christ. They endeavoured to educate their children in the same principles by which they regulated their own conduct; and they have had the happiness of seeing the most of them, who have arrived to a mature age, become the followers of Christ.

Sally embraced religion in her youth, and evinced the sincerity of her profession by walking blamelessly in the ordinances of Christ. In her twenty-first year, she commenced a Diary, noting in a very particular manner the secret exercises of her heart, and the dealings of God, in His providence and grace, towards her. A few extracts follow:—

"May 2, 1819. I have this day been privileged with hearing the word of God preached from these words—'So run that ye may obtain.' But the stupidity of my heart, how great! Lord help me from this evening to arise, and *so to run* that I may obtain the blessed crown which is prepared for the righteous. If ever I felt a desire to be holy I do now. O Lord, grant me the answer of my prayer, and conform me in all things to thy will.

"May 7. I feel this evening that Jesus is mine and I am his. O that I may enjoy His smiles continually, and ever look to Him for strength to withstand the temptations of the adversary, and the besetments of this vain world."

"May 23. I have again had the privilege of meeting with the followers of Jesus, and, glory be to His name, He condescended to be one in our midst; and I felt that it was *none other than the house of God and the gate of heaven.*"

"July 8. I have an unshaken confidence in God this morning, and his Spirit bearing witness with my spirit, that I am His. But I do not feel satisfied without the witness of *perfect love.*

'I want thy life, thy purity,
Thy righteousness brought in!
I ask, desire, and long to be,
Redeemed from all sin.'"

This appears to have been the continual language of her heart until her marriage, which took place Dec. 6, 1820, after which she kept no regular record of her experiences. She gave

her hand in marriage to Mr. Jacob Rundal, and she became, in consequence, the step-mother of three children, which he had by a former wife. This sudden transition from a *single* state, in which she enjoyed all the comforts of life without any forethought of her own, to a *married* state, and to the duties of a mother, gave her an opportunity to display the virtues of her character to still greater advantage; and such were her qualifications for this new station, which involved such delicate and nice responsibilities, and such her conscientious diligence, that her Christian graces shone out with increased lustre, and fully confirmed the hopes of her friends, and satisfied the expectations of her husband. Neither did she enter into this state heedlessly, but "deliberately and in the fear of God." Previous to her marriage with Mr. Rundal, but while the match was pending, she observes in her Diary as follows;—

"I have had some trials of late respecting my situation in life. Twenty-two years of my short life, have been spent in peace with my dear parents; and I am now called to change it for one in which, if I do my duty, I can be more useful; but I feel that I need more of every grace to help me. O Lord! I come to thee for direction. Make my duty plain before me, and guide my steps aright. It has been my prayer for some time that I might be more useful, and I feel it of importance to walk circumspectly before the world, that I may not bring a reproach upon the cause of God; and if it is His will that I should take one who is worthy of my affections for my companion, I hope to resign myself entirely to His will in all things."

Though she believed her marriage to be signally marked by divine Providence, she much regretted having to leave the neighbourhood where she had enjoyed so many religious privileges, especially that of prayer-meetings, which she highly prized, because they had been the means of great good to her soul. But though in consequence of her removal from the scene of her youthful days, doubly endeared to her on account of her religious enjoyments, she continued in the faith of the Gospel and the fellowship of the saints. The domestic circle in which she moved was adorned by her propriety of demeanour, the sweetness of her temper and the urbanity of her manners; and her value was enhanced by the assiduity with which she attended to the conjugal and maternal duties. She marked, with scrupulous exactness, any spiritual declension, which she at any time suffered, and immediately "flew back to Christ the way:" and whenever her circumstances did not forbid it, she attended the worship of God with the same ardoure of devotion by which she was before distinguished. Here, in the sanctuary of the Lord, she found great delight.

She lived three years after her marriage, and became the mother of two children; the last of which was ushered into this world but

a few days before its mother, by an inscrutable, but just and merciful, Providence, was summoned out of it. The morning after her confinement she seemed unusually comfortable, and continued so until Tuesday, the third day of her illness, when symptoms of an approaching fever became evident; and on Thursday morning they became somewhat alarming, the fever increasing with great violence. Although suffering most exquisitely from bodily pain, her mind was kept, by the grace of God, in great tranquility. On being asked by one of her sisters, if she felt resigned to the will of God, her reply, made with much emphasis, was, "O yes, Come life or death." In this enviable state of mind she continued through the day, frequently expressing her gratitude to God for His condescension to her, saying, "I find it good to suffer the will of my heavenly Father."

On Friday morning she said to her physician, "You have no idea that I shall live long, have you, Doctor?" He answered, *Very little.* "Well," said she, "Let the Lord do with me as seemeth Him best." Observing one of her sisters weeping, she said, "Why do you weep for me? I never expect to shed another tear—for sorrow and sighing have fled away." On Saturday morning her countenance assumed a death-like appearance, and it was evident it could not be far off. At her request the members of the family were called together, and she spoke to them individually, exhorting them with great fervour, pressing upon the children especially the necessity of seeking an interest in Christ in the days of their youth.

About twelve o'clock of this day Satan was permitted for a season to interrupt her tranquility, it being suggested, "you are deceiving yourself." She seemed, for a few moments, in a mental agony, exclaiming, "O my unfaithfulness! surely the Lord would be just, in banishing me from his presence. Perhaps I am deceiving myself in a dying hour." She entreated her father and others present, to unite their prayers in her behalf, that the Lord might restore her peace. It seemed, indeed, as if the powers of darkness were now permitted to exert all their diabolical influence against this child of grace, this heir of glory. But their malice was vain. The Lord who sitteth in the heavens laughed to scorn their cruel power. In answer to prayer, the clouds in a few moments were dispersed from her mind, and she joyfully exclaimed, "Jesus is mine, and I am his! O! how I want strength to shout the praises of my God. This is the last conflict I am to have with the adversary. Oh! could I tell you but one half of what I feel, how you would rejoice!"

One of her sisters with her husband being arrived, he said, "I am glad to see you, but sorry to see you so distressed in body." She seemed somewhat surprised, and said, "I never was so happy in my life. I am just going to take possession of my inheritance." This was about one hour previous to her death.

Being informed that she could live but a short time, she observed smilingly, "Tell all my friends, when they see the breath leave the body, to shout glory! for I shall then be in glory." She remained perfectly sensible to the last moment of her existence. To her Father she said about fifteen minutes before her spirit departed, "Soon papa, you will have another* child in heaven." With a countenance beaming with joy, she raised her hands, and clasping them together, exclaimed—and these were the last words she was heard to articulate—"O! blessed Jesus," and so fell asleep in the arms of her Beloved, Nov. 1, 1823.

Scripture Illustrated.

REMARKS ON THE VISION OF ELIPHAZ.

To the Editors of the Methodist Magazine.

DEAR BRETHREN:—

The following remarks are designed to illustrate the vision of ELIPHAZ the Temanite. The words particularly alluded to are these, "His angels he charged with folly," (Job iv. 18.) "Yea the heavens are not clean in his sight." (chap. xv. 15.) These words it is well known are often quoted as a proof against *christian perfection*. If you should judge these remarks worthy of a place in the Magazine you are at liberty to insert them.

Yours very affectionately,

Albany, Oct. 4, 1824. T. SPICER.

1. By a mysterious providence JOB, a faithful servant of God, who dwelt in the land of Uz, was sorely afflicted. His property was seized and carried away; his servants and his children were destroyed, and, to complete his wretchedness, he was smitten with sore biles from the sole of his foot to the crown of his head.

When his three friends, ELIPHAZ the Temanite, BILDAD and ZOPHAR, heard of all the evil that had come upon him, they came to mourn with him and to comfort him. They sat down with him upon the ground seven days and seven nights. During this time they contemplated his misery, but no one opened his mouth to him, for they saw that his grief was very great. And when they opened their mouths and spake, their views of the divine government were such, that they were but miserable comforters to JOB in his affliction.

It is evident they laboured under a mistake respecting the divine government, and the character of JOB. They imagined that

* Alluding to the seven children already lodged, as it is hoped, in Abraham's bosom. O may the parents, and all the children, of this family, be at last gathered to their heavenly rest.

God rendered *to every man in this life* according to his actions, (chap. xxxiv. 11.) and they contended that JOB was a wicked man, and therefore was so sorely afflicted. They viewed his affliction as a proof of his iniquity. They inquired of him, whoever perished being innocent, or, where were the righteous ever cut off. (chap. iv. 7.) Now upon this point they were most certainly wrong, for the Psalmist tells us that many are the afflictions of the righteous. (Psa. xxxiv. 19.) But this was the point they all, and especially ELIPHAZ, endeavoured to establish.

2. We have no evidence in the scriptures that either of JOB'S friends was inspired by the Holy Ghost in any thing they said on this occasion. Many things they said were doubtless very correct. Their observations contained many truths. But the truth and correctness of their statements is to be judged of by other parts of the scriptures, parts which were evidently written by divine inspiration.

That ELIPHAZ and his two companions were not divinely inspired to speak as they did, is put beyond all doubt in chap. xlii. 7. where the Lord said to ELIPHAZ, "My wrath is kindled against thee and thy two friends, for ye have not *spoken of me the things that is right as* my servant JOB hath." Now among the things which ELIPHAZ had spoken of God, were the words under consideration; and if we examine them carefully, we shall find reason to believe that they contain *things not right.*

"His angels he charged with folly." If these words refer to those angels who kept not their first estate, they contain a great truth; these indeed he charged with folly, and hath *reserved them in chains of darkness unto the judgment of the great day.* But when we consider the purpose for which he made this statement, viz. to prove that Job was a wicked man, and that his pretence to innocence and righteousness was altogether vain, it is evident he designed to be understood those angels who are now in heaven, or are employed as ministering spirits. But can any man believe that those angels who dwell in the immediate presence of God are sinful, or chargeable with folly! Is there any evidence of this in all the book of God? And surely the words of ELIPHAZ do not prove it unless it be clear that he *spake as he was moved by the Holy Ghost.*

"The heavens are not clean in his sight." If by the heavens he is to be understood the *material* heavens, the sun, moon, and stars, it would be exceedingly difficult to discover any *good sense* in the expression, for these are not subjects of moral pollution; and if any other pollution than moral be intended it could certainly have no bearing whatever on the point in hand, for it would prove nothing against JOB'S character nor the doctrine of holiness.

If he meant the "third heavens," where the spirits of the just are made perfect, and where God more immediately resides, it will be difficult to discover any *truth* in it. For can any man

suppose that God dwells in an *unclean* place; that a place filled with the immediate presence of a holy God "where saints in an extacy gaze" is an unholy place! Heaven, into which nothing that defileth shall ever enter, (see Rev. xxi. 27) itself an unclean place!

3. If we examine the whole passage with which these words stand connected, we shall find something very strange in the manner in which he obtained his information. It appears to have been by a vision of the night, *when deep sleep falleth on man*, fear came upon him, and trembling, which made all his bones to shake. "A spirit passed before his face, the hair of his flesh stood up; it stood still, but he could not discern the form thereof, an image was before his eyes, there was silence and he heard a voice saying, shall mortal man be more just than God? shall a man be more pure than his Maker? behold he putteth no trust in his servants and his angels he charged with folly."

Now, there was no doubt something supernatural in this. But was it a revelation from God? Of this there is no evidence whatever: but it seems most likely that he was imposed on by a lying spirit. For *first* it was a very frightful vision; it made all his bones to shake, and the hair of his flesh stood up. Can we suppose that the appearance of an *angel of light* would have produced such an effect? *Secondly*, the sentiments that the voice uttered were evidently calculated to mislead him; they led him to suppose that the *angels of God were sinful*, that *heaven was an unclean place*, and that JOB was an unrighteous man; nay, that he was wicked for pretending to be righteous, seeing the angels could make no such pretension; and *thirdly*, if Satan had so much to do in exciting the Sabeans, raising the winds, and in inflicting biles on JOB, might he not also have something to do in stirring up his wife and in deceiving his three friends?

4. It appears therefore that JOB's friends, and especially ELIPHAZ the Temanite, laboured under wrong views respecting the character of JOB, that ELIPHAZ was not divinely inspired, but deceived by a lying spirit. And therefore there is nothing in this passage, when carefully examined, that does in the least militate against the doctrine of holiness. Of Job it was said, by the highest authority, that he was a *perfect man*, that he *feared God and eschewed evil*. And by an authority equally as high, it is declared that "without HOLINESS no man shall see the Lord."

COMMEMORATION OF THE CENTENARY OF THE LATE REV. JOHN WESLEY'S ORDINATION TO THE OFFICE OF THE CHRISTIAN MINISTRY.

A FEW Friends in London, reflecting upon the mercy of God to these Lands, in that great Revival of Religion which commenced in the last Century, and upon the inestimable benefits which they

themselves had received in consequence, and the religious advantages which they would thus leave, as the best inheritance, to their children and their children's children,—and especially considering the eminent character and usefulness of the late Rev. John Wesley, the principal instrument, in the hand of God, of promoting that extraordinary work,—were some time ago impressed with the thought, that so signal a mercy to themselves, their country, and the world, ought to receive a *grateful*, *public*, and, as to the Methodist Connexion, a *universal* recognition, by acts of solemn thanksgiving.

In pursuing this thought, they conceived also, that great advantage would result from such a Commemoration, if Sermons were added to the devotional parts of the service, tending to bring before the hearers the leading facts of this great Revival, and those principles of evangelical truth, religious experience, and holy discipline, which it so early embodied and enforced, and on the basis of which it rests to the present day; and that by thus bringing such first principles into view, the minds of the hearers might be stirred up by "way of remembrance," and the doctrines so clearly and scripturally taught by their venerable Founder might be more firmly rooted in the judgment and affections of the present generation, and thus be transmitted to future ages in purity and power.

Finally, it was thought that it would be appropriate to distinguish that day by an act of grateful liberality; having for its object the erection of some Monument to the Memory of Mr. John Wesley, which should be expressive of the *gratitude* of the religious body, of which, under God, he was the Founder, and *characteristic* of himself, by being connected with public usefulness, and the extension of the work of God throughout the earth.

After these suggestions had been the subjects of private conversations among various Friends, and also in the Book and Missionary Committees, they were communicated to the Conference of 1823; by whom the proposal was highly approved, and referred (for further consideration and developement) to a Committee of the Preachers stationed in the London Circuits, and other Friends, among whom the first suggestions had arisen.

This Committee were themselves agreed upon the measure, and approved of the general plan for the Commemoration, which was laid before them; but as the Anniversary of the Missionary Society was at hand, when a considerable number of Friends from different parts of the country were expected in Town, it was resolved to invite them, with the Preachers, Stewards, and other Friends in the London Circuits, to a Public Breakfast in the Morning-Chapel, City-Road, on Tuesday, the 4th of May, in order to propose the plan, and to ascertain their sentiments, preciously to its being brought before the next Conference for its final sanction and recommendation. Upwards of one hundred

persons assembled; and after the business had been introduced, a Paper, explanatory of the objects and plan of the proposed Commemoration, was read.

Of this Paper, the following is a Copy, with a few enlargements and additions, agreed upon subsequently by the Committee.

Commemoration of the Centenary of the late Rev. John Wesley's *Ordination to the Office of the Christian Ministry, by the* Right Rev. John Potter, D. D., *then Bishop of Oxford, and afterwards Archbishop of Canterbury; September* 19, 1725.

The practice of commemorating great events, by some annual, or other periodical celebration, has obtained in all ages of the world, and has served to authenticate historical facts of the most remote antiquity. Both sacred and profane history abound with instances of these ancient and important customs.

The departure of the Israelites from Egypt was commemorated by the Feast of the Passover, and the giving of the Law on Mount Sinai by the Day of Pentecost. The Birth, Death, and Resurrection of our Lord and Saviour have been annually observed by the Christian Churches: and these sacred observances have served high and important purposes, as outworks of the truth, in confirmation of the great facts and doctrines of our common faith.

Although some ancient customs have occasionally been abused to superstitious and unworthy purposes, yet the proper and legitimate commemoration of great events has been sanctioned by the highest authority, both divine and human. To argue, therefore, against the right use of any important custom, because it may be abused, is not consistent with true wisdom.

The Protestants on the Continent have long held the Birth-day of Martin Luther in great veneration; and the Centenary of the Reformation, and of the Publication of Luther's Propositions against the Pope in 1517, has been celebrated in the Protestant States with solemn joy. On the last Centenary (the third) in 1817, the commemoration was rendered highly interesting in Germany and Sweden by an extensive distribution of Bibles among the Poor.

The anniversaries of the discovery of the Gunpowder Plot, 5th November, 1605, and of the landing of King William, 4th November, 1688, and the glorious Revolution, by which this kingdom was delivered from Popery and arbitrary Power, were, for many years, observed by our ancestors with peculiar feelings of national gratitude. And in our own time, the celebration of the Jubilee, or Fiftieth Anniversary of the accession of our late revered Sovereign, George III., to the throne of these realms, took place with expressions of heartfelt joy throughout the British dominions.

Amongst the events of modern times, there can be none of equal importance with the great Revival of Religion, which com-

menced in the last century, and has spread with increasing influence at home and abroad.

The instruments which have been raised up by Divine Providence in his Church, for the benefit of mankind, have always been singularly fitted for their several spheres of action among the different denominations of the Christian world.

While the Church of England may justly boast of a great number of distinguished Divines, the learned and able champions of the orthodox faith, the Dissenters have also had their BAXTER, HOWE, WATTS, DODDRIDGE, and others. WHITEFIELD also holds a very distinguished place in the history of the Church of the last century; nor can there be any doubt but that the Christian world in general has been extensively benefitted by the writings and labours of those burning and shining lights, JOHN and CHARLES WESLEY, and by the zealous exertions of the Societies which were founded by them, and which have since extended into so many parts of the earth.

The Father of Methodism, the late REV. JOHN WESLEY, was rendered by Divine Providence an instrument of greater good to mankind, than perhaps any individual, however eminent, since the Reformation.

The singular endowments of that extraordinary man, his wisdom, learning, piety, zeal, catholic spirit, and unwearied labours, during a life unusually prolonged, are altogether, perhaps, without a parallel since the Apostolic age; and the fruits of his toil in the large and flourishing Societies of Christians, and in the increase of Preachers of the Gospel, both at home and abroad, raised up under his fostering care, demand peculiar acknowledgements of gratitude to the Lord of the Harvest.

The dedication of this great man to the service of the sanctuary, by his ordination to the sacred office of the Ministry, viewed in connexion with his subsequent labours, has apparently produced greater results of a moral and religious nature, than have arisen from the efforts of any other individual on record, in modern times; and his immediate followers especially, who are the fruits of his Ministry, are bound to recollect it with peculiar feelings of joy and thanksgiving.

To commemorate, therefore, the CENTENARY OF MR. WESLEY'S ORDINATION, which took place on the 19th September, 1725, by some appropriate services of a religious nature, on the 19th September, 1825, may tend, it is thought, to excite gratitude to God, to whom all the glory is ascribed, for the great Revival of true Religion in these lands, by the instrumentality of his servant; may confer a deserved honour on the memory, character, and distinguishing principles, of a man whom the Lord so eminently blessed; and may perhaps stimulate many others, who are rising into life and usefulness, to imitate as far as circumstances may allow, his bright example.

It is therefore respectfully submitted to the ensuing Conference, to consider whether some peculiar services might not be generally adopted on the 19th September, 1825, throughout the Methodist Connexion, both at home and abroad, which would render the day highly profitable to the public, and at the same time tend to transmit our doctrines and discipline, with their hallowing effects, to the latest posterity.

There are great numbers of the junior Members of the Methodist Societies, who have never had a proper opportunity of acquainting themselves even with the outlines of the life and character of the Founder of Methodism, of the rise and progress of the Connexion, and of its doctrines, discipline, and success, in any systematic or comprehensive form; and yet such information might produce enlargement of mind, and prove of singular benefit, not only to the Members of the Methodist Societies, but to the public at large, by removing prejudices, and by giving greater publicity to those important views, on experimental Religion especially, which distinguish the writings of MR. WESLEY, and the body of which he was the Founder.

If a clear and succinct epitome of MR. WESLEY's life, labours, and character, together with a view of the leading doctrines, discipline, and progress of the Societies, could be brought before the assembled congregations, so as to form a part of the two services, morning and evening, on the day of the Commemoration, in all the Chapels throughout the Methodist Connexion, in every part of the world, very important information might be extensively diffused by such a measure. For this purpose, it would be proper to appoint a small Committee to prepare and print (but not to publish) such an epitome, in *two Parts*, to be previously sent to every Travelling Preacher, and read in all the Chapels, after the Sermons, throughout the world, on that day. Perhaps three or five persons, to form such a Committee, would be better than a larger number. The Preachers would, of course, be left at liberty to make such additions to the Printed Documents as they might judge proper and expedient, or to use them as the basis of the discourses they might themselves deliver on that day.

It has been proposed, that this epitome should be divided into two parts, because *one* could not contain all the information which it might be desirable to convey, without being too long for convenient use; and the subject naturally divides itself into two branches:—1. The life, labours, and character of MR. WESLEY:—2. The rise and progress, doctrines, discipline, and extent of Methodism. A morning and evening service would afford an afternoon for social communion among the Societies, and especially for a frugal Christian repast to be given to the poorer Members of the Society, and to the Children educating in our numerous *Sunday* and *other Charity Schools*.

But this is not all. In order to render the commemoration permanently useful, some lasting MONUMENT of the event should

be raised, so as to perpetuate the remembrance of the solemnity, and to remind the future age of the sentiments of the present.

There has long been much wanted a large Building in some central situation in London, for the purpose of accomodating a numerous audience on the Anniversaries of Religious Institutions, and especially at the Annual Meeting of our own Missionary Society. The Wesleyan Missionary Committee are also so greatly inconvenienced for want of proper offices to carry on with efficiency and despatch the increased and very increasing business of our extensive Missions, that they must of necessity look speedily out for the requisite accommodation in more extensive premises.

As Mr. Wesley was once himself a Missionary to the Heathen; as his work at home was pursued in the missionary spirit and character; and as the foreign Missions of the Methodists were commenced during his life, and had his warmest patronage;—perhaps nothing could be more appropriate on the Centenary of his Ordination,—nothing could be more in his spirit, and in the spirit of his people,—than to make a general Subscription and Collection, in order to raise a fund sufficient to purchase land and erect suitable Premises for a Wesleyan Mission-House and a spacious Hall for the Public Meetings of the Society, with suitable Offices for such other branches of the business of the Connexion, as may demand a public and a permanent situation; that so those great interests, in which his heart was so engaged, and for which he lived and died, may be conducted on a scale commensurate with their present extended magnitude, and with the prospects of their growing importance. The Hall should be constructed on such a scale as to contain a very large assembly, by which means the Subscribers and Friends to our Missions may be accommodated, at all the Public Meetings of the Society.—Subscriptions made for *this* object should be considered as *Subscriptions to the Wesleyan Methodist Missionary Society*, and as such entitling the Subscribers to the same privileges of admission, which belong to members in general according to the present Rule.

It is proposed that the Property shall be vested in twenty-four Trustees, twelve Travelling Preachers, and twelve other Gentlemen, (members of the Society,) in trust for the use of the Wesleyan-Methodist Missionary Society; and to be under the direction and control of the Committee, appointed from year to year by the Conference, for the management of their Missions.

In addition to the enlarged accommodation afforded to the Missions, the advantages to the Connexion at large of having a central and public place of notoriety in the Metropolis, in which all the public records of the Connexion might be deposited,—a Library for the Connexion collected, to which many large donations of books would be constantly made, or bequeathed,—and

known and irremoveable offices of Registry established,—are so obvious as to require no arguments to prove their general utility. They are important interests now, and they will become still more so in future years.

On these suggestions, but one sentiment pervaded the Public Breakfast-Meeting, in London, 4th May, 1824, and the following Resolutions were adopted :—

"1. That this Meeting, impressed with the unspeakable advantages which, under God, the Methodist Connexion, and the whole British Empire, have derived from the labours and writings of the late Rev. John Wesley, A. M., think it a suitable expression of their gratitude to God, and their veneration for the character and principles of their Founder, to mark the Centenary of his entrance into the Ministerial Office, by a public Commemoration.

"2. That as this Meeting ascribe the whole glory of the great work which was commenced and carried on by the labours of their revered Founder, to God alone, and honour man only as the instrument of God, they recommend that the appointed day shall be celebrated by solemn religious services.

"3. That this Meeting agree to recommend to the Conference, that the Centenary of Mr. Wesley's Ordination to the Christian Ministry be celebrated on the 19th of September, 1825; that on that day Public Service shall be held in the Chapels of the Methodist Connexion both at home and abroad, and appropriate Sermons preached; that two Papers shall be prepared to be read on that occasion, one briefly detailing the principal events of Mr. Wesley's Life, the other containing a view of the Doctrines which he so successfully taught, and of the Discipline which he established in our Societies; that Collections be made on that day, (to be added to the Private Subscriptions previously raised,) for the purpose of erecting suitable Premises in London, for conducting the business of the Wesleyan Missions, and especially for erecting a Hall sufficiently commodious for holding the Annual Meetings of the Wesleyan-Methodist Missionary Society, including also rooms for a General Register Office, and for other general purposes of the Connexion; and that the Missionary Committee be requested to transmit this Resolution to the Conference, with such details of the plan as may be deemed necessary."

The following List of Subscriptions made at the Meeting will best show the interest which was excited among the friends assembled, and the lively gratitude to God which was produced in their hearts by their being thus reminded of the "years of the right hand of the most High," and of the propriety of giving to their thankfulness a visible and permanent expression, in a Monument at once appropriate and commemorative.

The Subscription thus liberally begun is commended to the Connexion at large, as well as the proposed Plan. From the

manner in which it is received, the Conference will be able more fully to judge of the propriety of the whole proposal, and to make the preparatory arrangements.

With respect to the proposed Premises for carrying on the concerns of the Missions, &c., &c., it may be necessary to say, that from the great accumulation of business in that important department, the present Mission House has become exceedingly inconvenient, and a removal to other premises, which may afford proper accommodation, must ere long take place. We are also to look to the *future;* and from the rapid extension of our Missions, and their success under the Divine blessing, such an accommodation for the efficient despatch of the business connected with them ought in prudence to be provided as may meet the wants of succeeding years.

As to a Hall for holding the Annual Meetings, that also has become necessary, both from the inconvenient situation of our larger Chapels, and from other advantages which would be derived, not only from a central situation, but from the circumstance of meeting in a Building erected principally for this purpose. Large as this Hall must be for that occasion, it will not remain unoccupied in the intervals of the Annual Meetings, as it is designed so to construct it, as to enclose a part, when not thus employed, for various other useful purposes. Collectively taken, the Hall, the Mission-Office, and other Offices, for the use of different branches of the public business of the Connexion, constructed on a plan, in the pure taste of Mr. Wesley himself, *noble* yet *simple*, will form an honourable monument to his name, and place Methodism *visibly* among the PUBLIC INSTITUTIONS of the Country. The direct connexion of such a building with the spread of the work of God in the world is, however, its strongest commendation; and if a public Monument to Mr. Wesley is to be at all erected, it is difficult to conceive of one more appropriate than that, in which constant impulse, and direction, and aid will be given, from year to year, to the manifestation of those pure doctrines which were taught by him to the various tribes of men throughout the earth, and to the establishment of that salutary discipline which he introduced, and which has been found so peculiarly efficient in the promotion of Missionary objects. On any other project there would be great differences of opinion; on this, scarcely any;—and unanimity is of great importance. Methodism was Missionary from its first rise; in this it assimilates more to primitive Christianity, than any other revival of the Work of God from the primitive ages of the Church. Our very hymns are the standing proofs of this:—they show, that our Founder connected, in the strength of his faith, the work of God in its earliest stages in these lands, with the coming of his universal kingdom;—that he bounded in his anticipations from the conversion of an individual to the conversion of the whole world, and taught us, having obtained mercy ourselves, to ask

"What shall I do to make it known
What thou for *all mankind* hast done?"

The general amount of a public Congregational Collection, throughout the Connexion, can nearly be estimated; but it will depend entirely upon the *Private Subscriptions* which our principal friends may *immediately offer*, to what extent the Committee may carry their views, and make their preliminary arrangements. It will be remembered that a *central* situation for the proposed premises is essential to the plan, and that the price of land in the City of London, with the buildings which must be purchased along with any suitable site, will be found exceedingly costly. But the erection of such a commemorative Building is a work which, if done at all, ought to be done liberally; representing, as it will, the GRATITUDE, the PUBLIC FEELING, and TASTE of the whole Body. It will have, too, this crowning consideration, that every part of the money laid out will *from age to age* be employing itself in the promotion of the Kingdom of our Lord, by giving efficiency to the operations carried on in every Mission Station.

The friends who commenced the Subscriptions at the Morning-Chapel in London made them all in *Guineas*, rather than in Pounds, in the hope that that part of their example also would be cheerfully followed.

Many of the persons who began the Subscription adopted a suggestion which had been thrown out, that it might be advisable for Heads of Families to enter in the list the names of their several CHILDREN as sharers with themselves in this act of public gratitude;—thereby marking their sense of the debt of gratitude owing by their families, as well as by themselves, to Religion, and to the great man, from whom, instrumentally, many have derived their acquaintance with its truth and power; and, at the same time, conveying to their children an impressive testimony of their desire that the vital Doctrines of Christianity, which have been so beneficial and so dear to their own hearts, may be always held sacred by their posterity. An exact List of all the Subscribers will be published, and preserved in the Mission-House, when completed.

LIST OF SUBSCRIPTIONS,

At the Public Breakfast, in the Morning-Chapel, City-Road, Tuesday, May 4th, 1824:—

	£.	s.	d.
Joseph Butterworth, Esq., M. P.	525*	0	0
Thomas Farmer, Esq., Lambeth Society and Congregation,	525	0	0
John Carr, Esq., *Sewardstone*,	52	10	0
Mr. Thomas Maughan, himself, Wife, and three Children, Ten Guineas each,	52	10	0
James Wood, Esq. *Manchester*,	52	10	0

* Equal to $2334 93½ cents.

	£.	s.	d.
W. G. Scarth, Esq., *Leeds*,	52	10	0
Mr. Alexander Suter, *of Halifax*, for himself and four Brothers, viz. John Wesley, Henry, Peter, and Samuel Suter, Ten guineas each,	52	10	0
Joseph Carne, Esq., *Penzance*,	52	10	0
William Dickenson, Esq. *Newington* 52 10 0			
Mrs. Dickinson, 10 10 0			
	63	0	0
Mr. Hall, *Holborn*,	26	5	0
Rev. George Morley, 10 10 0			
Mrs. Morley and Children, 10 10 0			
	21	0	0
Rev. John Mason, 10 10 0			
Mrs. Mason, and five Children, 10 10 0			
	21	0	0
Mr. Fleming, *Brunswick-Place*,	10	10	0
Rev. John Cropp, *Isle of Wight*,	10	10	0
Rev. George Smith, *Leeds*,	10	10	0
Mr. Wyley, jun., *Norwich*, 10 10 0			
Mrs. Wyley, *Ditto*, 5 5 0			
	15	15	0
Mr. Dixon, *Ditto*, 5 5 0			
Mrs. Dixon, *Ditto*, 5 5 0			
	10	10	0
Rev. William Jenkins, for himself, Wife, and seven Children,	52	10	0
Mr. Shipton, *Southwark*, 42 0 0			
Mr. Thomas Shipton, *Ditto*, 10 10 0			
	52	10	0
Jacob Jones, Esq., *Finsbury-Square*, 26 5 0			
Mrs. Jones, 10 10 0			
	36	15	0
Thomas Marriott, Esq, *Windsor Terrace*,	21	0	0
Mr. Manning, *Aldgate*, himself, Wife, and eight Children, One Guinea each,	10	10	0
Mr. Riggall, *Alford, Lincolnshire*,	21	0	0
Mr. Higgs, *Southwark*, Mrs. Higgs, and three Children,	52	10	0
Rev. Richard Waddy, 5 5 0			
Mrs. Waddy, and Children, 5 5 0			
	10	10	0
Thomas F. Rance, Esq., *City-Road*,	21	0	0
John Hallam, Esq., *Friday-Street*, 52 10 0			
Mrs. Hallam, *Ditto*, 10 10 0			
Four Children, Five Guineas each, 21 0 0			
	84	0	0
Mr. Turnley, *Lambeth*, 21 0 0			
Mrs. Turnley, *Ditto*. 10 10 0			
Four Sons, Five Guineas each, 21 0 0			
	52	10	0
Mr. Chaille, *Hoxton*, 5 5 0			
Mrs. Chaille, *Ditto*, 5 5 0			
	10	10	0
Mr. Blanch, *Fish-Street Hill*,	5	5	0
Mr. Lowe, *Bishopsgate-Street*, 2 2 0			
Mrs. Lowe, *Ditto*, 2 2 0			
Master Lowe, 1 1 0			
	5	5	0
Mr. Scott, *Chelsea*, 5 5 0			
Mrs. Scott, *Ditto*, 5 5 0			
	10	10	0
Mr. Blackburne, *Bradford*,	5	5	0
Mr. Townend, *Keighley*,	5	5	0
Rev. James Buckley, for himself, Mrs. Buckley, and six Children,	10	10	0
Rev. John Furness, *High Wycombe*,	5	5	0
Mr. Isaac Day, *Southwark*,	10	10	0

	£.	s.	d.
Rev. John Kershaw, Mrs. Kershaw, and seven Children,	10	10	0
Mr. Robert Hudson, 5 5 0			
Mrs. Hudson, 5 5 0			
	10	10	0
Mr. Joseph Horne, *Regent-Street*,	10	10	0
Mr. and Mrs. J. Brown, and three Children,	5	5	0
Mr. Corderoy, *Lambeth*, 5 5 0			
Mrs. Corderoy, *Ditto*. 5 5 0			
Six Children, 6 6 0			
	16	16	0
Mr. Walter Griffith, 5 5 0			
Mrs. Griffith, 5 5 0			
Two Children, Five Guineas each, 10 10 0			
	21	0	0
Mr. G. Urling, *Strand*, 5 5 0			
Mrs. Urling, 5 5 0			
Two Children, Five Guineas each, 10 10 0			
	21	0	0
Rev. Robert Newton, *Salford*, 5 5 0			
Mrs. Newton and Children, 5 5 0			
	10	10	0
Rev Joseph Pratten, *Newbury*,	5	5	0
Mr. Tagg, *Spitalfields*, 2 2 0			
Mrs. Tagg, 2 2 0			
Six Children, One Guinea each, 6 6 0			
	10	10	0
Rev. Joseph Agar, *Sheffield*,	10	10	0
Rev. Jabez Bunting, Mrs. Bunting, and Children,	10	10	0
Mr. and Mrs. Johnson, and six Children, *Reading*,	4	4	0
Mr. Ekett, *Chelsea*, 5 5 0			
Mrs. Ekett, 2 2 0			
Three Children, One Guinea each, 3 3 0			
	10	10	0
Rev John Scott,	5	5	0
Rev. A. Watmough, *Gravesend*,	5	5	0
Mr. W. B. Boddy, *Lambeth*,	10	10	0
Rev. T. Ludlam, *Tunbridge Wells*, 2 12 6			
Mr. John Ludlam, 2 12 6			
Mr. Joseph Ludlam, 2 12 6			
Mr. James Ludlam, 2 12 6			
	10	10	0
Rev. Robert Martin,	5	5	0
Mr. and Mrs. Sims, *Queen-Street*, 5 5 0			
Five Children, One Guinea each, 5 5 0			
	10	10	0
Mr. E. Day, *Hackney*,	5	5	0
Henry Houghton, Esq., *Doughty-Street*, 52 10 0			
Mrs. Houghton,	26	5	0
	78	15	0
Rev. Joseph Taylor, 10 10 0			
Mrs. Taylor, 10 10 0			
Fletcher Taylor, 5 5 0			
	26	5	0
Mr. Handisyde, *Bloomsbury*,	10	10	0
Mr. Thomas Edge, *Westminster*, 10 10 0			
Mrs. Edge, 5 5 0			
	15	15	0
Rev. William Lord, *Brighton*, 1 1 0			
Mrs. Lord, 1 1 0			
Three Children, One Guinea each, 3 3 0			
	5	5	0
Rev. Thomas Jackson, Mrs. Jackson, and two Children,	10	10	0
Rev. John Bell, and Mrs. Bell, *Manningtree*,	2	2	0

					£.	s.	d.
Lancelot Haslope, Esq. *Highbury-Lodge*,					52	10	0
Rev. R Watson and Mrs. Watson,					10	10	0
Mrs. A. Bealey, *Radcliffe*,	26	5	0				
Miss Bealey,	5	5	0				
Master Richard Bealey,	5	5	0				
Master Adam Bealey,	5	5	0				
Master John Bealey,	5	5	0				
Master Samuel Bealey,	5	5	0				
					52	10	0
Mr. David Simpson,					10	10	0
Mr. Thomas Fannin, *Dublin*					5	0	0
Mr. Abraham Briscoe, *Ditto*					1	0	0

INDIAN MAGNANIMITY.

DEAR SIR,

I TAKE the liberty of writing to you with more freedom than when I am performing an official duty, or detailing the statistics of the Mission. I shall never regret the pains which I have taken to be present at the Council, which has just been held at the new Garrison; the most interesting which perhaps was ever held in an Indian country. The 8th inst. was appointed for the surrender of those criminals *who had killed the whites* to Col. Arbuckle for trial. The Chiefs having requested me to be present on the occasion, I went with cheerfulness, yet with doubts and fears respecting any good result of the interview. So new and so strange would it be for the Osage Chiefs to deliver their men to be tried for their lives. They had attempted, last year to take a murderer to the fort, a young man for killing a Cherokee, and had not been able to do it. How then could they surrender six or seven of their chief warriors; what power had the Chiefs to do this? and who ever heard of criminals giving up themselves? all that we knew concerning the ways of these Indians led us to fear, that when the day to resign themselves arrived, the delinquents would shrink back and be missing. But God who has all hearts in his hands, ordered it in a different manner.

It is to be kept in mind, that among Indians, the leaders of a war-party are accountable for all the mischief done by the party. They conduct the campaign, and give the orders, although they do not fire a gun. If, therefore, innocent blood be shed, the leaders are considered as the criminals. The leaders in the late affair were of course demanded. At the head of these, was the noted Mad Buffaloe, who sent his war-club to New-York. I mention his name with more regret, as he had so lately resigned into your hands his *insignia belli*. It would lengthen out my Journal, to give a full account of the superstitious mistakes, and deep delusions, by which he was led to the lamentable deed. Suffice it to say that he and others had lost relatives; that it is considered by them wrong to cease mourning, until they have slain or caused to be slain, some of their enemies; that they had just made an unsuccessful campaign against the Pawnees; that they were likely

to return without avenging the *manes* of their deceased; and consequently that they could not put off the tokens of mourning, and put on signs of gladness; or, in other words could not shave and paint their heads, till they had destroyed some of their fellow-mortals. This led the deluded party to determine on sacrificing the first human beings which should fall in their way, and this happened to be a camp of Americans.

Of this war-party, Mad Buffaloe was prime leader. There were several others, called leaders, and a large number of young men in the party. Their leaders, like all warriors, are men of renown, heads of bands, and much respected among the people. It was the universal opinion that they would not submit themselves for trial. From their long delay, the officers at the Fort had reason to expect they would not. People, who are most acquainted with these Indians, were the first to say "they will never give themselves up."

On the 7th, the whole town to the number of four thousand, had encamped at the falls of the Verdigris, four miles from the Fort. At 12 o'clock on the 8th, no Indians had arrived. The Colonel was in doubt as to what they designed to do. He had thrown up a breast-work of wood, enclosing the encampment and stores. He had made preparations to meet them, provided they should approach with hostile intentions. His mind was collected and thoughtful. His inquiries on my arrival, denoted some fear that they might become turbulent, if not terrifick.

About one o'clock, it was announced that four hundred warriors were approaching. They forded the river about half a mile above the fort, and halted at a little distance in the most perfect order. Many of them brought their guns, bows and arrows, and tomahawks, which was said to be unusual when they met in Council. Indeed I could perceive some signs of fear in those around me, in the Fort. In a few minutes, the Colonel invited Clamore and the other Chiefs to an interview. The old Chief came forward in complete American dress, with the sash from his friend, Mr. Little, of New-York, around his waist.—His shirt was of fine linen, and ruffled. Coat and pantaloons, of fine blue, formerly worn, perhaps, by some officer of distinction at Washington. Clamore is naturally a stately Indian, of about six feet in height, and his towering pink plume, rising a foot above his hat, gave him a noble appearance. Instead of a sword he carried in his hand his magnificent pipe. This was the first time I had seen the old Chief thus habited; and the moment I saw him in this attire, I felt a secret impression that something was to be done honourable to himself, and happy for the nation. His countenance was uncommonly placid. He seemed to feel his dignity, and when I took him by the hand, I perceived that he was friendly, and was thinking to do right.—This Chief, like all other Indians, and like all other men, has his failings; but I never meet him without feeling a strong attachment towards him, mingled with respect. I love

Clamore, and believe he loves and respects all our countrymen. He certainly has had many advantages above the bulk of the nation, and has a mind of great penetration. It has been said that he sometimes acts a double part for the sake of popularity; and that he has secretly opposed the reformation of his people through the instrumentality of this Mission. Be this as it may, his conduct on the memorable occasion before us, which is in perfect coincidence with all his publick declarations, evinces a disposition to do the thing that is best for his nation.

There were present two good interpreters, viz. Mr. Williams and Francois Mogre. The Colonel opened the talk, by stating that he was ready to receive those men, who were leaders in the party that killed the whites. To this Clamore replied, that his people wished to have these men tried by the commanding officer, at this place. The Colonel then fully explained to him his incompetency to try men for a trespass against the Civil Government; the tenor of our laws; the nature of the trial; the way in which it would proceed; and the care which would be taken to come at the truth, and to do justice. He also gave assurance, that the men should be conducted in safety to Little Rock, the seat of justice for this territory.

This satisfied the Chiefs, and led them to request the Colonel to repeat the same talk in the hearing of all the people.—They then retired, and the old Chief harangued his people for twenty minutes, repeating the talk he had heard, and making promises to the unhappy men, that their families should be provided for. Thus the scene became more and more interesting to the anxious spectators. Will these men, after all, willingly submit? Can it be? was the secret inquiry that went round.

A large Council Circle was formed, and the criminals were seated in the centre. The Colonel then repeated in the ears of the criminals the explanations and assurances already given; and a scene followed, as feeling as it was surprising.—Of Roman Generals, resigning themselves, with more than Roman firmness, into the hands of our Government, to be tried for their lives. Mad Buffaloe, in full American uniform, first arose, and taking each of us by the hand, thus addessed the commanding officer: "American chief, it was by accident that those white people were killed. But at your word, I will go to answer for this offence." His voice was a little agitated, but full. His countenance, naturally fierce, and savage, was now bold and firm. As he closed, the Counsellors and Fathers round the circle, in very mild accents, pronounced what he had said to be right. This response was calculated to strengthen the criminals in their decision. The second then arose and said, "Chief, I have never wished to kill white men; no, when they have come to my town, I have, with pleasure, fed them.—But since you wish me to go and answer for this affair, I will go." Another rose and said, "My great Father, I have lived in peace till you see my head is full of gray hairs, and

now they are covered with sorrow. At your word I will go." In language like this, did each separately address the Colonel. Yes, my dear Sir, in language and manner affecting to the most insensible heart. To each, the old Counsellors responded a note of approbation, which bespoke the unanimity of the nation in the measure. There were present, also, delegates from the people of White Hair's village, the Little Osages, and Shungeh-Moineh's towns, to testify their satisfaction in having the criminals given up; and two of whom came forward and addressed the Colonel to that effect.

Here, Sir, was a scene deeply affecting to my feelings. It almost overcame me.—I said, is this possible? Have these men, who never read a syllable of true greatness, a magnanimity so great? Are their savage minds capable of such a sense of honour.

A general silence ensued. All were astonished. The criminals took their seats with a countenance neither malicious nor fearful, but honest and thoughtful. I may say with confidence that no one saw on that day a malicious look in an Osage. I would go further, and say, that since my arrival in this country, I have scarcely seen one of the nation cast a malicious eye.

In a subsequent address, Colonel Arbuckle was led to remark, that they had conducted in a manner most honourable to themselves, and that he never entertained so high an opinion of the nation before. He told the prisoners, that had they been guilty, they would have taken to the Praire, and not appeared at the fort: that their very countenances indicated innocence; that it was not for him to predict the result of the trial; but that they could have done nothing more calculated to lead to a favourable result. Mad Buffaloe in particular gained great honour to himself. When the time came for them to bid adieu to their families, natural affection gained the ascendency, and they were led to request liberty to be with their friends two days longer. With this accustomed wisdom the Colonel removed the difficulty by assuring them that their wives and children might come to see them at any time while they remained in the fort. They then rose and followed the Colonel into the Garrison, where they were received by the soldiers, and conveyed away for safe keeping. During all this time, not a sigh nor a cry was heard among the people; a thing without parallel in the nation. For, usually on the smallest occurrence rather unpropitious, there is much crying and sobbing. Indeed, so far from opposing the measure, the women are all in favour of it; knowing that it will save them and their children from being destroyed by war. The Colonel expressed the highest satisfaction at the conduct of the people generally, and treated them not merely as a friend, but as a father. He gave them the customary presents in food and tobacco; but was careful to give them nothing until they had done the business for which they came to the Fort. At night the Chiefs slept in the Commanders' tent, and the people generally returned to their camp.—*Missionary Register.*

Religious and Missionary Intelligence.

In the preceding Number we gave some extracts from the last Minutes of the Wesleyan Methodists, stating the Number of Church members under the care of that Conference; and from the September Number of their Magazine, we were enabled to give our readers an abridged account of the Wesleyan Methodist Conferences of England and Ireland, as well as of the meeting of Methodist ministers in the Principality of Wales. We rejoice in thus being able to exhibit to the patrons of our Magazine, the progress of the work of God among our brethren of the Old World, who are prosecuting, with increased ardour and vigour, their vast plans for evangelizing the world, and of bringing all men to "the obedience of Christ!" Though the Methodists are "one every where—one in their doctrines, discipline, and" general "usages," yet for the purpose of effecting the great object of their united zeal and energies with greater facility, they are under the necessity of establishing, in some measure, separate and independent Conferences, each having the privilege of regulating its own internal concerns. Thus, the Irish preachers hold their annual Conferences in Ireland, being assisted, however, in their deliberations with a President appointed by the British Conference, who is generally the last acting President of their own Conference; and their affectionate attachment for each other is kept up and moistened with the annual interchange of delegates, and the exchange of mutual addresses. The following addresses passed from each to other at their last sittings:—

THE ADDRESS OF THE IRISH CONFERENCE TO THE BRITISH CONFERENCE.

Very Dear Fathers and Brethren,

As in the annual assurance of your affectionate attachment and brotherly love, we recognize our unity with Him who is the Head over all, so we feel an unspeakable gratitude to our common Lord and Saviour, in whom we have one hope and ground of rejoicing, and by whose Spirit we feel that we are built up together with you, one temple and habitation of God. We joy in God our Saviour, that it hath pleased Him in our time to excite a more catholic feeling amongst professing Christians than in former years; but that we should be more than ever identified with the Parent Society is, to us, a cheering ground of hope that we shall be yet more and more established in truth and love, even as you are.

It excited our warmest gratitude to God on your behalf, when we read of your prosperity,—of the glory which rests on your hill of the Zion of God,—of your spiritual consolations,—of the abundant success of the Word of the Lord,—and of your increasing means of efficient and extensive usefulness, both at home and abroad; and, though at a distance, seeing the land afar off, we would fain indulge the hope, that yet we may see the goings forth of the divine presence, until our land become, as yours, the garden of the Lord.

The difference of circumstances between your country and ours is too apparent not to be seen and felt. In your country, the means of active industry are generally afforded to your immense population:—our land is wasted by idleness, and a want of the means of employment. You have a population predisposed by education and opinion to favour the Gospel,—the reverse of this feeling is fatally produced in Ireland by prejudice and superstition. You have a capital to call forth your national energies:—while the violent and untaught energies of our land are liable to the domination and misdirection of those who may be disposed to excite our jealousies or discontents.

That Methodism, in Ireland, should feel the unfavourable influence of these circumstances is natural: and hence our poverty has induced a desire for emigration, and our ranks are annually reduced; while the means of comfortable existence are withheld from many by want of trade. Yet when we consider that all the dispensations of God's

providence, even those permitted to chasten our land, are under the control of Him who is the Saviour of all men, we are still encouraged to look forward for an amelioration of our national condition, for the important benefits of useful and religious education, and for the more successful ministrations of the Gospel of the Son of God.

We cannot give you too warmly our hearty approval of your benevolent designs of good towards our benighted country, in the furtherance of Missionary labours, *and of a useful and religious education.* The intelligent and active exertions of your agent, the Rev. Valentine Ward, have not only excited our admiration of your wise and generous plans, but of your choice of the person to whom you have committed the trust. To his exertions, and the mutual counsel of our venerable President and his Colleagues, we are much indebted in this good work; and we hope that, without the imputation of a too sanguine feeling, we may say,—These are the beginnings of better days in Ireland.

Though at our last Conference we had to deplore a serious diminution of our numbers, occasioned by emigration and other causes, yet we are thankful for our present state; for though we have had nearly equal losses in this year, God has added to us many souls; and our increase, upon the whole, encourages our hope of future prosperity.

It is with lowly gratitude we venture to say, that, during several years past, our beloved Societies never were more united in christian affection, more constant in religious ordinances, more fervent in prayer for the prosperity of the Lord's work, or more truly and deeply devoted to God, than at this moment.

For the purpose of furthering this enlargement of good to us and our people, we are resolved to "take heed to ourselves, and to our doctrine;" to preach the word "in season and out of season;" to preach "Christ in you the hope of glory;" and to walk accordingly. In imitation of your system of Finance, we have recommended to our beloved people the excellent plans which have been adopted by you for providing the necessary means of supporting the work of God among us; and we have every reason to hope, that, by the use of those plans, as far as they are practicable, the ends proposed will soon be accomplished. It is true we are still painfully embarrassed; but our "God will provide," whose are all the riches in the heavens and in the earth.

Could any motive be wanted to enliven our grateful attachment to you, dear Fathers and Brethren, have we not had it in your continued liberality to us from year to year? But let it suffice that we feel we are the younger children of one common family; and that while we are not prodigal, you will not despise or neglect our necessities.

In farther imitation of your wisely-adopted plans, we have yielded to the generous invitation of our beloved Societies in Cork and Belfast, in which places we intend in future, as well as in this beloved City, to hold our Conferences. Next year, according to the Resolution of the Conference, we trust under God's blessing, to meet in the city of Cork.

The visit of our beloved and venerated President, Mr. Moore, has been most grateful to us. His spirit and wisdom have been for comfort and counsel to us. The labours and advices of our beloved and excellent Brethren, Messrs. Newton, Taylor, and Ward, who have kept back nothing from us that could edify, and strengthen, and refresh us, both in public and private, oblige us to bear them on our hearts, before the Lord, with feelings which we cannot describe.

We send as our Representatives, Brothers Charles Mayne and John Stuart, men approved in all things, —men of our choice and affection.

Surely we can say with a glad heart, —"Hitherto the Lord hath helped us. In Him we have had strength and righteousness. We are thy servants, O Lord, and Thou wilt save us."

In all our assemblies we have had you in our hearts, and have not ceased to pray for you, that the God of Israel, even the God and Father of our Lord Jesus Christ, may be in the midst of you. Unto God, Fathers and Brethren, we commend you; and may He preserve your bodies and souls unto everlasting life, through Jesus Christ.

Signed on behalf and by order of the Conference,
Andrew Hamilton, *Secretary.*
Dublin, July 6, 1824.

THE ANSWER OF THE BRITISH CONFERENCE TO THE ADDRESS FROM THE IRISH CONFERENCE.

Very Dear Brethren,

We welcome the return of another opportunity of publicly testifying our cordial esteem for you as joint partakers with us of the faith once delivered to the saints. We have, with pleasure,

received your Annual Address from the hands of the excellent Brethren, whom you have sent to us as your Representatives, the Rev. Charles Mayne, and the Rev. John Stuart; men whose praise is in the churches, and who have our entire confidence and affection.

We rejoice in your continued christian unity, steadfastness, and zeal, and in your attachment to the doctrines and discipline inculcated and enforced by the great Founder of Methodism. We congratulate you on a diminution of your pecuniary difficulties, and a small increase of your numbers. Your active exertions in the formation and support of Schools for the religious education of youth, and the laborious efforts of your Missionaries for the diffusion of divine knowledge in the darker parts of your interesting country, have our warmest approbation. Under trials of no common magnitude you have nobly persevered; nothing intimidated by the number, or the power, or the theatenings, of your adversaries Your sufferings have excited our deepest sympathies, and your patient and magnanimous endurance of them has claimed our admiration. You have been precipitated into a sea of afflictions, as unexpected by us as undeserved by you; yet you have not sunk in the mighty deep; an unseen hand has sustained you; the waves have not gone over your head; and by the grace of God, you have recovered your footsteps, to be placed in circumstances more stable and advantageous.

Let but an ardent zeal for the truth, the whole truth as it is in Jesus, continue to distinguish you; be of one heart and of one mind in the service of our common Saviour; and then rely with confidence upon all the aid which our firmest attachment, our earnest prayers, and our cheerful liberality, can render you in your necessities.

Dear Brethren, much, very much remains to be done for Ireland; but take courage, and go forward in the great work on which you have entered, until ignorance, superstition, bigotry, cruelty, and every vice, shall be banished from your shores, and the mass of your population shall be regenerated by the Spirit of life from God. Fear not; the Lord himself shall appear in your behalf; his goings forth will be seen in your sanctuaries. The Spirit will be poured from on high, and the barren wilderness will become a fruitful field. The holy arm of God will be displayed in the salvation of your countrymen. The moral darkness is already dispersing; the rays of divine light and truth are gilding the tops of your mountains, are spreading along your fertile valleys; and the night of error and of moral death shall vanish before the illuminations of the Sun of Righteousness.

It affords us great satisfaction to learn that the state of Ireland is more tranquil and prosperous than formerly, and that trade, commerce, and agriculture, are all improving. The effect of this improvement will be felt in your financial affairs. The adoption of our excellent plan, by the distribution of disposable moneys at your financial District-Meetings, will greatly lessen your pecuniary difficulties, and save you from future embarrassments.

By the statement contained in your Address, and enforced by your highly esteemed Representatives, we have been induced to continue the same expressions of our fraternal regard and affection which you have so gratefully acknowledged in the past year. Your cordial reception, and high approbation, of the services of our late venerable President, the Rev. Henry Moore, and his excellent associates, have been very agreeable to us. Your approval of the manner in which our faithful and beloved Brother, the Rev. V. Ward, has fulfilled the mission confided to him, in visiting the stations of your Missionaries, and advising with them respecting the establishment of Schools, and the enlargement of the Irish Missions, has also been gratifying to us. The reports which he has furnished are equally valuable to us for the information which they contain, and honourable to you for the zeal and readiness which you have manifested in carrying into full effect these plans, which have been formed for the moral benefit of the uninstructed part of your population.

It is with equal satisfaction that we have unanimously agreed to appoint our honoured and beloved President, the Rev. Robert Newton, to preside at your next Conference, to be held in the city of Cork, and, as his companion, our highly esteemed Brother, the Rev Richard Waddy. The Rev. Thomas H. Bewley is appointed to act as the Agent of our Missionary Committee for the Irish Schools. We have also agreed to send one of our Missionary Secretaries to visit the Mission Stations at some convenient time of the year; and the Rev. V. Ward is directed to repeat his visit to them in the month of May or June, 1825. The ministrations and friendly advices of these messengers of

the churches, you will know how to appreciate.

The present year has been filled with mercies to us, both temporal and spiritual. We have had peace in all our borders; the poor have had bread to eat; the industrious labourer and mechanic have had sufficient employment; and tranquility and contentment generally prevail.

In our Societies and Circuits, both at home and abroad, the calls for Ministers are increasingly urgent; and genuine Christianity, by the instrumentality, in no inconsiderable degree, of the Methodist Ministry, is spreading through the earth. Our Missionary efforts have annually risen in magnitude and in interest, extending to every quarter of the globe, and attended by the evident benediction of Heaven. The increase of Members on our Missionary Stations, during the past year, is one thousand one hundred and twenty-nine, and the increase in Great Britain is seven thousand five hundred and forty-one, making eight thousand six hundred and seventy additional Members, who, we hope, will be the crown of our rejoicing in the day of the Lord. The word of God falls not powerless, but is effectual to the conversion of sinners, and the edifying of the body of Christ. Earnest supplications for the influence of the Holy Spirit have, in various places, been attended by gracious revivals of the work of God in our Societies.

As our aged Preachers go to their reward, others are raised up to fill their places. We have this year a large supply of young men, well recommended for their intelligence and piety, who have offered themselves for the Christian Ministry. And it may be esteemed not among the least interesting features in the present era of Methodism, that so many of the Preachers' Sons have of late been called of God, and of his people, to minister in holy things. A considerable number of the sons of our venerable Fathers in the Gospel, who have been educated in our own schools, and trained up from their infancy in the good and the right way, already occupy distinguished places in our Churches, and are polished instruments for the Master's use.

Unity, concord, and brotherly kindness, abound more and more among us. The preachers are, generally, of one mind and one judgment all over the world;—one in doctrine, in discipline, in affection, in effort to spread the knowledge of the truth, and in resolution to be entirely devoted to God, in all inward and outward holiness. Peace and good-will also generally prevail among our people, with an increase both of knowledge and of piety; and an active and cheerful co-operation with us in the grand design of universally establishing the kingdom of God. We behold the dawn of the latter-day glory opening more and more to the view of our faith, and the Isles of the Sea wait to receive the law of our Redeemer.

We contemplate with the liveliest emotions the active exertions of benevolent and pious men of various other denominations, in sending Bibles and Missionaries to nations still sitting in darkness, and in the shadow of death, and rejoice in the eminent success attendant on their endeavours.

More especially do we feel grateful to Almighty God for the triumphant progress of the Gospel through the ministry of our Brethren in America. These heralds of salvation are spreading themselves through every part of that vast continent, from the Bay of Fundi to the Gulf of Mexico, and from the shores of the Atlantic to the Western wilderness. Our esteemed Brethren, the Rev. Richard Reece, and the Rev. John Hannah, were unanimously elected by our last Conference to visit that country, and to attend the General Conference of the American Preachers, in order to obtain more distinct and accurate information about every thing connected with Methodism, and to draw more closely together the bonds of Christian union and love between the Societies of both Connexions.—By this visit we have obtained more enlarged information concerning the nature and extent of the great work of God, and the manner of carrying it on in America; and rejoice in being assured, that the doctrines of Justification by Faith, of Entire Sanctification, and of the Witness of the Spirit, are plainly, faithfully, and successfully taught, and followed by the same gracious effects as in this country. We trust also, that by this mission an accurate and impressive view of Wesleyan Methodism, as it exists in England, in reference to its doctrines, discipline, and general economy, has been given to the Preachers and people on the other side of the Atlantic; and that God will be glorified by an increased unity of faith, of spirit, and of practice amongst the European and American Societies.

And now, Brethren, we feel that we stand on firm ground,—the immutable word of God. Jehovah is our Rock

and our Defence. He hath helped us from the beginning, and, if we follow his footsteps, he will go before us to the end. We see his work extending and encircling the globe, and we ascribe to him the glory. Unite with ours your fervent prayers to the Father of Lights, from whom cometh every good and perfect gift, that Zion may speedily become the joy of the whole earth, and that all nations may know the Lord.

We wish you, dear Brethren, all peace and joy through believing, and pray that you may be stedfast, unmoveable, always abounding in the work of the Lord.

Signed, by order and on behalf of the Conference.
JABEZ BUNTING, *Secretary.*
Leeds, August 9th, 1824.

THE ANNUAL ADDRESS OF THE CONFERENCE TO THE METHODIST SOCIETIES IN GREAT BRITAIN.

Dearly Beloved Brethren,

OUR Eighty-first Annual Conference, by the blessing of Him "whose we are and whom we serve," has been brought to a happy conclusion. God has preserved us in one heart and judgment, in every thing which affects the great work in which we are engaged; and our public assemblies have been crowned by powerful manifestations of his presence. The immense concourse of our friends who have attended them, from various parts of this neighbourhood, has been to us an impressive circumstance. It reminds us, "how mightily the word of the Lord has prevailed" in these populous districts; and we doubt not but that the prayers, which on these occasions have ascended from tens of thousands of faithful hearts, in behalf of the whole Connexion, are recorded in heaven, and will be answered in the effusions of divine grace upon all our Societies, throughout the year.

We give unfeigned thanks to God, that from the reports of the state of the Societies generally, which have been made to us, we have reason to conclude, that they are walking "in the fear of God, and in the comforts of the Holy Ghost;" growing in grace and in the knowledge of Christ. In this we rejoice, and will rejoice. Ye are our glory and joy; nor have we greater joy than that ye "stand fast in the Lord." The end of all our cares and labours is, that you may be preserved blameless until the coming of our Lord Jesus, and that, in the "day of his appearing," they who sow and they who reap may be glorified together.

The clear increase of members in the Societies at home and abroad, is eight thousand six hundred and seventy eight. So great a number of souls turned from darkness to light, and from the power of Satan unto God,—among whom are many who were once heathens and idolaters, souls for whom, in many cases, "no man cared," but the agents sent out by your liberality,—is a success which demands our most ardent gratitude. It is the pledge and visible sign that God is with us, and continues to give testimony to the word of his grace. But, O Brethren, were every heart throughout our Societies fully embued with divine charity, and animated with that zeal which is "the pure flame of love," how much more eminently and effectually should we be "the lights of the world," and "the salt of the earth!" Let us remember that all the needful institutions for edifying each other in the faith, and for conveying the light and influence of religion to others, are in full operation among us; that we have no points of doctrine to settle; that our wholesome and godly discipline has been transmitted to us from the earliest periods of the work, and has remained to this day substantially the same, bearing with it the authentication of long experience; and that thus nothing remains for us, but to "walk by the same rule" and to "mind the same thing." With these advantages,—with all the means of preservation and extension, placed in our hands by the special grace of our Divine Master,—nothing can be necessary but our renewed devotedness to God, and the harmonious co-operation of all, in the order in which God has placed us in his Church, to enlarge the borders of the kingdom of our Lord, and to spread, in every place, the savour of his knowledge. Let us then, beloved Brethren, gird up the loins of our mind, and enter more fully into the work assigned to us by him who has called us to "glory and virtue." Let us look upon our fellow-men around us, who are yet living "without God and without hope," with sympathies more tender, and with prayers more fervent; let us all feel that it is possible, in the exercise of a stronger faith in God, to be more useful to the souls of others; and by an exemplary holiness, by regular and conscientious attendance on all the means of grace, by unity and brotherly love, by a zealous

discharge of every duty incumbent upon us, let us impress the character of earnestness on all our exertions, give to them the influence of a decided piety, and in our prayers place them with a holy confidence under the succeeding and effectual blessing of God.

The general absence of all strifes and divisions throughout our now widely-extended Connexion, is another circumstance on which we congratulate you; and for a blessing so intimately connected with your religious prosperity, and with our ministerial usefulness, we offer our thanks to Him, who is the "God of peace and consolation" This blessing we have long enjoyed, and we rejoice in the prospect of its permanence; though attempts, arising out of offences, peculiar views, and other motives, may occasionally be made to divert the attention of the unwary from the great ends of our common vocation, and to sow discord among brethren.

What we are, as a religious body, we have become, both in doctrine and in discipline, by the leadings of the Providence of God. But for the special visitation of the Holy Spirit, that great work of which we are all the subjects, and which bears upon it marks so unequivocal of an eminent work of God, could not have existed. In that form of discipline and government which it has assumed, it was adapted to no pre-conceived plan of man. Our venerable Founder kept one end only in view,—the diffusion of scriptural Christianity throughout the land, and the preservation of all who had believed, through grace, in the simplicity of the Gospel. This guiding principle he steadily followed; and to that he surrendered, cautiously but faithfully, whatever, in his preconceived opinions, he discovered to be contrary to the indications of Him whose the work was, and to whom he had yielded himself up implicitly as his servant and instrument. In the further growth of the Societies, the same guidance of providential circumstances, the same "signs of the times," led to that full provision for the direction of the Societies, and for their being supplied with all the ordinances of the Christian Church, and to that more perfect pastoral care, which the number of the members, and the vastness of the congregations, (collected not out of the spoils of other churches but out of "the world" which "lieth in wickedness,") imperatively required. Less than this the demands of piety and conscience would not allow; more than those interests required, has not been aimed at. The object has at no time been to make a sect; but to extend the Christianity of the Scriptures throughout the land;—not to give currency to a mere system of opinions, but to bring men every where under the effectual influence of the "truth which is according to Godliness," and, in the degree to which God should give his blessing to these efforts, to fold the gathered flock from danger, and to supply to it wholesome and sufficient pasture. These, beloved Brethren, are the principles which explain your history as a religious Society; principles which lead us to God alone, who has made us "a people who were not a people,"—and which constantly remind us of the purposes for which we were thus gathered in his name, and that our only business on earth is to show forth the praises of Him "who hath called us out of darkness into marvellous light."

Review then the UNITY of the whole work, thus settled and established by the grace of Him who first gave it birth. Your ministers and *you* are not in any sense different *parties;* nor can they be, so long as both walk by "the same rule" as that committed to us from the beginning. There are between us and you no rival interests, no conflicting rights;—so interwoven and identified are we in all things. From yourselves your ministers have risen, and are continually rising:—they, while among you as private members, are made partakers of the same grace; and their higher call, and fitness for their office, are in all cases submitted, before they are received even on trial into our ministry, to your godly judgment:—under your sanction their work is officially committed to them by their Fathers and Brethren; and to you they must, year by year, "commend themselves" as "able ministers of the New Testament," as well as to the Conference for their "holy conversation in the world," and their faithful oversight of you in the Lord. The objects for which your pious contributions are offered,—whether for the support of the ministry at home,—the assistance of the poorer circuits, and the formation of new ones,—the relief of the Trustees of burdened Chapels,—the public Schools of the Connexion,—the Foreign Missions,—or the Auxilliary Fund for Superannuated Preachers and for Widows,—are all known and specified; the receipts and expenditure are published in detail; and, the last only excepted, all our funds are managed by respectable and enlightened men from yourselves, acting in con-

junction with us. Our accociation in one religious body is wholly voluntary, and has no bond whatever but the spiritnal benefit which it is felt to supply, and that mutual confidence which is the result of it; so that reasonings taken from the constitution of churches which have the power to *enforce* their laws and regulations, are wholly inapplicable to us. The Preachers, assembled in their Annual Conference, are thus, from their identity of interest with you, and their mutual sympathy with the whole body, your natural, and only entire representatives, in all those affairs to which the Conference directs its cares;—united with the whole Connexion, as that in which they have resolved to live and die; and yet, because of their itineraney, never so connected with any individual society as to become the organs of those changes and innovations, which in particular places might be often advocated;— sufficiently dependant to be one with their people; but sufficiently distinct. in order and office, to be the effectual guardians of that which has been committed to their trust. as those who must give the *final* account of their stewardship not to man but to God

Thus God has led us; and the seal of the whole is that effectnal working of his grace in every part, "by which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." The great practical ends of our union, the only ends worthy of a Christian Society, are all answered; no one can be injured without appeal; no evil can introduce itself amoug us, but we have the means of purifying ourselves from it; all encouragement and help are given by our blessed instittutions for the advancement of piety in individuals, and of religious knowledge and influence in the country at large; and thus "God has set before us an open door, which no man can shut," unless we ourselves prove unfaithful to our vocation. Our work is before us. We have nothing to do with sectarian objects and feelings. We have no controversy with others. We war not upon other churches; we desire no mere proselytes. We give access to all who wish to be helped on in their way to heaven; and we go forth into the wilderness "to seek and to save that which was lost"

We see then our calling: nor can we too frequently be reminded, that personal and vital piety is not a *circumstance* in Methodism, but constitutes its very *essence;* that all we possess, which respects the order, the administrations, and the regulations of a Christian Society, is vain without it; and that our mutual safeguard, happiness, and usefulness in the world, as well as our salvation, rest on this, and on this alone. To the cultivation of practical and experimental religion, then, let our renewed efforts be directed. Let no man trust in his professions, nor in his attachment to outward privileges, nor in his zeal, nor in his opinions. "If any man be in Christ, he is a new creature; old things are passed away, and all things are become new." The genuine work of God in the heart is the same, in every period; and through the same way of repentance towards God, and faith in our Lord Jesus Christ, must all pass into the liberty of a sonship attested to the heart by the Spirit of God. By the same faith we stand, and by it only can we live, and grow up into Christ, in all heavenly affections, deadness to the world, and entire conformity to the spirit and example of our Lord. Without this we are dead and fruitless branches, which, if a relaxed discipline should suffer them to remain, must be "taken away" by the pruning-knife of the great Husbandman. Let us be glad then in the great things which the Lord hath done for us; but let us "rejoice with trembling." "Let us fear lest a promise being left us of entering into his rest, any of us should seem to come short of it;" and give "all diligence," that, at the coming of our Lord, we may "be found of him in peace, without spot, and blameless."

To this end, we exhort you, Brethren, to the constant use of all the means of grace, as God's appointed ways of increasing your faith and love, your strength to do, and your patience to suffer, all his will concerning you. Neither let your attendance be irregular; nor late as to the hour; nor remiss as to the spirit, which would frustrate your edification, and induce that careless habit of mind which would lay you open to temptation, and give advantage to your ever-watchful enemy. Let the Sabbath of the Lord especially be to you honourable, and a day of delights. Consider well how "good it is to draw near to God;" and by the due observance of the hours appointed for his worship, and by a reverential abstraction of mind, put in your claim for the full benefit of these hallowed services. Nor less earnestly would we guard you, dear Brethren, against the danger of losing the benefit of the ordinances of the House of God,

by a hurried withdrawing from them, after the benediction has been pronounced, and by mingling in converse which, even if innocent in itself, has no tendency to fix in the mind and heart the truths which have been heard, or to strengthen their impression.—Let these sacred engagements be considered as your great business, especially on the Lord's day; to which every thing else is secondary and subservient, and from which nothing shall divert you. So shall you worship God without distraction; you shall bring forth much fruit; and your fruit shall remain.

To your attendance and demeanour at the Sacrament of the Lord's Supper, in all places where it is administered, these our affectionate advices are specially applicable. In that blessed ordinance we are peculiarly called to devout and abstracted meditation; and should avoid the practice of departing from it as soon as the elements have been received, lest we lose the benefit of a calm and silent waiting upon God, through the sacrifice of his Son, and disturb also the tranquility of others.

Connected with the full religious occupation and edification of the Sabbath, there is another subject to which we wish to direct your attention. The practice which has too generally prevailed of paying the wages of labourers and workmen late on the Saturday evening, even where, through strong conscientious principle, it does not lead to a direct breach of the Sabbath by buying and selling, intrudes upon the orderly hours both of the labouring classes, and of those who sell to them the necessaries of life; leads to late rising on the Lord's day morning; and often interferes with the attendance of parts of families on the forenoon service. In some parts of the kingdom, many masters have in their own establishments removed this evil, by paying their workmen early on the Saturday, or on the day preceding. We commend this practice to all masters in our Societies, as an example which they are bound to hold out to others; and as an instance of becoming regard to the religious interests of those who are dependent upon them, and of their anxiety to secure to the poor the full benefits of the Christian Sabbath, both as a day of rest and a day of worship.

We rejoice to announce to you, that our beloved Brethren Messrs. Reece and Hannah, have been preserved, by the good hand of their God upon them, in their voyages to and from the United States of America, and during their travels in that country. In every place they were welcomed with fraternal affection by our American Brethren, and have received the cordial expression of the satisfaction and gratitude of the Conference, for the manner in which they have fulfilled the mission confided to them. We have been refreshed by their reports of the great and growing extent of the American Societies, and of those successful efforts in which they are now engaged for the conversion of the Indians of that Continent. The number of Members in the American Societies, when last taken, was three hundred and twelve thousand five hundred and forty, and the number of Preachers one thousand two hundred and fourteen. This vast work has arisen from God's blessing upon the labours of *two* Preachers sent out by our venerable Founder from this country, in the year 1769, and may well lead us to exclaim, "What hath God wrought!" Behold in this, Brethren, another motive for a strict adherence to our first principles, and a steady regard to those spiritual objects, to which we have been eminently called. The success given to the preaching of those doctrines of experimental godliness which we have received, wherever administered, at home and abroad,—among merely nominal Christians, Pagan Negroes, degraded Hottentots, the civilized Pagans of India, or the wild and wandering Indians of America,—is surely a most powerful reason which can be urged why we should retain them in their purity, and be increasingly anxious to publish them to all mankind. The world is before us; and, in every part of the vast field in which we and our Brethren are labouring, "God is with us."

The increased demands of the work of God in various parts of this kingdom,—the necessity for affording a larger supply of *pastoral* instruction and care to several Circuits in which the Societies have of late been considerably augmented,—and especially the new openings which present themselves into many dark and vicious districts, in the vicinity of our established Stations,—have led us to appoint this year thirty-four *additional* Preachers for the Home-Department. In our extended field of Missionary operations abroad, the calls for additional labourers are also numerous and urgent. And as you have often united with us in praying the Lord of the Harvest, that he would send forth his labourers, so, now that he has answered our mutual prayers in this behalf, and given such labourers to our desires, unite with us

also in earnest supplications to God, that he would send down upon them all the gifts and graces of his Holy Spirit, to qualify them for their great work, and make them able and most successful Ministers of the New Testament. "Brethren, pray for us," "that utterance may be given unto us, that we may open our mouth boldly to make known the mystery of the Gospel," and "that the word of the Lord may be glorified, even as it is with you."

"And now, Brethren, we commend you to God, and to the word of his grace." God is our witness that we feel for you an increasing affection, and that we "seek not *yours*, but *you*." We depart to our respective stations among you, animated by renewed resolves, and with sentiments of renewed anxiety, to save ourselves and you how hear us. Unite with us in every effort; suffer us to rejoice over you as a chosen generation, a holy nation, a peculiar people; and may "the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight. through Jesus Christ." To Him be glory for ever and ever, AMEN!

Signed, on behalf and by order of the Conference

ROBERT NEWTON, *President*
JABEZ BUNTING, *Secretary*

Leeds, August 10th, 1824.

Poetry.

From the Boston Evening Gazette.

The following lines were written by a lady of Massachusetts—and reflect no little credit both on her head and her heart.

THE SACRIFICE.

The morning's sun rose bright and clear
On Abraham's tent it gaily shone;
And all was bright and cheerful there,
All, save the Patriarch's heart alone.

While God's command arose to mind,
It forced into his eye the tear;
For though his soul was all resign'd,
Yet nature fondly linger'd there.

The simple morning feast was spread,
And Sarah at the banquest smil'd;
Joy o'er her face its lustre shed,
For near her sat her only child.

The charms that pleas'd a monarch's eye,
Upon *her* cheek had left their trace:
His highly augured destiny
Was written in his heavenly face.

The groaning father turn'd away,
And walk'd the inner tent apart—
He felt his fortitude decay,
While Nature whisper'd in his heart:

"O! must this son to whom was given
The promise of a blessed land,
Heir to the choicest gifts of heaven,
Be slain by a fond parent's hand?

This son, for whom my eldest born
Was sent an outcast from his home,
And in some wilderness forlorn
A savage exile doom'd to roam?—

But shall a feeble worm rebel,
And murmur at a father's rod?
Shall he be backward to fulfil
The known and certain will of God?—

Arise my son! the cruel fill,
And store the scrip with due supplies;
For we must seek Moriah's hill,
And offer there a sacrifice!"—

The mother rais'd a speaking eye,
And all a mother's soul was there—
"She fear'd the desert drear and dry!
She fear'd the savage lurking there!"—

Abraham beheld, and made reply:
"On Him, from whom our blessings flow,
My sister we with faith rely;
'Tis he commands and we must go!"—

The duteous son is haste obey'd,
The scrip was fill'd, the mules prepar'd;
And with the third day's twilight shade
Moriah's lofty hill appear'd.

The menials then at distance wait—
Alone ascend the son and sire;
The wood on Isaac's shoulder's laid.
The wood—to build his funeral pyre!—

No passion swayed the father's mind,
He felt a calm, a death like chill—
His soul, all chastened, all resign'd,
Bow'd meekly—though he shuddered still,

While on the mountain's brow they stood,
With smiling wonder, Isaac cries,
"My father, lo! the fire and wood—
But where's the lamb for sacrifice!"—

The Holy Spirit stay'd his mind,
While Abraham answered low, aside
With steady voice, and look resign'd,
God will himself a lamb provide!

But let no pen profane like mine,
On holiest themes, too rashly dare—
Turn to the Book of Books Divine,
And read the blessed promise there.

Ages on ages roll'd away—
At length the hour appointed came;
And on the Mount of Calvary
God *did himself provide a* Lamb!

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